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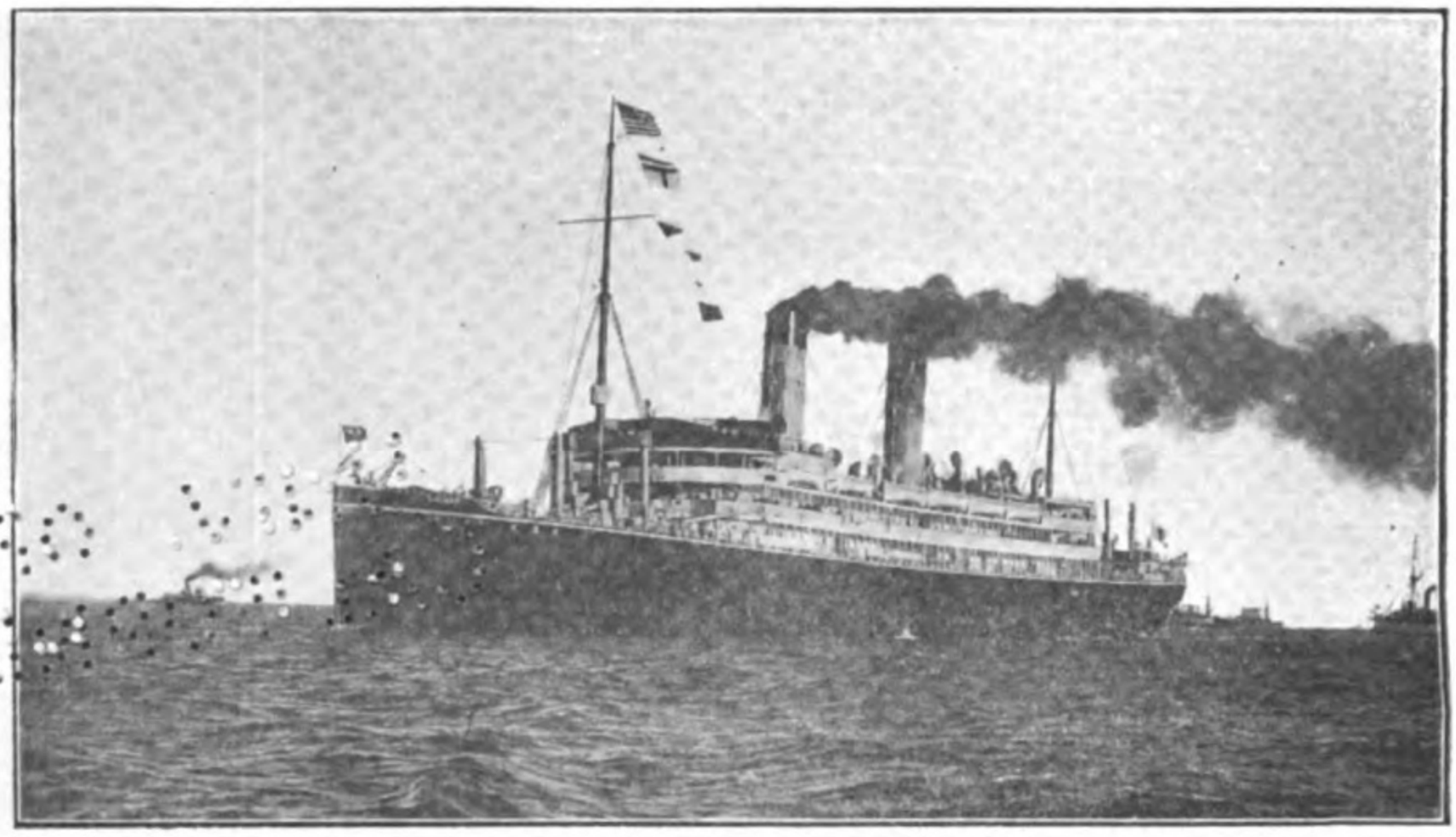

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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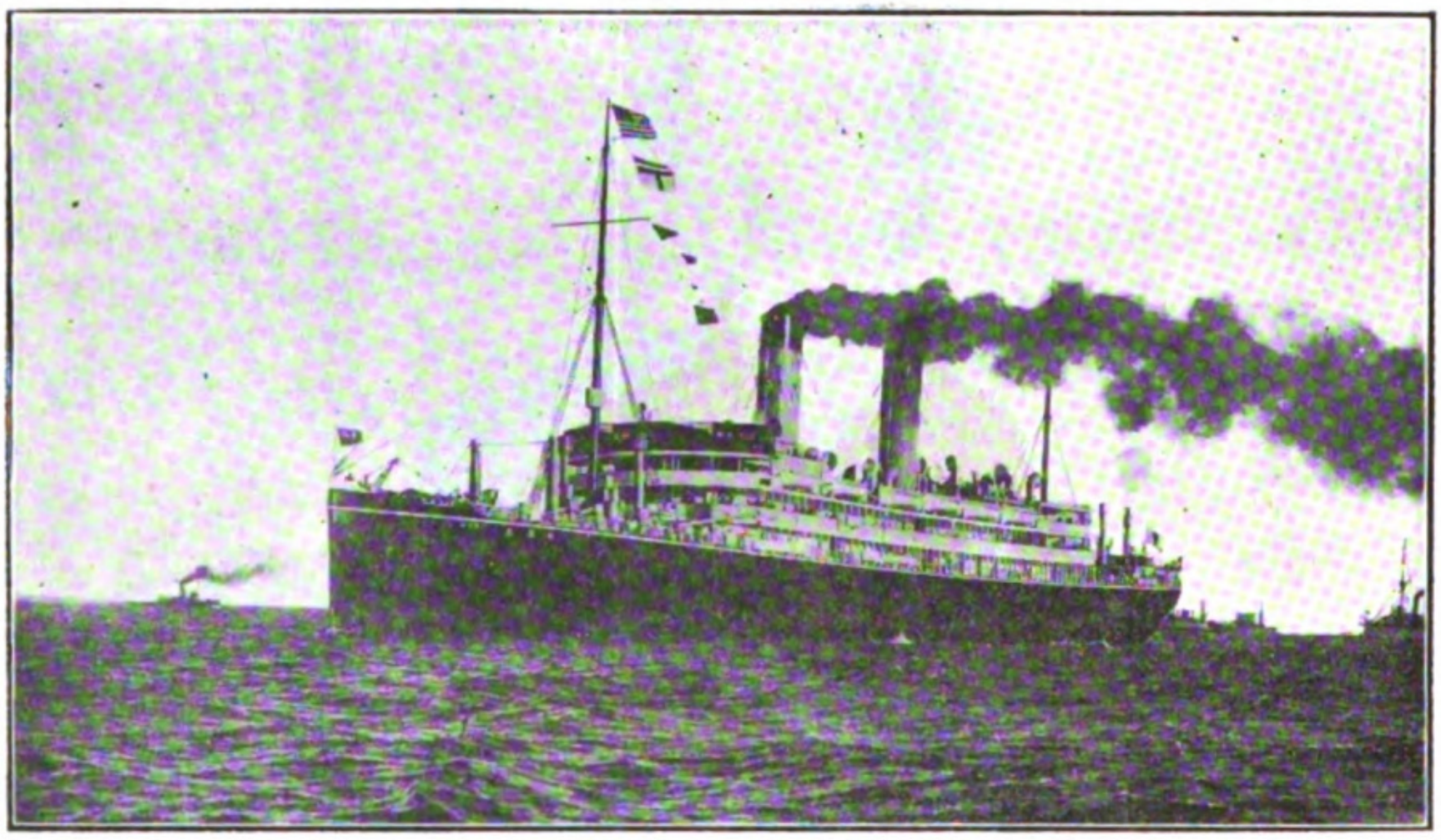

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TO FIND
AMBASSADORS

HIS EXCELLENCY THE BELGIAN MINISTER IN TOKYO

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THE COUNTESS DE LEVERGHEM, WIFE OF THE BELGIAN MINISTER IN TOKYO

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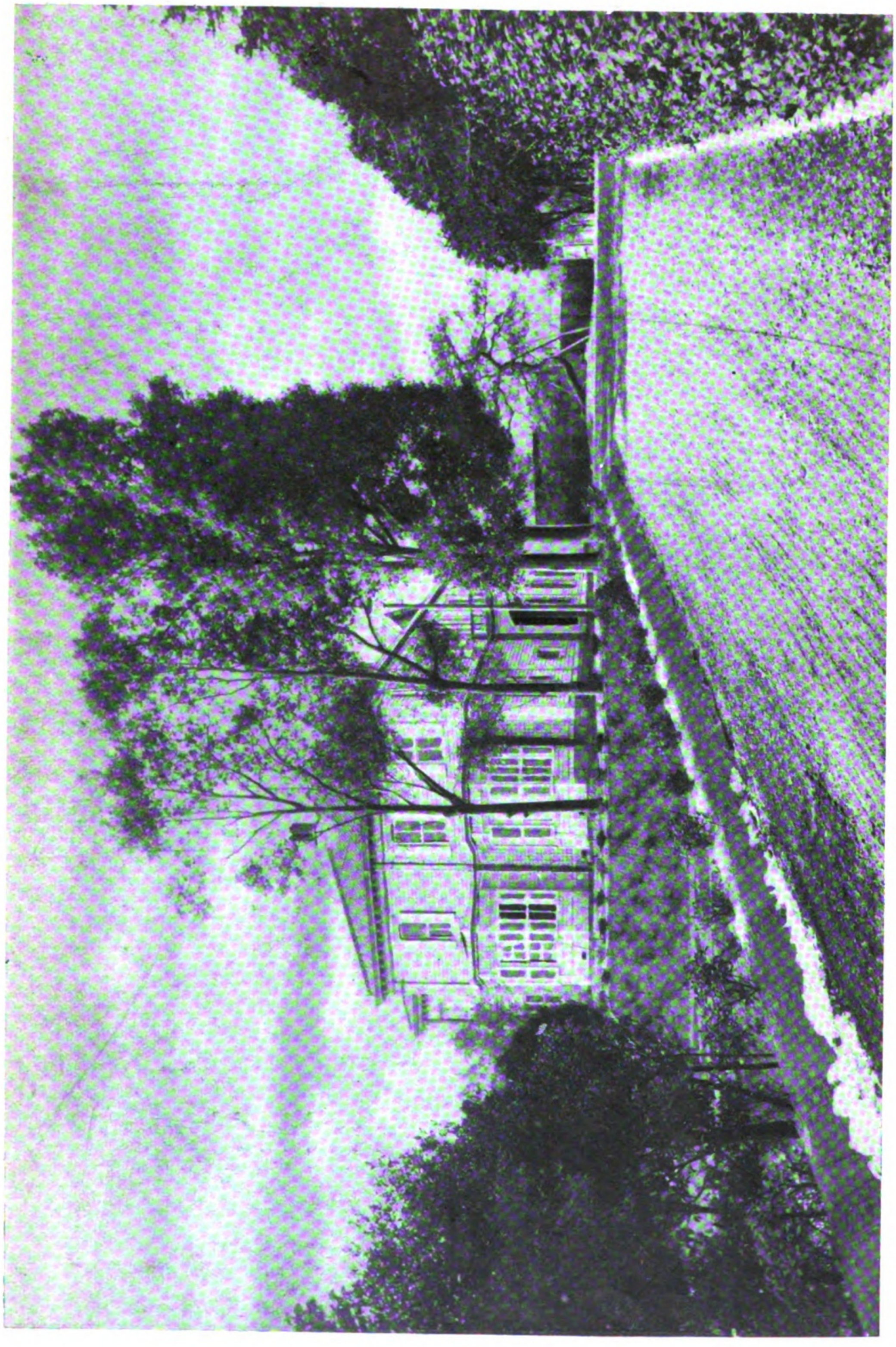

THE BELGIAN LEGATION IN TOKYO

THE JAPAN MAGAZINE

VOLUME FOUR MAY, 1913 NUMBER ONE

THE BELGIAN LEGATION IN TOKYO

By "J"

BELGIUM did not open intercourse with Japan as early as some other of the European countries whose embassies and legations in Tokyo have been reviewed in these columns. At a time when Spain, Portugal and England came pushing their commercial and diplomatic interests in oriental seas Belgium was subject to the tender mercies of Spanish rule, and during the 16th and 17th centuries the country was not represented in the East save as Spain can be said to include the Belgium of that time. Nor were Belgian interests in the orient improved by the country passing successively into the hands of France and Austria. During the long peace and prosperity that followed the conclusion of the seven years' war (1756-1793) and the benign rule of Maria Theresa the country began to recover somewhat from its chequered past and navigation revived. With the fall of Austrian dominion in Belgium in 1801 the country came under the rule of Napoleon, after whose discomfiture in 1814 Belgium again came under the jurisdiction of an Austrian Governor-General, till 1815 when Belgium went into union with Holland. The extensive colonial and foreign trade of the Dutch furnished Belgium with new markets for produce and there was a general expansion of trade. Holland at this time had its representatives at Nagasaki, but there is no record of how far Belgium shared in the oriental trade of her confederate state. Subsequently disputes arose between Belgium and Holland and the two countries agreed to separate, Belgium electing Prince Leopold of Saxe-Coburg as King in 1831. Under the new régime prosperity ensued and though the country suffered severely from the shock given to commercial credit and general industry by the subsequent French Revolution, its progress was now assured.

Formal negotiations for the conclusion of a treaty between Japan and Belgium

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did not open for some years subsequent to the signing of treaties with other European powers, but in 1866 when intercourse between Japan and Europe began to show increasing intimacy the first provisional treaty was entered into between Belgium and Japan. In October 1870 M. August Kint, the first Belgian Minister to Tokyo arrived in Japan and presented his credentials to the Emperor. In December 1873, M. Carl de Claut, the new Belgian Minister came to Tokyo; and in January 1878 Hisanobu Samejima, the first Japan Minister to Brussels, was appointed, at the same time representing his country in Paris. In September, 1880, when the first International Congress of Commerce and Industry was convened at Brussels, Japan was represented by Mr. Kwanishi, Secretary of the Japanese Legation in Paris. In November of the same year the Belgian Minister in Tokyo was authorized by his sovereign to convey to the Emperor of Japan the Order of Knight of the Order of Leopold, which His Majesty of Japan was pleased to accept with due appreciation. In 1882 when the preliminary conference of Japanese and foreign representatives for the revision of treaties was held at the Foreign Office in Tokyo, the Belgian Minister was among the 16 delegates from foreign countries. The Belgian Minister in Tokyo in 1886 was Mr. George Martins, who represented his country at the second conference for the revision of foreign treaties held at the Foreign Office in that year. After the conclusion of the war with China there was felt the need of a more comprehensive twenty with Belgium and accordingly a new agreement has signed between the two countries in 1900, and all subsequent relations between the two nations show signs of increasing intimacy.

The influence of Belgium on Japan is especially noticeable in the Postal Savings Department, Japan having adopted the system used in Belgium with scarcely any modification. The Belgian system was found to be a highly efficient organization; and when Mr. Hiroshi Shimomura, Chief of the Postal Savings Bureau of Japan, was despatched to Europe to make investigations for his department he had no hesitation in recommending the Belgian Postal Savings system as superior to others he had seen and the one best calculated to serve the interests of Japan. In 1910 when Mr. Florimon D'Anker, Chief of the Belgian Savings and Pension Bureau, was on a mission to China in connection with the coronation of King Leopold, he with the special Belgian envoy to Pekin, visited Japan on the way back, where they received a very cordial welcome, especially from the Department of Communications. No Belgian Minister was so long or favourably known in Tokyo as the late Baron d'Anethan, and his charming wife, who was an English lady and a sister of the distinguished author, Sir H. Rider Haggard. Baron d'Anethan was for many years the *doyen* of the foreign Corps Diplomatique in the Japanese Capital, and the Baroness d'Anethan made the Belgian Legation one of the chief social centers of the Capital. The death of the Baron left all Japan in sorrow, and the bereaved Baroness had the sympathy of a large circle of friends. Baroness d'Anethan has to some extent shown her brother's aptitude for literature, and the various volumes of which she is the author, enjoy an increasing appreciation.

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The present Belgian Minister to Tokyo is the Count della Faille de Leverghem, who has occupied the Legation since 1910 with credit to himself and to his country. Count Leverghem had a distinguished diplomatic career before coming to Japan. Born in 1871, he was educated in the usual manner of high class Belgian families, and early entered upon a diplomatic life. He was attache of Legation at Berlin in 1893, and Secretary at Lisbon in 1894, being promoted to a similar position at Rome in 1898 and again to Berlin in 1900, and raised to the rank of Councillor in 1906. From this time to 1909 he was Councillor to the Belgian Legation at the Hague, and was promoted the Belgian Legation in Tokyo in 1919. The unusually large number of orders and other royal decorations held by Count Leverghem indicates the esteem in which he has been held by the various countries where he has represented his country. He is a knight of the order of Leopold, and has also been accorded the First Class order of the Rising Sun by the Emperor of Japan. In addition he holds the 3rd order of the Grand Commander of St. Gregory the Great, as well as that of Our lady de la Conception de Villa Viçosa ; the order d'Orange Nassau ; the 2nd Class order of the Royal Crown of Prussia, the order d'Albert le Valeureux et du Lion de Zähoingen, the 4th Class order of the Red Eagle, the 1st Class order of the Knights of the line of Ernestine of Saxony, and has been decorated with the gold medal of the Grand Duke of Baden. The Countess de Leverghem is a daughter of Mr. Maskens, the Belgian Minister to Rome, and she has a brother who is Secretary of Legation at Stockholm. The Countess has two children, aged 8 and 6 respectively, and since coming to Tokyo, she has done much to make the Belgian Legation the social center that it has been for many years. Her husband likewise enjoys an unusal measure of popularity among both foreigners and Japanese, and relations between Japan and Belgium were never better than at present. There is an increasing degree of trade between Japan and Belgium, which lends additional interest to their already cordial diplomatic relations.

SILENT BEAUTY

It has no voice, the butterfly ; but if
It had, perchance they'd put it in a cage,
And make it sing like some poor dicky-bird.

Daurin

Tran. by Arthur Lloyd

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HOW THE PANAMA CANAL WILL AFFECT JAPANESE TRADE

THE Panama canal, which is expected to reach completion at the end of 1914, will no doubt revolutionize the trade routes of the world, and therefore have a vital effect upon the commerce of all nations. Japan has for some time had under contemplation the probable effect the joining of the Atlantic and Pacific will have on trade in the Far East, and has come to the conclusion that the result will be not less far-reaching than for the rest of the world. This gigantic undertaking, the most colossal ever taken in hand by man, though promoted to some extent for defensive and economic reasons, will nevertheless prove a universal benefit to commerce and navigation ; and the changes effected will, for Japan at least be on the whole favourable.

From the standpoint of distance the new trade route will place Japan in a much better position than she occupies to-day; for the course from Yokohama to New York, her great silk and tea market, will be shortened by some 3,600 miles. At present the comparative merits of the various routes are as follow :

Yokohama to New York via	
Suez	13,566 miles
San Francisco	9,798 „
Panama and Honolulu	10,096 „

To begin with, then, the Panama route will be some 3,600 miles shorter than by way of Suez ; and for steamers maintaining a speed of 12 knots an hour this way will save about 12 days. For ports southward from New York the distance to Japan will be still further reduced, while the Suez route but increases the distance. Thus to all ports south of New York the distance will be reduced from 3,600 to 5,700 miles ; and for even the smallest steamers, say those with a speed of nine miles an hour, from 9 to 26 days will be saved ; and for ships of 12 miles an hour from 12 to 19 days will be saved ; while ships keeping up a speed of 14 miles will save from 10 to 16 days on the voyage. Those passenger boats that maintain 16 knots an hour will save from 9 to 14 days by taking the Panama route. The following table will show the situation at a glance :

	Via San Francisco and Panama	Honolulu and Panama	Suez	
Philadelphia ...	9,770	10,068	13,708	miles
New York ...	9,798	10,096	13,566	„
Boston	9,966	10,264	13,401	„
Galveston ...	9,323	9,621	15,100	„

Turning to another of Japan's increasing trade fields, South America, the advantages afforded by the Panama route will be no less important. Though the voyage from Japan to the eastern coast of South America will remain still shorter by way of the Cape of Good Hope, yet when it is remembered that a great part of Japanese trade with Brazil and other South American ports, is carried on via London, then it will be seen that when the route to London is shortened for ships from Japan by the Panama canal, there will be a no inconsiderable advantage to Japanese trade with such places as Brazil, Uruguay, and the Argentine Republic. The advantage of the Panama route over the Suez canal for Japanese trade with European ports is not very great, so that the result in this respect will not be appreciable.

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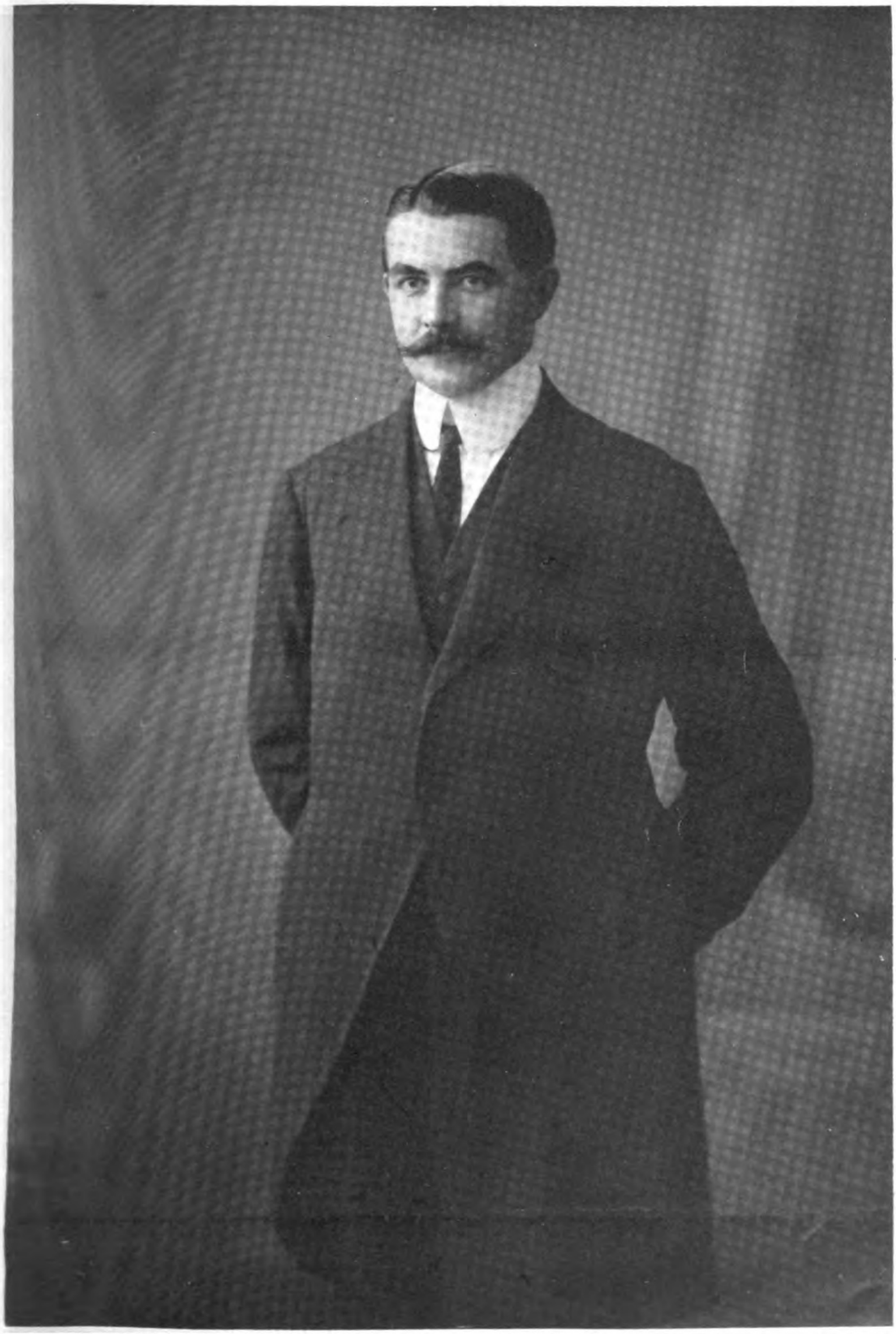

COUNT PHILLIPE DE BEAUFFORT, SECRETARY TO THE BELGIAN LEGATION IN TOKYO

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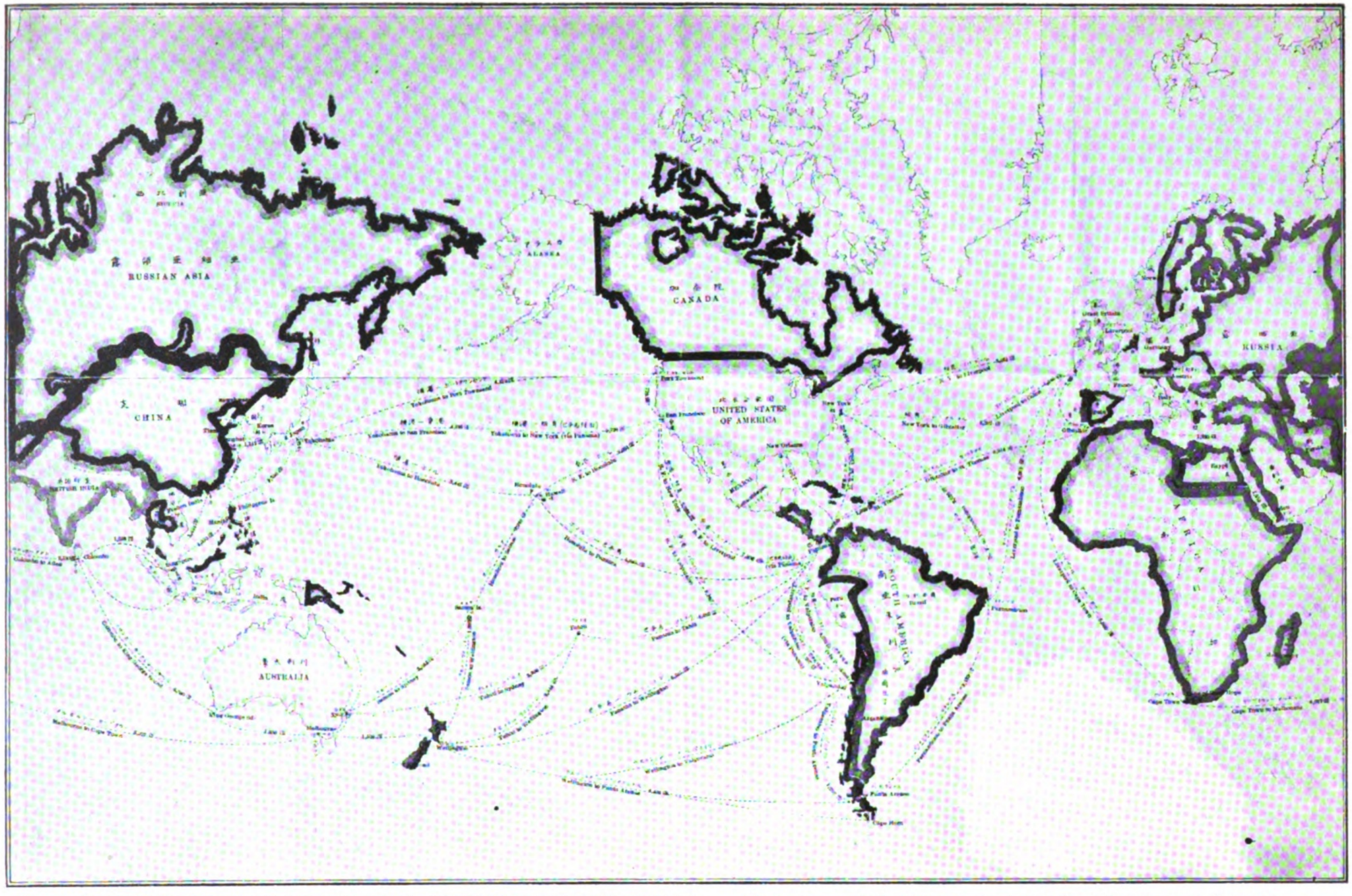

HOW THE PANAMA CANAL WILL AFFECT JAPANESE TRADE. *Ceque le canal du Panama veut dire pour le commerce Japonais.*
Bedeutung des Panama Kanals fuer den Handel Japons.

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When the question of economy is taken into consideration the advantage of the Panama route will appear still more undoubted. Our quickest route to New York, and other great American commercial centers in the east of the continent, is now by way of San Francisco and the overland route, taking about 40 days. The route by Suez is cheaper but incomparably longer, occupying about three months. So there will be first of all a tremendous saving of time, which is very important in the matter of placing goods on the market. This means an immense economy of fuel for ships and also a great saving in freight charges. There is also good reason to believe that these advantages will result in a considerable reduction in insurance rates; for, doubtless, the route across the Pacific is safer than across the boisterous Indian Ocean and the treacherous Atlantic. West of Singapore ships find coal quite expensive; while by the Panama route they will be in reach of good fuel from the mines of Alabama and Pennsylvania. The question of freight charges is perhaps the most important; for on this depends the prices at which goods can be disposed of. There is no doubt that the Panama route will result in a great reduction of freight rates. The more important commodities from Japan for the American market are such as demand fast freight; and consequently at present have to be sent by way of San Francisco and the transcontinental railways. All less important cargo is despatched by way of Suez. Such easily damaged commodities as silk and tea, which are among the more important exports to America from Japan, must always take the transcontinental route. At present rates the freight on 100 lbs. of raw silk from Yokohama to New York via Suez is *yen* 2.47, but by the transcontinental route it is 12 *yen*. For tea the freight by Suez is *yen* 1.29 per cwt., while by the quick route it is *yen* 3.25 a hundred weight.

These considerations are significant in the face of an ever increasing volume of trade between Japan and the United States. Out of a total volume of 961,000,000 *yen* in trade last year, America represented 231,000,000. The figures for exports and imports stand as follows:

America	...	...	...	231,000,000	*yen*
China	...	...	...	150,000,000	„
Britain	...	...	...	130,000,000	„
India	...	...	...	120,000,000	„
Germany	...	...	...	68,000,000	„
France	...	...	...	49,000,000	„

Thus it will be evident that America occupies the first place in the foreign trade of Japan, absorbing at present 30 per cent of the total volume; and of this at least 142,000,000 *yen* stands for exports to the United States, with something over 80,000,000 for imports. Consequently any change affecting transportation between the two countries is a matter of supreme importance to both, and will certainly have a permanent influence on Japanese commerce and industry. Such a change must inevitably result from the opening of the Panama canal.

Of course the most important consideration for Japan is how far the change will affect present competition in realm of commerce and industry. If the anticipated reduction of freightage leads to a lowering of prices to the extent of affecting American imports from other countries, the effect will be indeed extensive. On the whole, however, the advantage will probably lie in favour of Japan. One of our largest imports from America is raw cotton, the total value of which last year amounted to *yen* 29,250,000; while imports from India represented 88,060,000, and from China 22,510,000. With the opening of the Panama canal American raw cotton would enjoy an undoubted advantage. At present we import most of our rails, steel and iron plate, pipes, and so on, from Europe, but the opening of the Panama canal will no doubt also effect a great change in this respect; and the same applies to locomotives, engines, cars and luggage wagons. An immediate effect would also be noticed in the importation of such goods as leather, paper and petroleum.

Similar results would be noticeable in our South American trade. At present

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we carry on direct trade with only Chili aud Peru, amounting to no more than *yen* 2,000,000 annually, about 1,700,000 representing imports to Japan. Our largest volume of trade is carried on with South America through intermediaries, such as Italy, France and Great Britain, dealing with the Brazil coast. This trade equals at least 4,000,000 *yen* a year. But after the opening of the canal Japanese goods transferred by European countries will go by way of Panama and will enjoy in the matter of freight a great advantage. Already Japan is preparing to send a heavy stream of emigration into Brazil, and there is a growing confidence as to the future of Japanese commerce in that country.

One has to take into consideration, of course, that the advantages accruing to Japan from the opening of the Panama canal, will likewise fall to China and bring her into close competition with Japan. The distance from Shanghai to New York will be reduced by 1,867 miles, while the distance to Galveston will be reduced by 3,800 miles. This will be a matter of paramount importance in the matter of American trade with China, and therefore affect to a great extent Japanese trade with her oriental neighbour. Hitherto the greatest volume of Chinese trade has been with Great Britain, Japan coming second and America third; but of late Japan has taken the place of America in Chinese trade; and whether Japan can retain this position after the opening of the canal, is a question that cannot be ignored. China's principal imports are cotton goods however, in which Japan now holds the second place; and though the new route will be a great advantage to American exporters, yet Japan will be able to import raw cotton so much cheaper that she will be in a position to place her cotton yarns and manufactured cotton goods on the Chinese market at probably a lower figure than the American manufacturer. And the same is true of tobacco and cigars, the raw material of which Japan now for the most part imports from the United States. On the whole Japan is confident that the Panama route will not render her competitors any advantage that will not also be open to her, and enable her to hold her own in the trade with China.

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THE FINANCIAL POLICY OF THE TOKUGAWA SHOGUNATE

By PROFESSOR K. KUROITA

(THE IMPERIAL UNIVERSITY)

ONE of the most interesting phases of the subject before us is the fact that the financial policy of the *Bakufu* was not unlike that which for some years has been obtaining in modern Japan, a policy of temporization. The financial condition of the country at the close of the Tokugawa period was in many ways similar to that of to-day, and the methods adopted for tiding over deficits were not very different from those now in vogue. The present policy is to cover indebtedness by foreign loans; the *Bakufu* policy was to meet deficit by debasing the coinage. Ultimately both methods must inevitably reach the same result.

At present our government meets its foreign indebtedness by raising loans and maintaining a large specie reserve in London, so as to prevent an efflux of specie from Japan; while the government's conversion scheme results in an over issue of convertible notes and brings about an abnormal circulation of currency, which in turn causes a rise of prices and an excess of imports. Isolated as the country was under the Tokugawa rule, there could be no resort to loans from abroad, but by reminting the coinage the deficit could always be made up, until the financial world was greatly agitated and the cost of living abnormally increased.

The policy of debasing the coinage did not come into favour suddenly, but made a very gradual appearance from the time of Hideyoshi, onwards. The increasing degree of commercial intercourse that began with Spain and Portugal during the days of Hideyoshi, promoted development in the art of metal refining; and the great *Taiko* appropriated the gold mines of Sado till he had at last succeeded in accumulating a vast hoard of precious metal. The colonial policy of Spain and Portugal, unlike that of to-day, aimed at enriching the country by bringing back as much gold and silver as possible, an idea that prevailed throughout Europe till the end of the 17th century. Japan was, to a great extent, also influenced by this doctrine of mercantalism, and led to believe that national wealth consisted in a plentiful supply of specie or bullion. And this idea, which first appeared under Hideyoshi, continued to find increasing favour under his successors. Though the eighth shogun, Yoshimune, devoted a great deal of attention to the development of agriculture and the encouragement of industry, the doctrine of mercantalism remained unaffected, and an increase of gold and silver was the chief object of national finance.

Most of the great amount of gold and and silver accumulated by Hideyoshi was stored in Osaka castle, a fact that did not become known till after his death; and accordingly when Ieyasu was about the give vent to his ambition after the shogunate, his first move was to weaken his opponent by making him spend as much of this gold and silver as possible. Consequently he obliged Hideyori to rebuild great temples, in

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Kyoto, Yamashiro, Ōmi, Kishu, Osaka and elsewhere, till a vast expenditure had taken place. He persuaded Hideyori that the casting of the great statue of Buddha was the wish of the late Hideyoshi, and in many other ways found a method of reducing the financial strength of his rival, until finally he succeeded in overthrowing the Toyotomi family. On securing the possession of Osaka castle, Ieyasu followed the policy of Hideyoshi in collecting vast sums of money and a great quantity of precious metal. After his death an enormous amount in gold nuggets was found stored at Mount Kuno in Suruga. These nuggets were really in the shape of small blocks of equal weight, and were afterwards returned to Osaka castle, where they remained for casting into currency during the Genroku era (1688-1703) as financial difficulties demanded.

With the collection of gold and silver during the early Tokugawa period, a monetary system was established and the coinage was of good quality. The *koban* of the time represented a percentage of 85.7 gold and 14.3 silver; and the *chogin*, a lesser coin, was 80 per cent silver and 20 per cent copper. The present gold coinage of Japan is 90 per cent gold and the rest copper, while the silver coins represent 80 per cent pure and the rest copper. Thus it will be seen that the money of the Keicho era (1596–1614) was scarcely of less value intrinsically then the money of to-day. Though the Keicho money contained a little less gold than the present coinage, it contained silver instead of copper, which would bring its value up to an approximate equality with modern Japanese money. With coinage of such high intrinsic value the finance of the nation enjoyed universal confidence, and the currency was in great demand by foreigners. There was an equally good subsidiary coinage, but for convenience sake we shall confine our attention to the more important money.

During the Genroku era there was an enormous increase in national expenditure on war combined with a marked decrease of output from the gold and silver mines; and the amount of gold and silver on hand was insufficient to meet the needs of government. It was then that Ogihara Shigehide adopted the fatal policy of a debased coinage. The good gold coins were all reminted with a lower percentage of precious metals. By this means the financial deficit was covered for the time being. Ogihara, the minister of finance, thinking that the difficulty was owing to a deficiency in the amount of coinage, called in all the higher currency in circulation, threw it in with whatever bullion was on hand, and had the whole mass reminted, and then exchanged the debased coins for whatever of good money had not come in. The higher coins of the new issue had less of gold and more of silver than the former coins, while the lesser coins had tin and lead substituted for copper. The value then stood as follows:

Koban:	gold	56.4 %
	Silver	43.2 %
	Other metals	0.4 %
Chogin:	Silver	63 %
	Copper	36 %
	Lead	1 %

Naturally the public were not very eager to exchange their good money for the new coinage, which created a great difficulty; and Gresham's Law came into action with a vengeance, namely: "bad money drives out good money, but good money cannot drive out bad money." Seeing no other way out of the difficulty, Ogihara sought to collect the good outstanding coinage by force of government order, a plan which he put into practice by ordering all taxes to be paid in the old coinage. By this means the government made a profit of about five million *ryō* (¥100,000) but prices went up about twenty per cent.

During the Hoei era (1704–1710) the government got into further financial straits and again resolved on debasing the currency as a means of escape. This brought about a somewhat peculiar financial condition; for now the debased coinage of the former period became more valuable than the new currency. The excuse for tampering with the coinage was that the old coins were too thin; and it was proposed to make them

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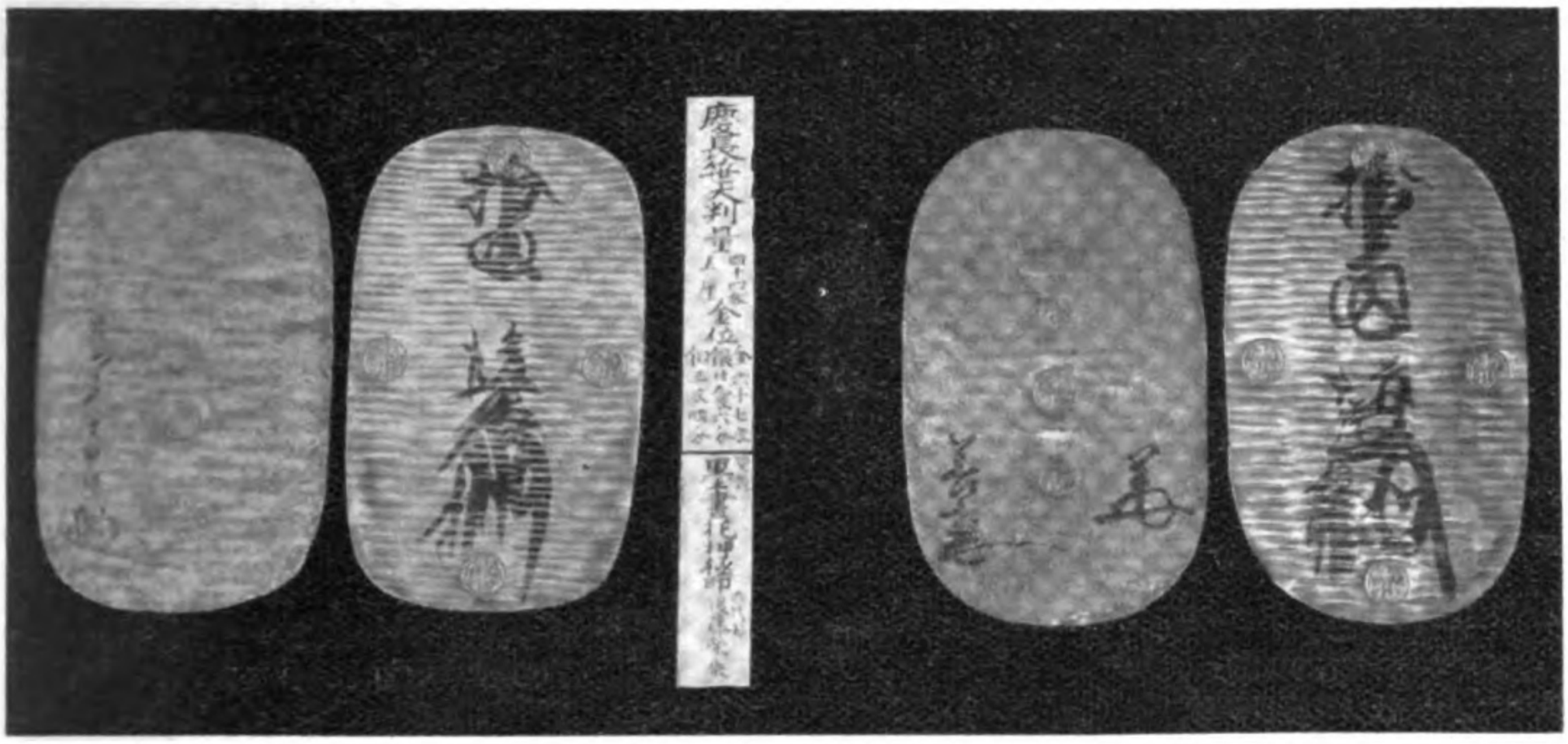
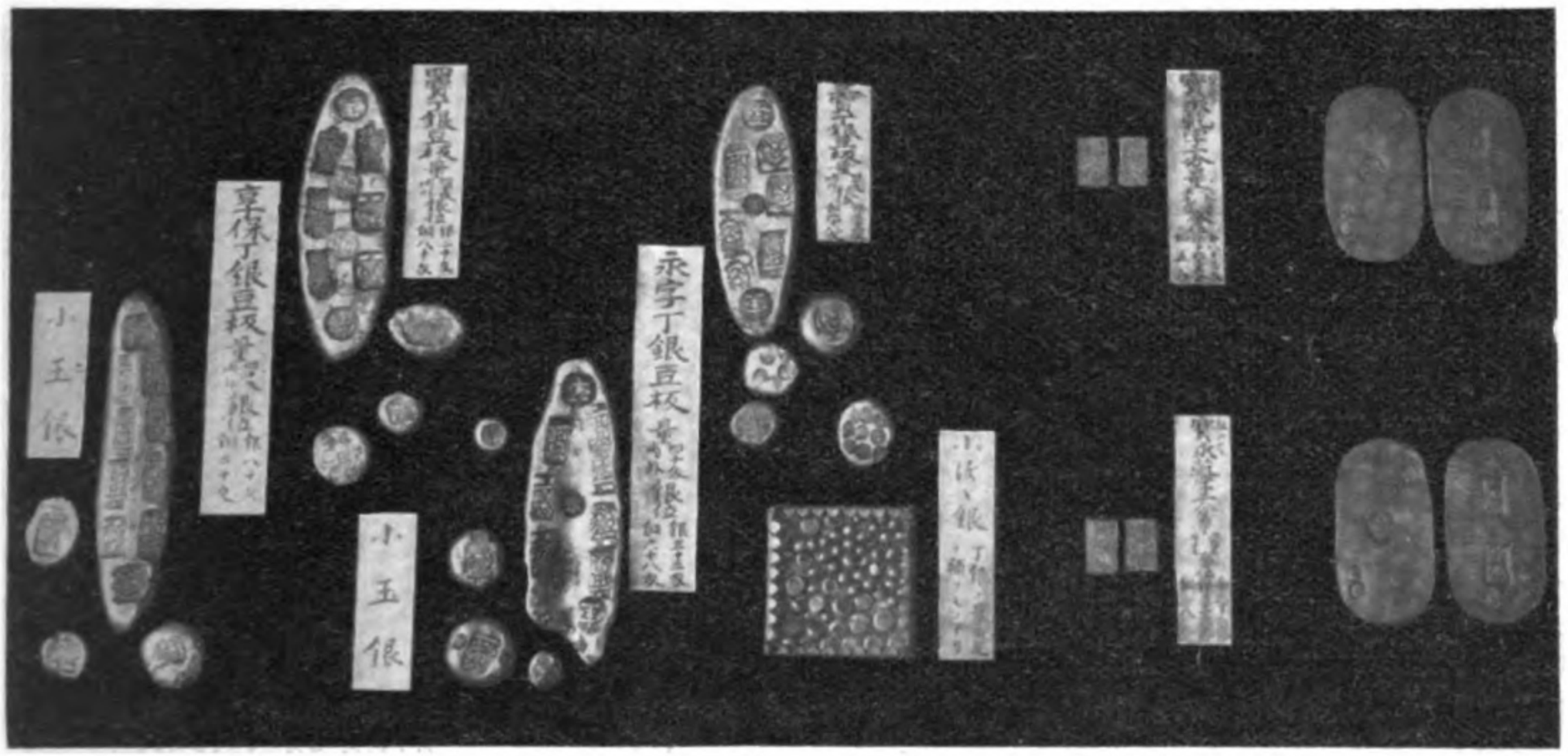
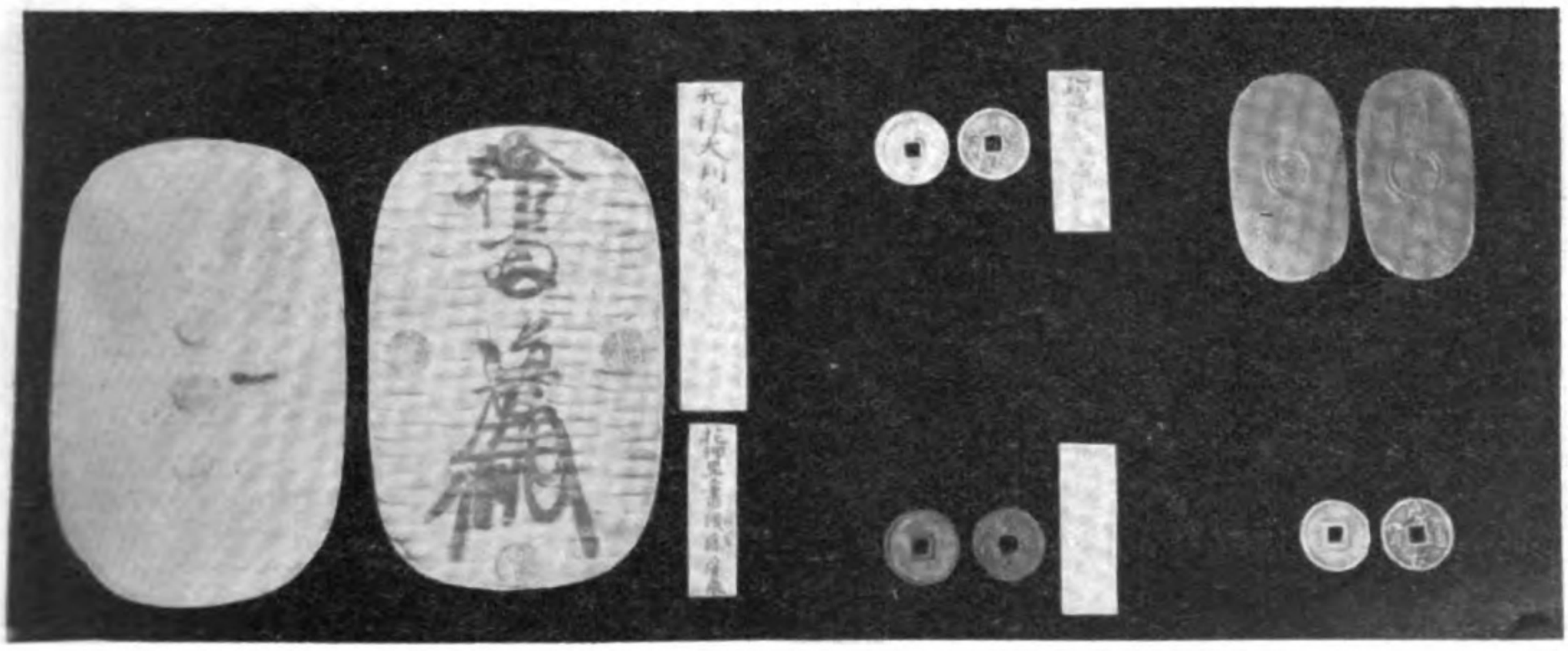


KEICHO OBAN



CHOGIN

HOYEI KOBAN
ICHIBUKIN



GENROKU OBAN

KEICHO KOBAN

SOME COINS OF THE TOKUGAWA ERA. *Monnaie du temps des Tokugawa.*
Muenzen aus der Tokugawazeit.

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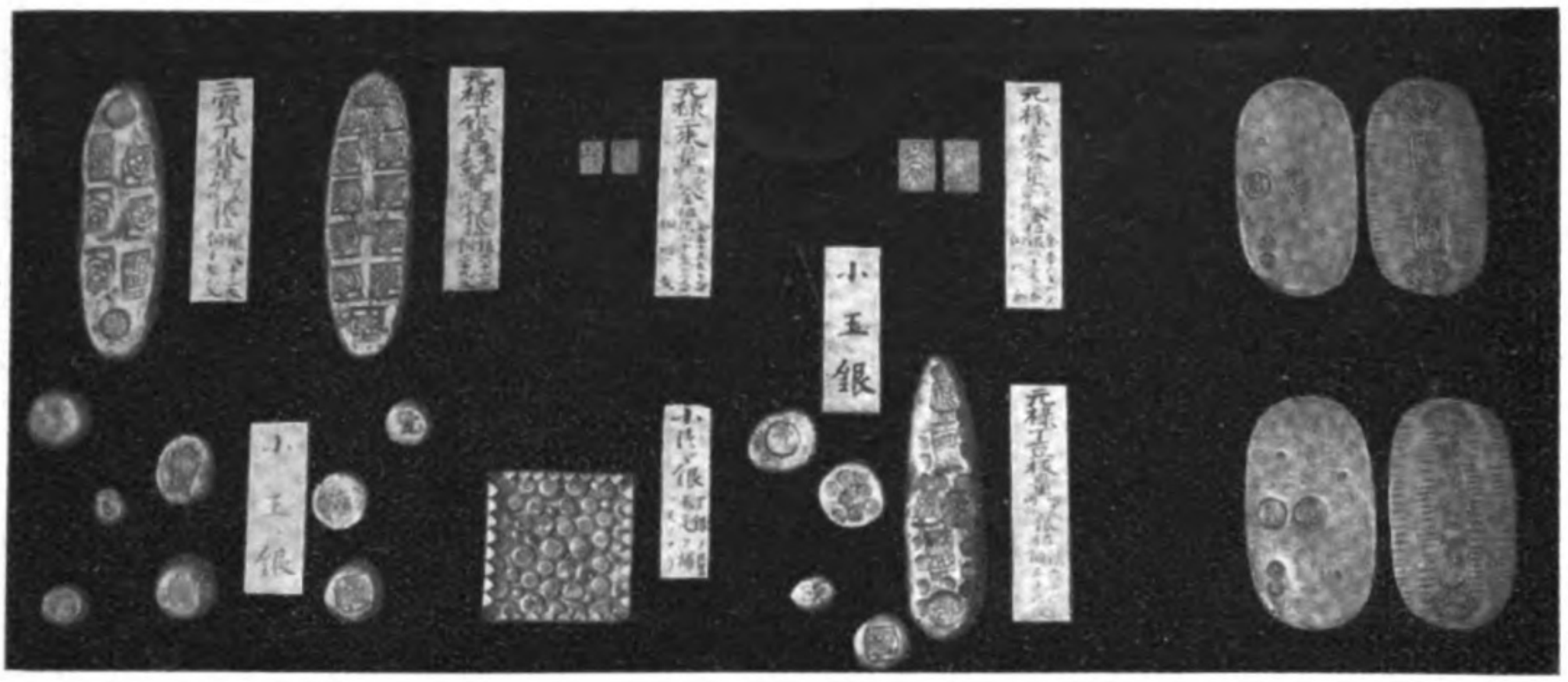
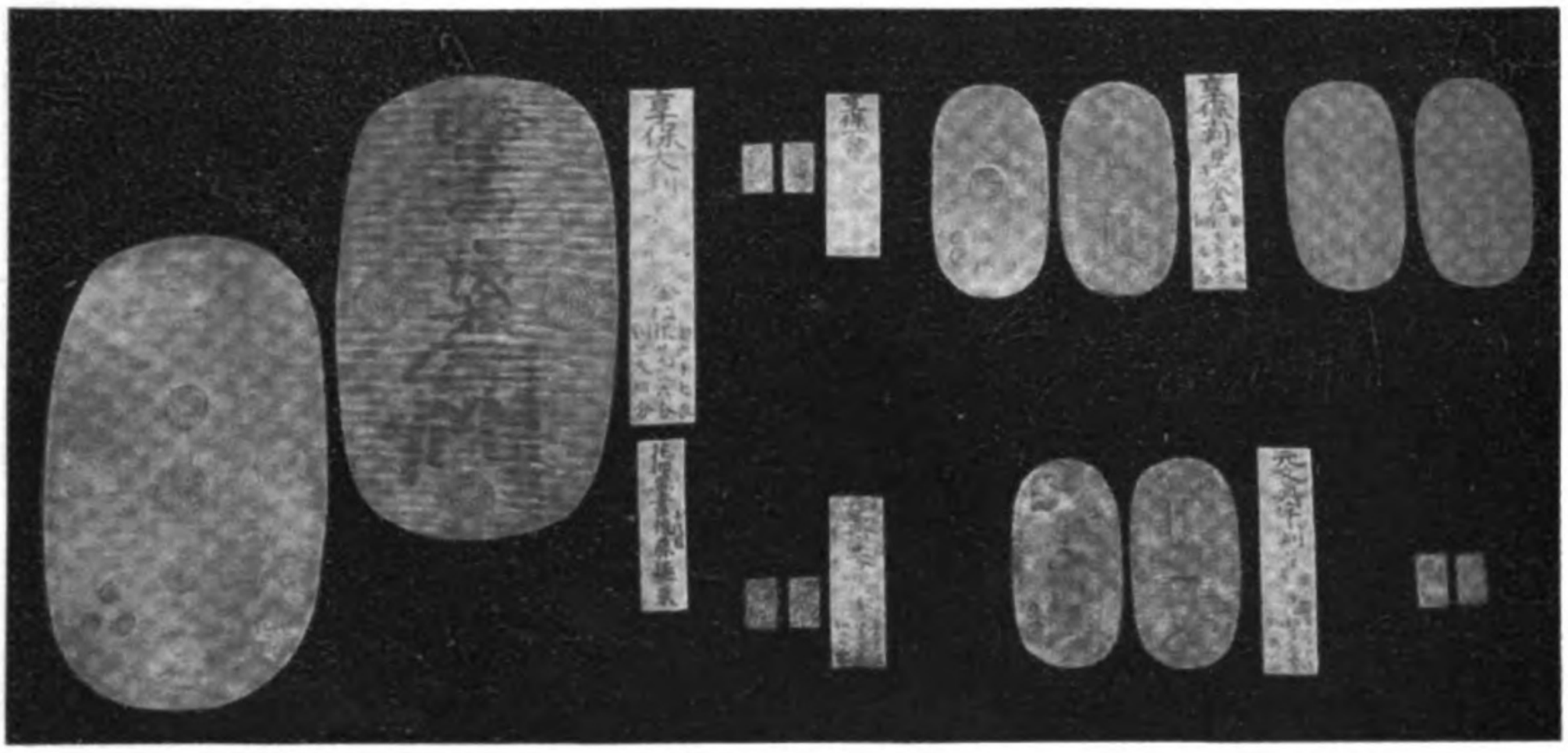


CHOGIN
KOSUZUGIN

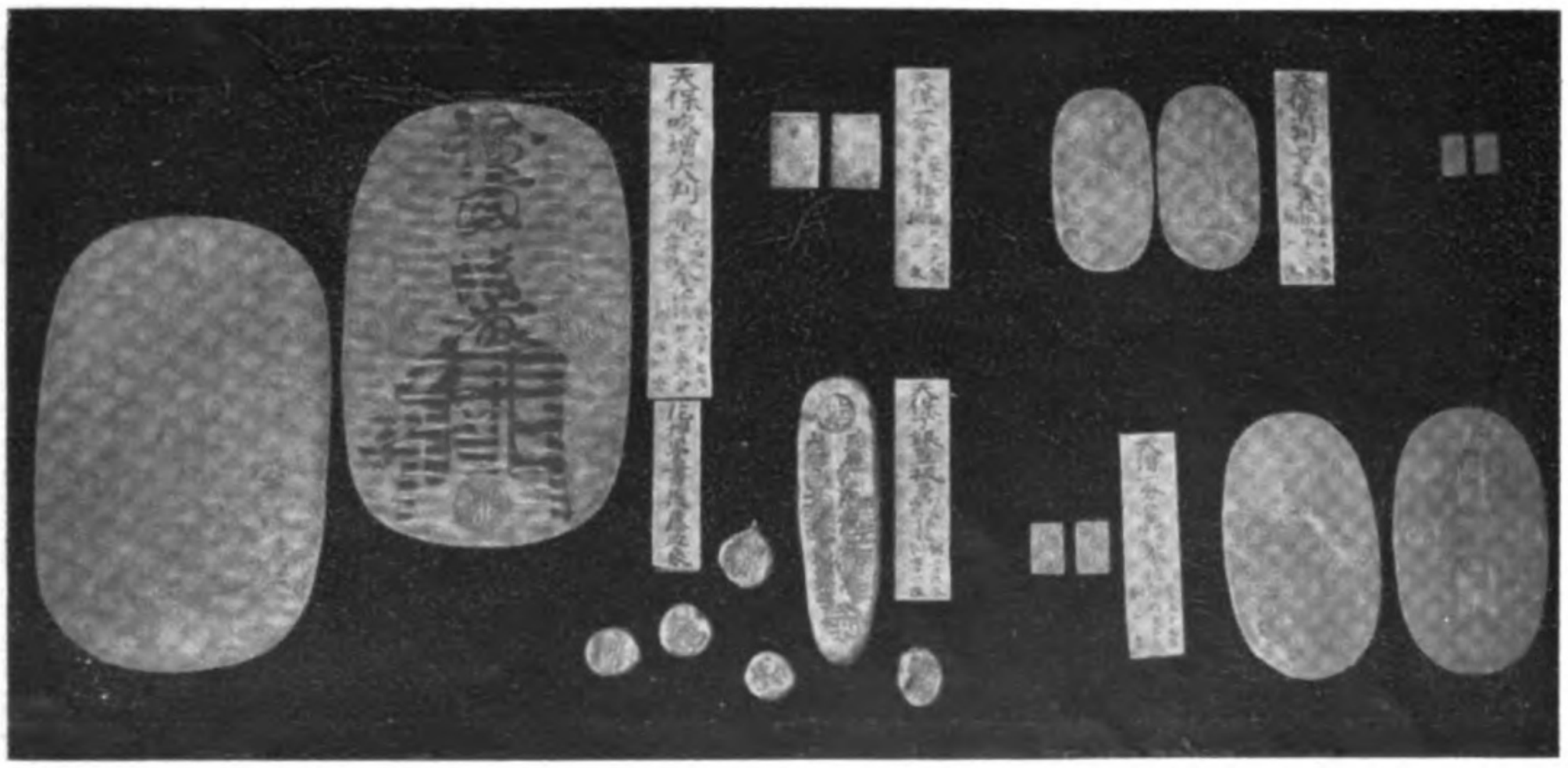
GENROKU KOBAN



KYOHO OBAN

KYOHO KOBAN
GENBUN KOBAN

SADO KOBAN
SADO ICHIBU KIN



TENPO OBAN

TENPO KOBAN
TENPO JURYOBAN

SOME COINS OF THE TOKUGAWA ERA. *Monnaie du temps des Tokugawa.*
Muenzen aus der Tokugawazeit.

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thicker and smaller. The result was that the Hoei *Koban* contained 83.4 per cent gold and 16.6 per cent silver, a quality better than the Genroku *Koban*, but really of less value, since the weight was only 24 *mon*, or about half the weight of the old coin. During the period there were three remintings of silver coinage, known as the first, second and third *Ho*-silver, respectively, thus debasing the quality every year. The second *Ho*-silver contained 40 per cent silver and 60 per cent copper; but the fourth *Ho*-silver was only 12 per cent pure.

This frequent issuing of debased coinage led naturally to disorder in the circulating medium, especially in encouraging counterfeiters, numbers of whom now appeared and plied a prosperous trade. No less than 540 of them were found in the district directly under the jurisdiction of the *Bakufu* financial officials. A curious aspect of the case was that not infrequently the counterfeits were actually of more intrinsic value than the legal currency. The story goes that when Prince Tsunanori Shimadzu, Lord of Satsuma, heard of how the farmers were complaining of the cruelty of crucifixion as a sentence for counterfeiting, said, "Yes; but if they were ministers of finance, they would be rewarded instead of punished." At any rate the shogun made a profit of some 1,200,000 *ryō* by the scheme.

The overcirculation of currency led to an enormous increase in foreign imports and to so great a degree of extravagance among the people that the minister of Finance under the Shogun Iyenobu, Arai Hakuseki by name, endeavoured to limit the amount of foreign trade. To put a stop to the outflow of specie, foreign trade since the time of Ieyasu had been carried on for the most part in copper; but so far had imports now exceeded the copper supply, that gold and silver began to come again into use, until no less than 6,192,800 *ryō* of gold flowed out of the country during the shogunate of Iyenobu, and this from the port of Nagasaki alone. The amount of silver sent out was about twice as much. As this represented almost one third of the whole volume of national specie, there was no little alarm over it, and Arai saw that the only way to retain a sufficient supply of cash was to limit the volume of foreign trade, which he thought would do something to relieve the financial stringency of the government. Accordingly he limited the amount of foreign trade to the proportion of copper at the disposal of the nation.

But Arai advocated the same policy of good money that marked the beginning of the Tokugawa era, and in this he had the sympathy of the shogun, who, however, died before any change could be effected. It was not until the time of the seventh shogun that the coinage system of the Keicho era could be restored. The news that new and better currency was to take the place of the debased coinage, excited a great amount of interest among the people, and everyone began to collect the old coins in order to exchange them for the new issue. Merchants raised the prices of goods in order to swell their cash balances, and thus make something on change of currency, so that the result was actually a burden on the public. Arai, however, had little idea of the difficulties he would have to meet in effecting a reminting of the coinage; for bullion was scarce and money even more so. He discovered in fact that it would take at least 300 years with his present supply of gold, to bring about a system of coinage equal to that of the Genroku era; and to effect a similar reform in the silver coinage it would take about 700 years. It was now a task of assaying and separating, which could not be done without the use of lead, which also was very scarce. He began, however, with the money the government had on hand, and gradually effected the reform, so that by the first year of Kyoho (1716–1735) he had succeeded in recasting 8,400,000 *ryō* of gold, and 331,420,000 *kwan* of silver. The quality of the Kyoho *koban* was 86.7 per cent gold and the rest silver, and the rate of exchange was one new for two old coins. The value of the new coins was so high that they did not circulate

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to the degree expected, and their value continued to rise while the prices of commodities went down.

With the Gwanbun era (1736-1740) comes a new and interesting phase of national finance, characterized by a great depreciation of prices, which led to a decrease in the value of rice, causing trouble for the feudatories of the shogun, whose income was always in rice. It has been a long understood thing in Japan that when the price of rice remains high, the country will be prosperous, all markets being affected for the better, whereas a fall in the price of rice always results in a contrary condition. The low prices of the period under review led to much speculation among the rice merchants, many of them buying up large quantities of the cereal with the hope of a rise. The rice speculation of modern Japan dates back to this time. With good crops from year to year the price of rice still further depreciated, till the authorities attempted to control the price by special regulations. As the result was in no way satisfactory, it was at last decided to try another reminting of the coinage in order to bring up the price of rice. Reversion to a debased coinage resulted in the following values:

Koban Gold	... ...	65.5%
Silver	... ...	34.5%
Chogin Silver	... ...	46.%
Copper	... ...	54.%

The increase of currency thus promoted led at once to the old habits of extravagance among the people; and a rise of prices, including that of rice, was at last brought about. This unsatisfactory state of affairs reached its climax in the Tanuma age, when the principles of thrift were thrown to the winds, and the nobles became the most extravagant of the population. Bribery came into fashion, and the servants of the nobles attained a position of power hitherto unknown among them. Among other luxuries that originated in this debasing age were the *geisha*, who have continued down to the present. In order to keep up extravagant customs, the nobles often had to resort to borrowing from rice brokers, giving their income in rice as security. Consequently rice brokers attained a position of influence they have not since lost. During this time there was to some extent a debasement of currency. A silver coin, the *gobugin*, which contained only 46% silver, was regarded as equal to one-twelfth of a *ryō*, but as it failed to circulate, it was now recast and called *nanryōgin*, or *nishugin*, a coin 97.75 per cent silver, eight of which were equal to one *ryō*. This issue first appeared in the Anyei era (1772-1780), and was probably made from the large amount of foreign silver that had recently been imported in connection with Dutch trade. Another feature of the time was the levying of taxes in all directions: on river boats, pawnbrokers balances and so on. There was also a tax somewhat like the present textile consumption-tax, and another tax on silk. These taxes were collected from buyers at the market. The shogunate established goods-examination warehouses where all commodities were scrutinized by officials before being offered upon the market. Any product not bearing the name of the producer or manufacturer was confiscated. The examination stations became unpopular and were finally boycotted by the purchasing public. An attempt also to borrow money directly from the merchants of Osaka and lend it to the feudal lords, the shogunate retaining one seventh of the interest, was equally a failure.

Under Shirakawa Rakuo, as financial counseller, much progress was made in the way of consolidation; for he laboured to discourage extravagance, to promote education and military science, and to encourage habits of enterprise and thrift. Resulting reforms led to a saving of some 128,000 *ryō* surplus in ten years' time. But as the encroaching habits of foreign ships led to fear of invasion, much money became necessary to prepare defences, and the government was again forced to give way to the old policy of debasing the coinage. The plan was for a time frustrated by a strong opposition, but the leading opponent having died, the government

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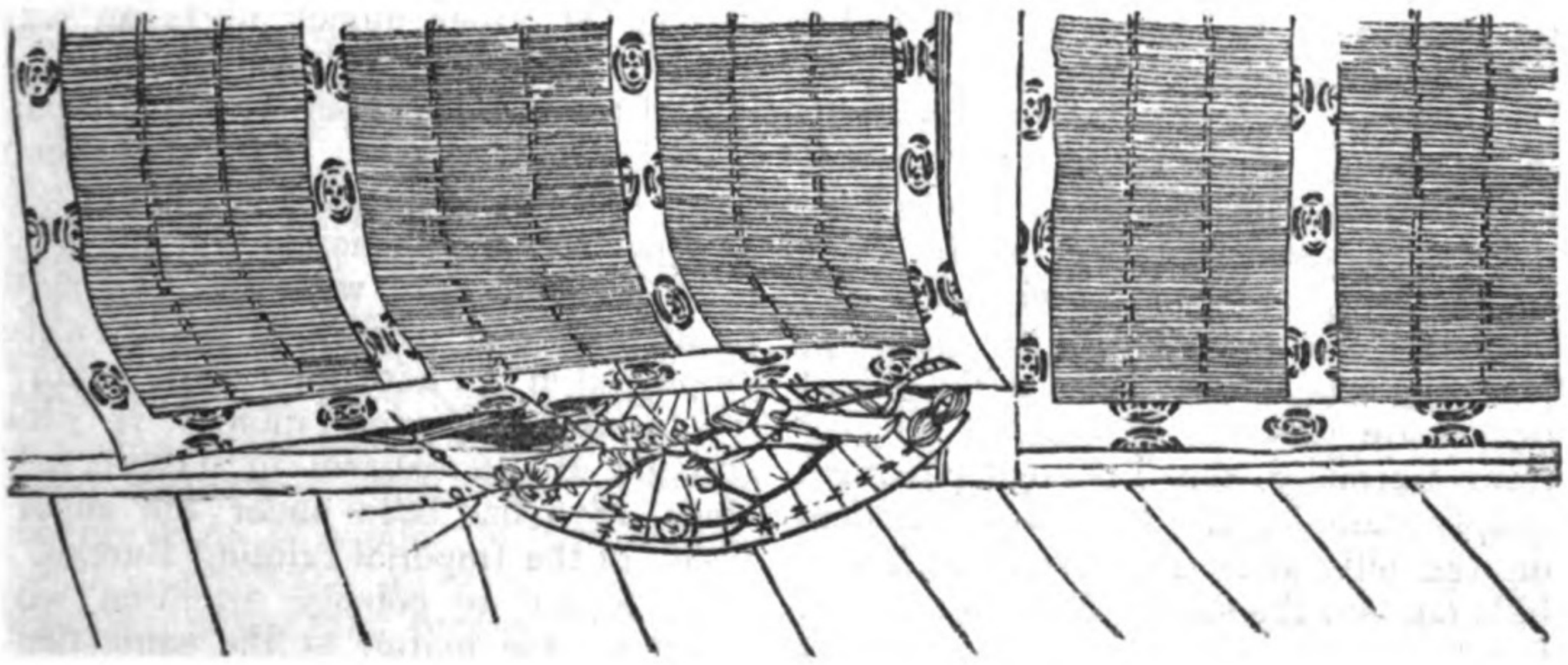
decided to recast the currency, the result being the Bunsei *koban*, a coin 55.94 per cent gold, and the rest silver. In the seventh year of the Bunsei era (1818-1829) the *nanryōgin* was reminted to a percentage of 97.8 silver exchangable for one *ryō*. In the eighth year of Tempo (1830-1843) it was again recast to 99.8 per cent silver, four of which were made equal to one *ryō*. Though the quality was good the weight deficient. Thus the policy of debasing the coinage went on, and the government never succeeded in getting back to the good money of the early Tokugawa period. But by this means they were enabled to maintain a balance between revenue and expenditure, and to tide over the financial difficulties that beset the government.

Another means of increasing income was by giving the daughters of the shogun in marriage to great feudal lords and exacting a huge sum of money for the honour. A large sum was also obtained for permissions to wear the family crest of the shogun and for promotions in rank, but the greater part of the surplus was secured by recasting the national coinage. It will be seen therefore that in almost every respect the plan and its results are the same as obtain under the government of modern times.

The fall of the Tokugawa shogunate, while hastened by its want of diplomatic foresight in dealing with foreign countries, and by the reverence which the nation preferred to give the Throne rather than the shogun, was nevertheless made absolutely inevitable by its method of dealing with finance. It is, of course easier to criticise the policy than to suggest what they might better have done. It is not my intention to discuss the degree to which our government of to-day has imitated the fiinancial policy of the Tokugawa régime. We cannot in our time resort to a debasement of coinage, but we can adopt a sound financial policy. All I can say is that if we follow the principles of the Tokugawa *bakufu* we shall come to the same end.



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MONEY MAKING IN JAPAN

BEFORE the commencement of the Meiji period Japanese money was in almost as complex a condition as it still is in China. Each *Daimyo* issued paper money of his own, but this money was not common throughout the land, and the current copper coins were in the form of cash, round or oblong coppers with holes in them for stringing, so as to facilitate transportation. But with the opening of the Meiji era and the Restoration of Imperial rule, the necessity of having a national currency, and a bank note system, became apparent. The first paper money in the name of the Imperial government was issued in 1868. It was called *dajokwansatsu*. These curious-looking pieces of paper were printed in a somewhat inferior manner, and the authorities began to fear that the money would prove a temptation to counterfeiters. In order to improve the method of printing, Kagenori Uyeno, then Minister of Finance, was despatched to Germany to acquaint himself with the methods adopted there. At the same time he had a large amount of paper money printed in the German factories for the Japanese government. Upon his return to Japan a department for the printing of paper money was established by the Imperial government in connection with the Ministry of Finance. The printing, however, was still entrusted to individual or private persons, or ordered directly from Germany, the Tokyo department simply stamping the necessary numbers on the bills after they arrived. These bills ran into the smallest denomination: from ten *yen* down to one *yen*, fifty *sen* and even ten *sen* notes, worse than the "shin plasters" so detested years ago in America and Canada.

In 1874 Akimasa Yoshikawa, who later became Minister of Communications, proposed that the Government should set up an office of its own and install machinery for printing the national money. The proposal was adopted and the necessary foreign machinery was imported for the new printing Bureau. With the new machines came German experts to run them and train Japanese workmen in the use of them. The ink used proving defective, an American expert, Dr. Ansell, was employed to give instruction in its manufacture, and then a high quality of red, blue and green ink was produced. Another American named Pollard was employed to instruct the workmen in lithographing from stone. In the delicate work of designing, the assistance of the Italian artist employed at the Academy of Fine Arts was greatly appreciated. His copper plate designs were very fine; and under him native designers attained a high grade of proficiency. Every thing required for the making of paper money in Japan was imported from abroad, with the exception of transparent paper, in which Japan herself excelled. In 1876 a special paper mill for turning out this fine grade of paper was established at Oji, and men from Echizen, who were noted for skill in making this quality of paper, were employed in the new mill. The factory for turning out paper money is now situated at Kandabashi in Tokyo, and since 1878 has been under the supervision of the Imperial Printing Bureau.

In regard to coinage attention was given to the matter at the same time that notes began to come into universal circulation, and the Minister of Finance, Kagenori Uyeno, purchased from the

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British Government at Hongkong a machine for minting coins, and set it up at Osaka. British experts were brought out to give instruction in managing the new machinery, and in the latest methods in the designing and stamping of coins. In 1869 the mint was unfortunately burnt down, but was reconstructed in 1870. This time the latest and newest models of machinery and dies were imported from England and the mint began to turn out all denominations of coins. The opening of the Osaka mint was made a great occasion, Prince Sanjo and other leading men being present. Up to 1873 the mint had turned out chiefly copper coins, but now attention was given to silver and gold coinage. In 1888 five *sen* nickel coins were made for the first time. These coins of higher denomination were the result of the work of such experts as Mr. William Gowland and Mr. Robert MacLagan, Britishers who showed the use and importance of these higher coins in the currency. At that time the Imperial Mint was considered one of the show places of the Empire; and when the German Prince Heinrich, the Duke of Genoa and other great personages, visited Japan they were shown over the Mint. At present most of the gold coins of the Empire are made at the Osaka Mint.

How these precious coins are made is an interesting process, though, we presume, not greatly different from the methods adopted in other countries. Upon entering the mint one is taken to the melting department, where piles of yellow metal in bars and ingots may be seen. The eye is dazzled by mountains of gold bricks, each brick worth 30,000 *yen*, being about one foot long and six inches wide, and weighing about seven pounds. In the same place are piles of copper bars about three feet long and three inches square. In the metal used for gold coins there is ten per cent of copper to harden the metal. After the alloy is made the resultant plates are pressed out to a certain thickness, and taken to the cutting department where the round pieces for the desired coins are cut out and weighed on a very delicate and accurate balance. If the weight is just right the round pieces are all cut out by a big mechanical punch and placed under the die which stamps them in the regulation way. After being stamped the coins are sent to the inspector who has each one carefully weighed. The good coins are sent to the bank and the defective ones have to be returned to the melting pot.

The present head of the Mint is Mr. Hasegawa, who is an exceptionally efficient official, and has been in his position for many years. Under him there are four other experts and nineteen officials; and under them again are nineteen assistant experts, 103 foremen and 160 workmen. The lowest wages paid in the mint is 31 *sen* a day, and the highest, one *yen* and a half. The working hours are eight per day. Those who serve for many years and are faithful, are given a bonus of 500 *yen* when leaving the service.

The gold coins now in circulation are 20 *yen* pieces, 10 *yen* and 5 *yen* pieces. Silver coins are 50 *sen*, 20 *sen* and 10 *sen*, with five *sen* in nickel and one *sen* in copper. Half *sen* copper coins are also in use; but the two *sen* copper coins, though still in circulation, are no longer coined. The denominations of paper money in Japan are 5 *yen*, 10 *yen* and 100 *yen* notes. It will thus be seen that the system is decimal, and very convenient. The government does not take account of sums smaller than the *rin*, but sometimes estimates by tradesmen descend into the old fashioned *mo* and *shu*, fractions too small to be reckoned in foreign money. Japanese money has advanced much in value from the time when a *yen* was worth as much as 73 American cents or three shillings British money. To-day you get only 50 cents for a *yen*, and not quite two shillings. As the *yen* and the five *yen* paper money looks something like American or Canadian money it is difficult for people of those nationalities to consider the differences of value in the expenditure of money. A tourist hands out fifty *sen* thinking it of the same as value as fifty cents, whereas it

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is worth only twenty-five cents. Still, on the whole, one *yen* in Japan will buy about as much for a Japanese as one dollar will buy for an American at home. It will not buy so much for a foreigner in Japan, however.

Speaking of the average, the Japanese are more free in spending money than Europeans or Americans. This is when they *have* money; but in case of poverty they are very careful. Yet in Japan you will see a poor labourer giving a few coppers for an apple or a pear, when in the west a labourer would think such expenditure upon fruit beyond his means. Japanese money is very convenient to handle and to reckon. As for gold coins one sees very few of them, and there appears to be a purpose in keeping them out of circulation. The paper money is to a large extent unsanitary. Yet the common people do not hesitate to hold it in their mouths when occasion serves. The Japanese are as fastidious about fashions in purses as the people of the west. Many use purses of the same style as those used abroad, but many others are quite different. One peculiarly Japanese fashion is to carry money in a long bag like a stocking leg, which is rolled up and shoved into the bosom. Others carry small change rolled up in a bit of paper shoved into the *kimono* sleeve; and we have seen men carry a nickel for carfare in the lobe of the ear.

The Japanese are more particular than foreigners about the appearance of money; and coins defaced or disfigured in any way are apt to be refused by the tradesman. There is a good deal of counterfeiting going on, both in coins and paper money; and the detectives have to keep continually on the watch. A favourite dodge is to counterfeit Chinese or Russian money in Japan, and then try to exchange it for Japanese money, as most people do not easily detect counterfeit foreign money. In the country towns and villages it is comparatively easy to pass off counterfeit native money. But the people are unusually careful, as the fact of being found possessing counterfeit money is presumption against one. In the newspapers one frequently reads of raids being successfully made on counterfeiting plants and the gangs arrested.

THE UNUTTERABLE

Hana no yume

Kikitaki Cho ni

Koe mo nashi

* * *

It has no voice, the butterfly,

Whose dream of flowers I fain would learn.

Reidan

Tran. by B. H. Chamberlain

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WHERE JAPAN PRINTS HER PAPER MONEY. *Où le Japon imprime ses billets de banque.*
Wo Japan sein Papiergeld druckt.

THE OSAKA MINT

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1. DR. Y. TSUBOUCHI, PRESIDENT 2. S. TOGI 3. T. DOI 4 SUMA-KO MATSUI
SOME MEMBERS OF THE BUNGEI KYOKAI

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WESTERN DRAMA ON THE JAPANESE STAGE

By TERUO HIRAKI

EVEN a casual retrospect of the Japanese stage will easily convince one that during the past few years there has been a predominating preference for translations of occidental plays, to the neglect of the old national drama. Not that these western plays in Japanese garb are yet really more popular than the native drama, but they have excited more public interest and in some ways have proved more successful. The introduction of these foreign plays has been due mainly to the energetic endeavors of the *Bungei-Kyōkai* or Literary Association, and the *Jiyū-Gekijō*, or Free Theatre Association. The labors of these dramatic clubs began at a very opportune time for the bringing in of a new element; for the theatre-going public of Japan was growing weary of the monotonous and mechanical old drama of the nation, and longing for something more new and modern. Consequently the appearance of western plays was cordially welcomed, especially by the younger generation.

Whether the introduction of western plays has improved the Japanese stage is an open question with many. In the opinion of some the western plays have done much to elevate the dramatic taste of the playgoing public, ridding the mind of its old insularity and making it more cosmopolitan. However much truth there may be in this, it is nevertheless a fact that the vast majority of those who patronize the Japanese theatre, as yet do not wholly approve of occidental drama. The more thoughtful portion of the public is still awaiting the rise of a great national Japanese dramatist who will combine the achievements of the past with those of the present and present a faithful interpretation of the real Japanese spirit. At the present moment this object of our hopes seems below the horizon, but there is a keen expectancy that foretells him on the way. The daystar of the native theatre will soon dawn, or we are very much mistaken. The present popularity of western drama in Japan is presumably a mere episode between the desuetude of the old and the birth of the new. Its chief supporters may be reckoned among the more radical members of our playgoing audiences, backed up to some extent by a few curiosity hunters, but the tastes and aspirations of the great majority of the Japanese are by no means satisfied in this way.

Perhaps one reason why the foreign play on the Japanese stage has not made a wider appeal is because they have been of a literary rather than of an active nature, appealing to the ear and heart rather than to the eye and the strenuous life. The plays of Ibsen and Bernard Shaw, for which our dramatic clubs appear to have a special predilection, are too largely made up of dialogues with little room for action; and a play without action can never satisfy a Japanese audience. Some of there plays leave the impression that

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they might better have been read as lectures. The Japanese playgoer does not care to meditate upon problems, or even very long on any one particular phase of action.

Personally I am convinced that one of the greatest drawbacks to popularity has been the disadvantage western plays suffer by translation into Japanese. Our language is not suited to problem plays, or to drama that is much given to declamation or speech-making. It has neither the art nor the tone for such achievement. In a French play, for example, much of the pleasure is derived from the harmonious and sonorous intonation of the language itself, which is indeed an art. The German language is less capable of fluency and English is prone a little too much to the practical, to be within the sphere of high art, but despite these disadvantages, both English and German are more pleasant to the ear in the long discourses than is our Japanese tongue, which to us at least sounds less musical and charming on the stage than the languages of Europe.

The kind of play to which the Japanese have been accustomed for centuries, is the *kabuki*, a play that appeals primarily to the eye, and is almost capable of interpretation without language. It is always in some degree a romantic play, with a considerable measure of the melodramatic element. Of late years, however, the *kabuki* has fallen upon evil days, chiefly because of its almost hopeless artificiality. Its playwrights and actors appear hidebound with conventionality, and unconscious of the modern world. Its mechanical repetitions of worn out themes and phrases now palls on the national ear, and so the public seeks relief in translations from the West.

To supply this temporary demand for occidental drama the two dramatic Associations already named are devoting much attention. The Free Theatre Association is at present led by Mr. Kaoru Osanai, assisted by actors like Sadanji Ichikawa; while the Literary Association, which is composed chiefly of amateurs, is led by Dr. Yuzo Tsubouchi, supported by Mr. Hogetsu Shimamura, both literary men of some repute. Other dramatic Societies too have been started to meet the craving of the age for novelty, but most of them have again disappeared. The Free Theatre Association was the first to begin, and opened with Ibsen's *John Gabriel Borkman*, at the *Yurakuza* in 1909, and the venture had a surprisingly successful run, calling forth further attempts. The next play presented was Gorky's *"Lower Depths"* and later Hauptman's *Lonely Lives.* Last year the Association gave Maeterlinck's *Death of Tintagiles.* One of the leading actors in the foreign drama is Sadanji, who never seems to weary in his endeavor to promote interest in the new vogue. Mr. Osanai, himself manager of the Hongo Theatre, Tokyo, has gone to Europe to make a further study of how best to stage Western plays, and great things are anticipated after his return. Before his departure Mr. Osanai held an exhibition of stage furniture and actors costumes at the office of the *Yomiuri Shimbun*, which excited much interest among the acting fraternity.

The Literary Association has devoted a good deal of attention to Ibsen, and won considerable distinction by its successful presentation of *A Doll's House* at the Empire theatre; but the height of fame was not achieved till it gave Susdermann's *Magda*, a translation by Mr. Shimamura, at the *Yurakuza.* The part of the heroine was taken by Miss Matsui, a promising young actress, who has already won golden opinions. The popularity of the play was due as much to the timeliness of the subject as to the quality of the talent taking part. The play made a strong appeal to modern Japanese Society; but the authorities censored *Magda*, until the translator consented to reform the morals of the heroine by representing her as finally repentant, the attitude of the censor evoking much public criticism. Shaw's *The Man of Destiny* was also given, the translation being done by Dr. Tsubouchi. *Utamaro*, and *Hokusai*, two operas by Dr. Tsubouchi himself, also showed further advance in the introduction of western drama on the Japanese stage.

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SCENES FROM "MAGDA"

WESTERN DRAMA ON THE JAPANESE STAGE. *Pièce Occidentale au théâtre Japonais.*

Westliches Drama auf der japanischen Buehne.

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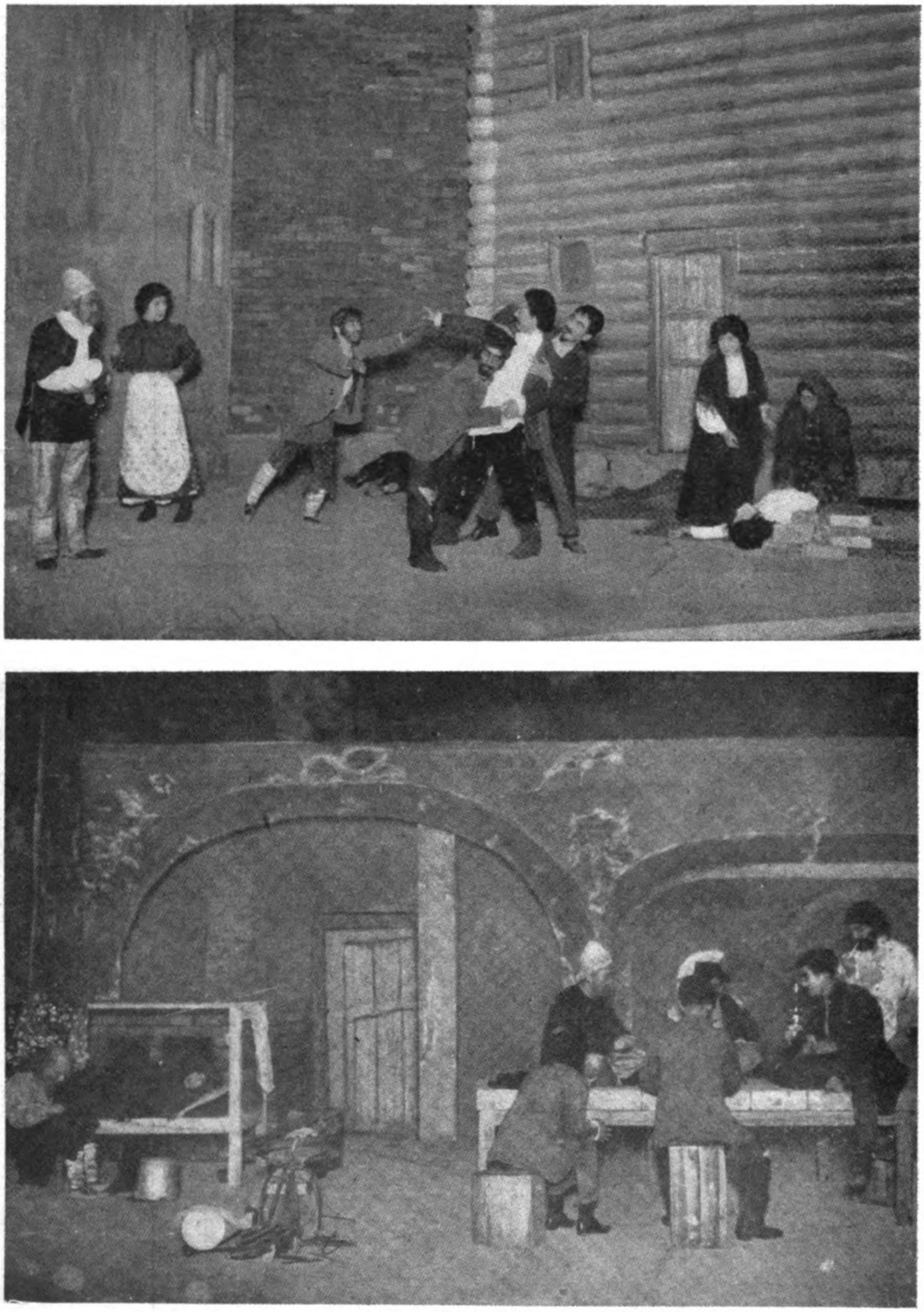

SCENES FROM "THE LOWER DEPTHS" BY MAXIM GORKY
WESTERN DRAMA ON THE JAPANESE STAGE. *Pièce Occidentale au théatre Japonais.*
Westliches Drama auf der japanischen Buehne.

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SCENES FROM "THE DOLL'S HOUSE" (above) AND "THE MAN OF DESTINY" (below)
WESTERN DRAMA ON THE JAPANESE STAGE. *Pièce Occidentale au théatre Japonais.*
Westliches Drama auf der japanischen Buehne.

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SCENES FROM "YOU NEVER CAN TELL."
WESTERN DRAMA ON THE JAPANESE STAGE. *Pièce Occidentale au théâtre Japonais.*
Westliches Drama auf der japanischen Buehne.

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These were witnessed by Mr. William Archer during his stay in Japan, but he was not greatly impressed, I presume. The Association has recently been presenting plays of a less pretentious character with more success.

Another theatrical association known as the *Doyo-Gekijō*, or Saturday theatre, thinking that the above attempts at presenting western drama were introducing plays of too radical a natural, undertook to give pieces of a more conventional type as best adapted to a Japanese audience. The plan ran for a month and was then changed, Schmitzer's *Hoffmansthal* proving the most popular. It is worthy of remark that Maeterlinck's *The Sightless*, translated by Mr. Osanai, which has proved one of the most difficult plays to present in the west, was presented tolerably well in Tokyo and met with a warm reception. Before Mr. Osanai left for Europe Hauptman's *Elsa* was given in his honor as a farewell performance, the translation being by Mr. Ōgai Mori. Another dramatic Association, the *Kindaigeki-Kyokai*, or modern actor's Association, has recently been organized, and as its first performance gave *Hedda Galber* at the Yurakuza, when the play proved so popular as to demand an extension of time. The part of Hedda was taken by Mrs. Uraji Kamiyama. This Association has now undertaken something still more ambitious and is giving Goethe's *Faust*, which has been translated by Dr. Mori. Some plays of Strindberg and Bjornson are also under contemplation.

English people may be curious to know why more attention is not being paid to Shakespeare on the foreign stage in Japan. As a matter of fact Shakespeare's were the first western plays that appeared on the Japanese stage. The *Merchant of Venice* was given as early as 20 years ago, and translations of it were known throughout the Empire long before that. *Hamlet* and *Othello* are equally familiar : the fact is they are now too familiar to be appreciated unless presented by actors of extraordinary talent. Moreover the Japanese public craves drama that requires less interpretative element. Much of the power of the Prince of British dramatists lies in his incomparable poetry, and most of this beauty is lost in translation. Personally I am convinced that we Japanese have much more to learn from Shakespeare, but at present the public demands newer plays, something it has not heard and seen before. It makes little difference to the Japanese whether the foreign dramas presented are given to ideas of religion, traditions and customs divergent from their own : they are on the look out for the universal element, that reality that is above race and nation, something spiritual and pertaining to the heart of all humanity. But it must be capable of being dramatically presented, by action more than by words.

In all occidental drama a Japanese audience misses the pantomimic element, to which it is accustomed in its native plays. And is not this too a growing demand in the west, where there is much complaint on the score of monotony? The west is too apt to conclude that a play that pleases the reader will likewise please the audience. The Japanese are passing through a reaction against literary drama. The situation should be met to some extent; though I should not advocate the exclusion of all philosophic and literary elements from drama. We do not, of course, want mere dumb shows, but I plead for more of the pantomimic element in all modern drama. In so for as philosophical and literary influences can be made to further the dramatic effect they should find a place in drama, wherein intuition is far more important than meditation. My own impression is that the drama of the future will be of the Reinhardt type : that is, a Greek method on a grand scale, filling the stage with a living atmosphere, so to speak, and utilizing all beauty, as well as such articial accompaniments as electric light and the stereoptican. The foreign expert who comes to Japan with plays of this type and devotes attention o perfecting our present defective stage machinery, way be assured of a warm welcome and eminent success.

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THE CUCKOO

(May, A. D. 750)

Near to the valley stands my humble cot,

The village nestles neath the cooling shade

Of lofty timber ; but the silent glade

Not yet re-echoes with the cuckoo's note

* * *

The morning hour e'er finds me, sweetest bird,

Before thy gate ; and, when the day doth pale.

I cast a wistful glance adown the vale :—

But e'en one note, alas ! not yet is heard.

Hirokawa

Tran. by B. H. Chamberlain

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THE SWALLOW BEFORE THE SPRING

By "B"

AMONG the more pathetic characters of history are those who have appeared before their time, the swallows before the Spring. And yet many of these premature spirits must be ranked among the greatest souls of all time. Fearless and faithful they have dared the wild beasts of ignorance and prejudice, and blazed the way into new and untried regions of truth and freedom, taking their places in the ranks of the noble army of martyrs whose blood has been the seed of modern civilization. It is a sad reflection on humanity that the world's greatest benefactors have had to give their life's blood to bless their detractors and persecutors, and to die in order that mankind might live. Why should the world so often stone, cast out and endeavor to destroy those who come to bring it benediction? It is because of the inordinate degree of pride, ignorance and intolerance that rules the average of human hearts. Moral enlightenment and humane learning are doing something to remove this blot upon the character of man, this most conspicuous mark of the beast and the era of tooth and claw; but there is a good deal of it yet, even among many that pride themselves upon their freedom from bigotry. Nothing ought to humiliate mankind more than its treatment of its great men. But time hath its revenges; and after-ages build the tombs of the prophets which their ancestors flayed alive, and worship at the shrines of the victims their forefathers murdered. The perpetrators are forgotten; the victims are apotheosized. It is indeed some consolation to see how the 'Power that makes for Righteousness' buries beneath the dust of oblivion the monsters of cruelty, ignorance, pride and bigotry, with their multitudes of parasites; and enshrines those whom they persecuted to the death as stars in the firmament of human truth and progress. Among these swallows before the spring must be reckoned the subject of this brief sketch.

Watanabe Kwazan was one of those fearless spirits consumed with such a love of truth and light that he was ready to sacrifice all to enable his country to enjoy them. He early perceived that Japan was centuries behind the rest of the world, and that her only hope of catching up with the world's attainment was early assimilation of western thought and civilization. And so this daring pioneer of modern Japanese achievement started out to attack the impregnable walls of prejudice and the impenetrable regions of ignorance everywhere prevailing in his country with regard to the real thought and life of the world. Like many others of his time he assumed that the only road to western knowledge was through the Dutch language; for the Dutch scholars were the only foreign teachers available in Japan in the early days of the nineteenth century. But his country could not understand the nature

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of his ambition. To most of them he seemed to be undermining the old civilization and bringing the former ways into disrepute; but he was laying the foundations on which modern Japan has built her structure of triumphant progress. Ah, how easy it is sometimes for even governments to think they are doing right when they are doing wrong. Even he himself could not see the ultimate significance of his labours; else he would not have led so melancholy an existence. To him may aptly be applied the words of Browning:

> "It must oft fall out
> That one whose labour perfects any work,
> Shall rise from it with eye so worn that he
> Of all men least can measure the extent
> Of what he has accomplished. He alone,
> Who, nothing tasked is nothing weary too,
> May clearly scan the little he effects;
> But we the bystanders untouched by toil,
> Estimate each aright."

Like many Japanese of early times he had a number of names. His family name (*sei*) was Watanabe; and his personal name (*azana*) given him by his master, the lord of Tawara, was Noboru. In addition he had an official name (*imina*) Teisei, by which he was addressed on occasions of importance. But in literature and art he signed himself by the *nom de plume* (*go*) of Kwazan. Born of poor put honourable *samurai* parents in the province of Mikawa, central Japan, in the year 1793, he was early in the service of the lord of Tosa, whose actual domain was the fief of Tawara. The latter is the name of a small town on the narrow peninsula jutting into the sea near Hamamatsu. The clan was small and the revenues poor, so both *daimyo* and *samurai* were obliged to live as economically as possible. With regard to his childhood there is a tradition that his mother was told by a priest that her son would have a slight attack of smallpox, would become a famous man and would die an unnatural death. Whether the mother ever revealed this unfortunate prophecy to the child, is not known; but some of his ideas and behaviour might be attributed to some such haunting premonition. The legend reads, however, like a prediction made after the fact, so consistent in this case is prophecy with fulfilment. At the age of sixteen he became tutor to the young lord of Tosa, Motokichi, an office he filled with some degree of distinction.

As every *daimyo* had to maintain a family residence in Edo in those days young Watanabe came up to the shogun's capital with his master, where he first saw the civilization of his country at its best. His poverty did not pall upon him as it might have done upon some; for his father was a devoted Chinese scholar, and the son inherited his instincts, especially his frugality and dislike of show and extravagance. He therefore recked little of money, so long as he had freedom to study and to think. Another student of the classics, more worldly wise than his friend, advised young Watanabe to think more practically of affairs, saying that the Chinese classics were all very well for a gentleman of means, but that a poor man must include practical studies also, with a hope of earning something for himself and his family. So Watanabe turned his attention to painting, in addition to his favorite subjects of philosophy and literature. In 1815 he took up the study of painting; and as he was a man of ability and diligence, he soon made great progress in his new art, attracting wide attention and winning for himself a competent income.

During this period, Kwazan, as he now called himself, devoted much time to his art and put himself under the rigorous discipline he deemed essential to success. For the guidance of conduct and general behaviour he drew up the following rules and made up his mind to follow them to the letter: (1). Never to hold intercourse or converse with others, except for some legitimate reason. (2). To devote all energy to obtaining the end in view, and to neglect everything not in his legitimate sphere. After some years of experience his philosophy of life led him to adopt the following rules on which to fashion his daily life:

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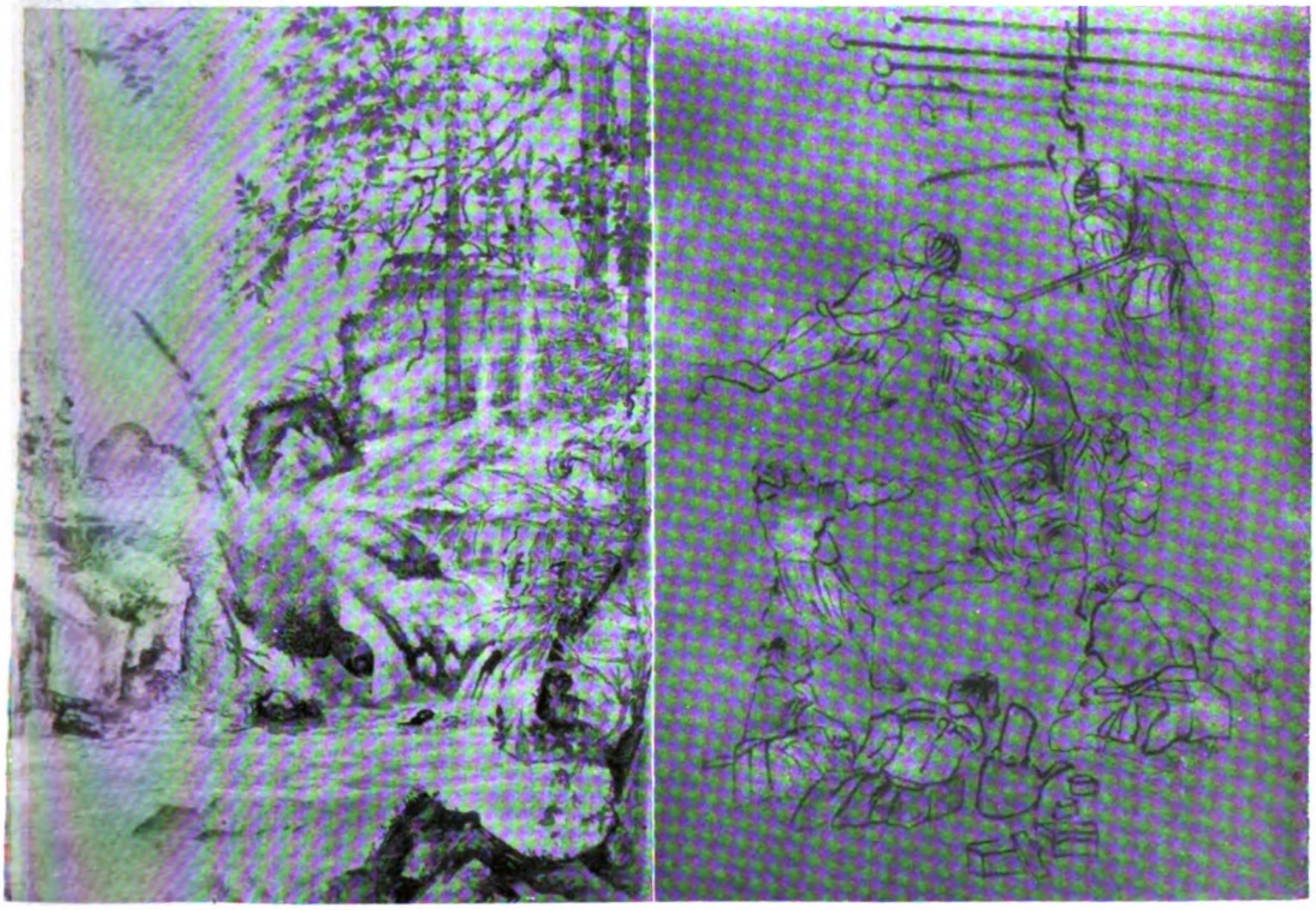
WATANABE KWAZAN



A PHEASANT "ISSO HYAKUTAI"

PAINTINGS BY WATANABE KWAZAN. *Tableau de Watanabe Kwazan.*
Gemaelde von Watanabe Kwazan.

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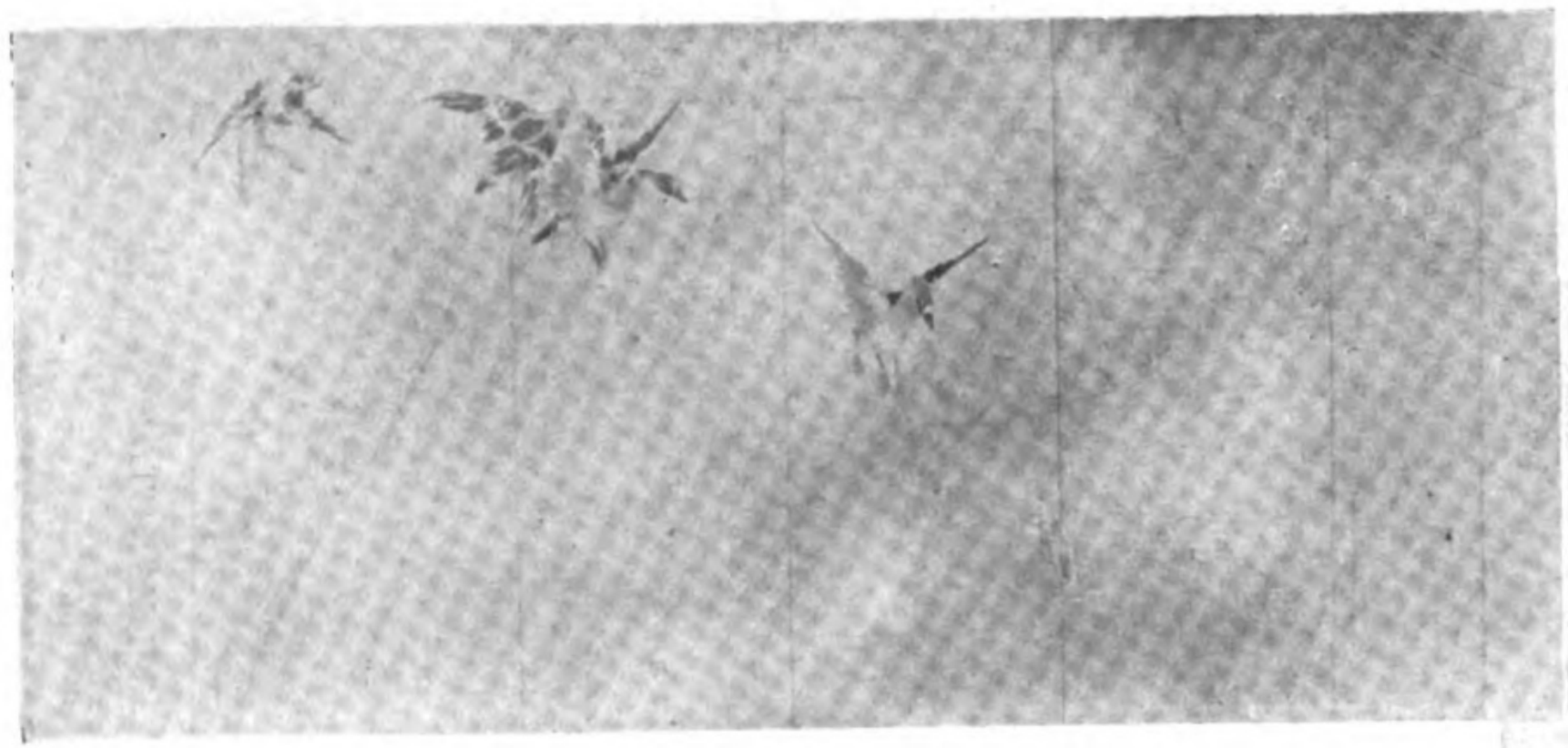

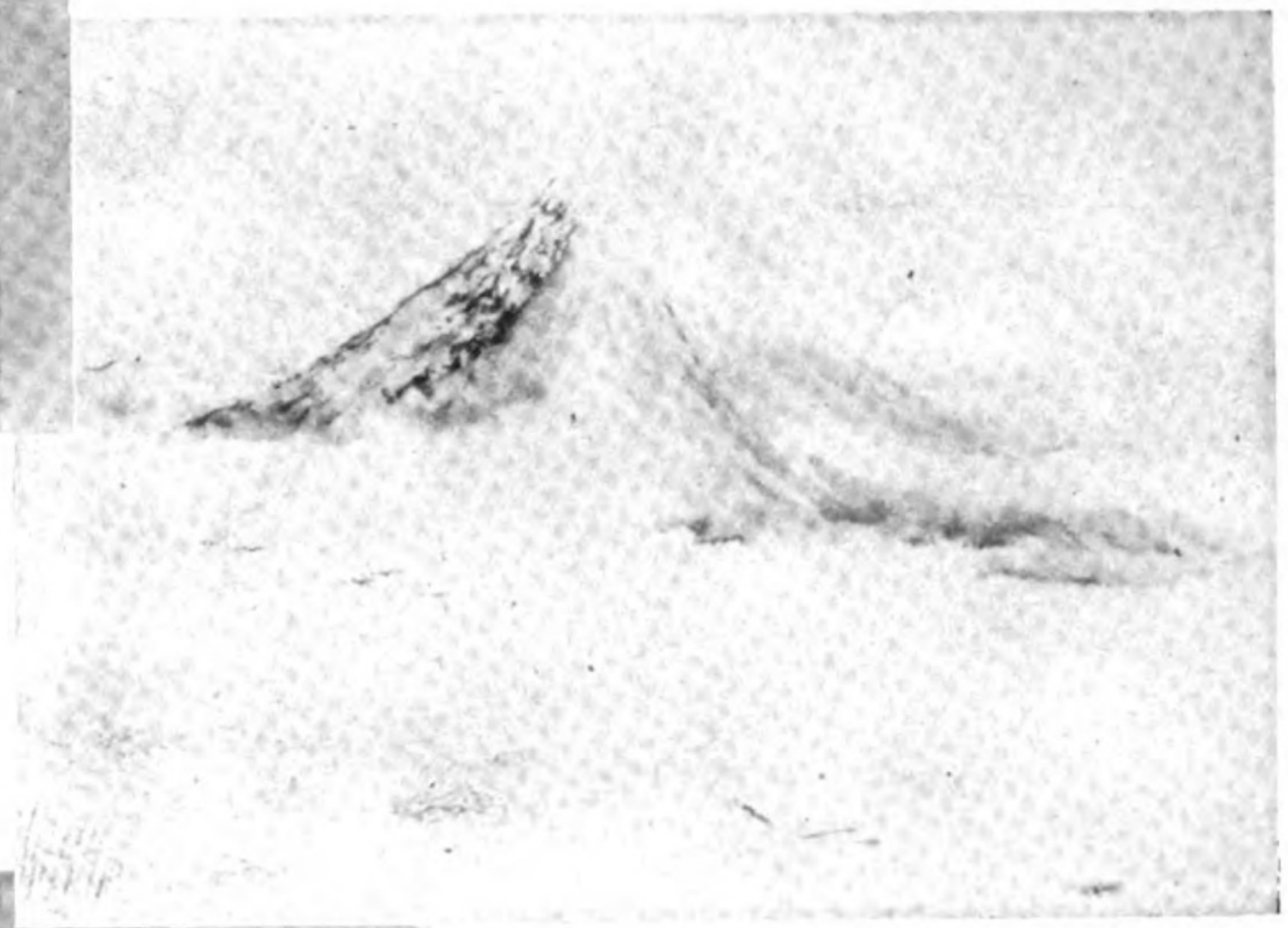

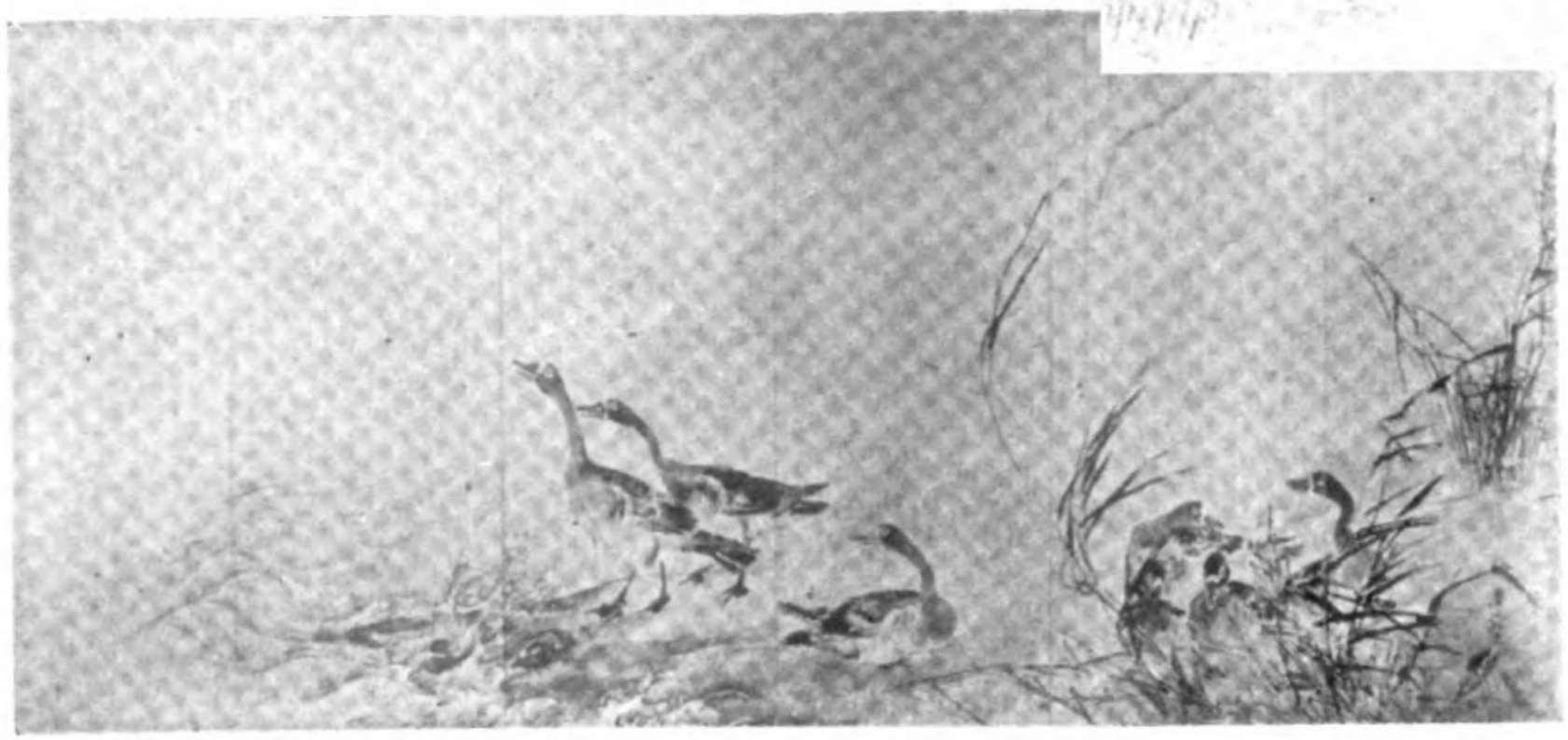

PAINTINGS BY WATANABE KWAZAN. *Tableau de Watanabe Kwazan. Gemaelde von Watanabe Kwazan.*

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1. To improve character daily by self-culture; to look well after the household; and to devote all spare energies to the welfare of clan and country.
2. To be diligent in discharging the duties of filial piety.
3. To bestow ample labour on Chinese studies.
4. To be careful and industrious in the art of painting.
5. To read nothing except old Chinese classics.
6. To choose good friends and instructors.
7. To observe moderation in all things.
8. To be economical of time.
9. To avoid trivial conversation.
10. To observe at all times prudence and circumspection.
11. To be careful in writing to form every character properly.
12. To relieve family poverty with the proceeds of art.

By this time Kwazan was so far advanced in the estimation of his lord that, after the death of his father in 1821, he was appointed, not only head of the family, but *Karo*, or Prime Minister, of the Tawara clan, a promotion that naturally increased his sphere of influence and took him often away from Edo. In his new office he found ample scope for his careful mind; for many abstruse and difficult questions faced the clan at that time. Among the more important of these was the question of a successor in the daimyate. Kwazan was bent upon keeping the succession within the old family, and wanted Tomonobu, a younger brother of the last *daimyo*, appointed heir; but many of the leading retainers wanted the adoption of a young nobleman from some wealthy house, so as to repair the shattered fortunes of the clan and establish it upon an independent basis. Their advice was taken, and an heir was found in the rich family of Himeji, a decision that greatly disappointed and grieved Kwazan. But he bravely and loyally supported his new feudal lord, compiling for him a history of the clan and attaining over him a strong personal influence. In this respect he did the best he could in loyalty to his former master, by persuading the new *daimyo* to adopt the son of the rejected Tomonobu as his heir, the latter marrying the *daimyo's* daughter and completing the compact.

As a chief official of the new *daimyo* Kwazan won the confidence of all; and in the serious disputes in which the clan got itself mixed up, he was the brave defender and rescuer, delivering it from the powerful clans of Kii. The vigorous and effective measures he devised for famine relief during the scarcity of food in the Tempo age, won for him the praise of the Shogun; and it was due to his able administration of his own province that the Tosa clan escaped the famine scourge. For the benefit of his fellow-provincials he founded a public library and won their lasting admiration. In the discharge of his public duties he was noted for his absolute impartiality and unselfishness. So charitable was he that afterwards in the hour of his trouble when the police searched his house, the only secret things discovered were pawn tickets.

But the principal interest attaching to Kwazan in the present day lies in his advocacy of the principles which were adopted later in Meiji period and which have made Japan one of the foremost nations of the world. When the great scholar, von Siebold, visited Edo in 1826, Kwazan must have seen him; as he was then about 33 years of age, and was busy at that time compiling a history of his clan, and would naturally be interested in all the Dutch scholar had to tell of the world outside, especially the learning and civilization of the west. From this time he gave much attention to the study of geography and history; and stories are told of how he spent hours poring over a map he saw hanging on the wall of a friend's house. There is no doubt that the Dutch Mission had a powerful and permanent effect on the mind of Kwazan. The Dutch themselves do not appear to have had any far-reaching philanthropic scheme for the enlightenment of the Japanese; but at least one man of that time learned more from them than they sought to impart. From this time, books on history, geography and the civilization of the occident began to come forth from the pen of Kwazan. In order to do this he had to study the Dutch language and make himself acquainted with the subjects about which he wrote. Through him the flags of all nations were distributed among all the coastal

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provinces so that the people could know the nationality of foreign ships approaching. At this time the knocking of foreigners on the gates of Japan began to be ominously frequent.

In order to promote deeper interest in foreign countries and their ways Kwazan organized an association known as the *Shoshikai*, which included among its members some of the prominent spirits of the time, such as Takano Choyei, Koseki Sange and Hatanaka Genryo. This new organization did all in its power to promote western learning in Japan; and the rare visits of foreigners to Edo were seized upon for assisting the objects of the society. In 1838 another Dutchman visited Edo, when Kwazan took advantage of it to have as many interviews as possible, the results of which he embodied in a volume known as *Ketsuzetsu Mondo* in which he discussed the advisability of keeping foreigners at arm's length. This book created a profound impression, and gave rise to interminable discussion. Shortly afterwards the American ship "*Morrison*" came sailing boldly into Edo bay with some ship-wrecked Japanese who had been blown across to the coast of British Columbia, and rescued by Americans. The ease with which the foreign ship approached the sacred soil of Nippon and the demand of the foreigners to be allowed to land the castaways, shocked the whole population, and did not do much to make the contentions of Kwazan popular. Kwazan wholly disagreed with the policy of the Shogun in sending away the foreigners; and he bravely published his views in a book called *Shinkiron*, or "A Proper use of Opportunities." In this volume he dwelt on the conditions and progress of foreign countries, on the invasion of Asia by Europe, and on the necessity of Japan preparing herself for defence against western aggression and on her then helpless condition in that respect. He suggested the necessity of exhaustive investigation and thorough reform of policy. This book excited the enmity of Kwazan's enemies beyond endurance; and information was laid against him before the Shogun's Government. He was arrested, put in prison and his house searched, nothing out of the way being found but the pawn tickets aforementioned. The hero did not fear for himself, but for his family, especially his aged mother. Finally after an imprisonment of some two years he was released and banished to a spot where it was hoped he was out of the way. It is interesting to note that the policy of Ii-kamon-no-kami, a few years afterwards was the same as that of Kwazan, and the fate of both men was practically the same.

After his release from incarceration Kwazan gave up his foreign studies and writings and confined his attention to Chinese classics. This course he adopted, not through fear, but for the sake of his mother. At that time he made his living by his brush, and had many pupils. But his emenies, finding him back in Edo, dogged his footsteps and made life not worth living. The fact that he was known as a reader of foreign books was enough; such a habit was at this time an unpardonable crime. Consequently he was arrested a second time. As for himself he felt now that he could not conscientiously go back on his opinions written and spoken; and as for his future, he felt his usefulness was at an end. He was willing to die for that he believed to be the truth; but how should he die? Should he decide to face his enemies and die a felon's death at their hand, and ruin his own reputation and kill his poor mother, or should he die at his own hand and maintain his honour for ever? He naturally chose the latter course. Bidding farewell to his wife, his mother and his feudal lord, he made all preparations for the end. Then he passed into the next room and performed *harakiri* before it was known what had happened. Suicide is often the coward's refuge; but it was not so with Kwazan. His whole history showed that for himself he had no fear. He died for his family and for his country. It was the death of the man who rushes into the mouth of the enemies' guns knowing that it is his duty, and for his duty he is ready to die. Not long afterwards the Spring came; but the early swallow had passed away!

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THE WHITE PERIL

By PROFESSOR RYUTARO NAGAI

(WASEDA UNIVERSITY)

WHEN Buckle wrote his history of Civilization the Crimean War was at its height, and the whole of Europe was being regaled by the press with pictures of blood and carnage. To solace the wounded sensibilities of the public, Buckle contended that in modern times wars were necessary as the inevitable defence of civilized states against the aggression of half civilized or savage nations, but he congratulated his countrymen on the conviction that the time was now past when one civilized people could take up arms against another for purpose of mere aggression.

Who could have thought that immediately after this, civilized France would have gone to war with Austria; and that the combined forces of Prussia and Austria would have invaded Denmark and calmly appropriated Sleiswick and Holstein? Not very long afterwards came the conflict between France and Germany, two highly civilized white nations. Then we have such unedifying spectacles as the war between America and Spain, and the seizure of the South African Republics by the British. In addition to this most of the nations of Europe have been carrying on a system of appropriating the lands of the more uncivilized races too weak for self defence. The extent of territory taken by the white races in this way during the nineteenth century totals nearly 10,000,000 square miles embracing a population about 135,000,000. And it will be seen that even within the comparatively short space of time since 1860 the white races have taken nearly 10,000,000 square miles of land and enforced their rule over many millions of the darker skinned races! At the present moment we are treated to the exhibition of another civilized white race making war on Turkey, demanding the cession of some 400,000 square miles of territory with a population of over one million people.*

In the face of all this we have been treated by the white races in recent years to tracts, treaties and newspaper articles galore on what they are pleased to call, "The Yellow Peril." Surely, in comparison with the white races, there is no indication of any peril of yellow aggression, at least. We do not mean to condemn aggression independently of circumstances; for, there might be the duty of interfering for the sake of opening up the resources of a people and thus promoting their wealth and happiness. Mr. Leroy Beaulieu says that the human race may be classified as 1. Civilized Christian peoples; 2. Civilized Non-Christian races; 3. Half-civilized people; 4. Savage tribes. The former, he holds, have the right and obligation to lead the latter two classes to civilization, just as parents have the right and the duty to educate their children. According to this theory it would be unjust to reproach any nation for intruding upon a barbarous race to impose upon it

* This was written during the war between Italy and Turkey.

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civilized conditions. But the difficulty is that most of such interferences do not appear to be for any benevolent purpose, the motive being, for the most part, simply aggressive. On the authority of their own historians we are forced to convict the Spanish invaders of South America as bent chiefly on rapine and plunder of a very murderous kind, the number of people killed in 50 years being estimated at upwards of 10,000,000. In Mexico alone the number killed is calculated at 4,000,000. This does take into account the terrible decimation of territory, leaving destruction everywhere in the wake of murder. In some cases the native tribes were furnished with arms and set fighting with one another so as to bring about self-destruction. Is it not a fact that many tribes have been wiped out by the white races? Others have been driven out from their ancient habitations, as witness the Kaffirs in South Africa. These are all conspicuous facts that do not lie. If it be said that such things belong to a past age of civilization, we point to the conduct of the Belgians in the Congo, where under the plea of protection and development of territory, heavy taxes have been imposed on the miserable natives, and the refusal to comply with arbitrary exactions visited with the cruelest of punishments, even to the cutting off of hands and otherwise mutilating the bodies of the victims. What are the yellow races to say to all this, especially in the face of complaints against the yellow peril? Can we be regarded as either unreasonable or unnecessarily offensive if we incline to the conviction that the peril is rather a *white* one?

Our American friends, who talk more about Freedom and Equality than most other nations, have nevertheless many hard things said of them by their own citizens in regard to their treatment of the Indians and Negroes. At any rate it would be difficult to parallel in any country in the East such savagery as the lynching and burning of negroes. According to the census of 1909 the negroes of 12 southern states made up 40 % of the population; yet out of $32,000,000 spent in common school education in those states, only $4,000,000 went to the education of the coloured people, less than twelve and one half per cent of the total. Nor are conditions better in India, if we are to believe the accounts given by Englishmen themselves of the treatment of natives there. In Mr. Kier Hardy's book on India he makes some very frank, if not caustic criticisms of the administration there, and especially in respect to the attitude of a section of Englishmen towards the Indians. Even the public conveniences are classified as for foreigners and natives; so that even the beggar and the outcast with white skin can be better accommodated than the most refined Indian gentleman. Most of us are familiar with the story he tells of an Englishman ordering a young Indian gentleman out of a railway carriage, even though the father of the youth, an Indian gentleman, was a passenger in the car. Both the gentleman and his son had to pick up their baggage and get out. And is there not a little of this in all colonies planted by the white people among native races?

Now in the face of all this who can say that the yellow and otherwise coloured races are not in some peril from the white races? When I was on my way home from Europe there were some Englishmen on board the steamer, engineers on their way to posts in the Orient. Among these foreigners there seemed to prevail a very unpleasant degree of race-prejudice. Of their conduct toward the Chinese on board it is difficult to speak with due restraint. Once during the passage through the sultry heat of the tropics a Chinese gentleman of position came on deck to take a nap on a rattan chair. He had hardly got to sleep when he found himself wound round with coils of line and being dragged about the deck on his chair. This getleman afterwards said to me: "Suppose the position were reversed, and it was a white man that was so treated, what would they say?" And then he went on to say that it was so everywhere, the

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white man always treating his yellow brother with contempt.

At the present time Australia is endeavoring to induce immigrants to settle in that country. Agents of the Commonwealth advertise endless acres of fertile land only awaiting people to occupy them. Even the passage money of prospective settlers is being advanced or paid by the government. The immigrants are promised every assistance in settling down, even to the loan of the necessary funds. Their children will be educated free in the national schools. Then the notice is conspicuously given that *only white people will be admitted.* Such notices appear even in the public press. Practically the same attitude prevails in British South Africa, Canada, and the United States. Asiatics can enter only with the greatest inconvenience. In British Columbia it is openly stated that no Chinese or Japanese should be employed. To enter that country Chinese have pay $500 each to the government.

Now from the point of view of the yellow races all this seems most arrogant and unfair. To seize the greater part of the earth and refuse to share it with the races who are hardly pressed for territorial space at home, even when the privilege is highly paid for by hard labour, is so manifestly unjust that it cannot continue. I remember that in 1909 when the British taxation bill was before parliament, Mr. Lloyd George said in a public speech that London was not made for the gardens of the aristocracy but for the poor people as well. And may we not say also that the world was not made for the white races, but for the other races as well? In Australia, South Africa, Canada and the United States there are vast tracts of unoccupied territory awaiting settlement, and although the citizens of the ruling powers refuse to take up the land, no yellow people are permitted to enter. In Canada alone the unoccupied territory is said to be sufficient to supply one half of the world with wheat. Thus the white races seem ready to commit to the savage beasts and birds what they refuse to entrust to their brothers of the yellow race. Even a yellow fisherman gleaning the sea along some solitary island coast is watched and apprehended for encroaching on the white preserves. Surely the arrogance and avarice of the nobility in appropriating to themselves the most and the best of the land in certain countries, is as nothing compared with the attitude of the white races toward those of a different hue.

Suppose the conditions were reversed and the yellow races were thus territorially in the ascendancy! Suppose we enforced the same policy in, say, Korea or Manchuria! Well, I should not like to be responsible for the consequences. What an outcry there would be against "violation of equal opportunity" and the monopolization of natural resources. Well, the present attitude of the white races may be *white*, but it certainly is not Christian. Did not Christ say: "Do unto others as you would that they should do unto you?" How can the white races have the face to demand equal opportunities in the Far East when they have denied them to the Far East in the West? It is a misfortune that we are not sufficiently Christianized to set about Christianizing the west in this particular! We do not pretend to be Christians, but we believe in doing unto others that we would have them do unto us!

Viewing the matter seriously, for it is a very serious matter indeed, it ought to be said that every defiance of justice must in the long run provoke revolt. Just as in the labour world, if the capitalist is unfair in his division of profits and the labourers are ground down, they will not forever submit, so in the international world, unless justice obtains between race and race, there will be trouble. In the case under review, then, who will be responsible for the trouble? If one race assumes the right to appropriate all the wealth, why should not all the other races feel illused and protest? If the yellow races are oppressed by the white races, and have to revolt to avoid congestion and maintain existence, whose fault is it but that of the aggressors?

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We freely admit that the yellow races cannot boast of any superlative innocence or achievement, though we furnished most of the religious inspiration and motive of the world. We have in some respects much to learn in the way of further advancement along modern lines. There are amongst us glaring deficiencies in culture and conspicuous inefficiencies of mechanical contrivance. But in morals we can compare favourably with those nations to whose aggression and greed we have with reluctance been obliged to allude. If our immigrants be honestly compared with those of other nations, we have nothing to fear. The average yellow immigrant entering the United Sates is found to possess a larger amount of capital than those from other countries. As nations the yellow people have never waged war of any kind on the white races, nor in any manner provoked them to jealousy or resentment. When we fight, it is always in self-defence. The white races preach to us, "peace, peace", and the futility and waste of armamental expansion; while all the time they are expending vast sums on armies and navies, and enforcing discrimination against us. Now, if the white races truly love peace, and wish to deserve the name of Christian nations, they will practice what they preach, and will soon restore to us the rights so long witheld. They will rise to the generosity of welcoming our citizens among them as heartily as we do theirs amongst us. To cry "peace, peace," without rendering us justice, is surely the hollowest of hypocrisy. Any suggestion that we must forever be content to remain inferior races, will not abide. Such an attitude is absolutely inconsistent with our honour as a nation and our sovereign rights as independent states. We therefore appeal to the white races to put aside their race-prejudice and meet us on equal terms in brotherly coöperation. This will convince us of their sincerity more quickly than a thousand proclamations of peace and good-will, while denying us sympathy and fairplay. Words and attitudes without charity are "as a sounding brass and a tinkling cymbal."

THREE CRITICS

"Cuckoo!" cried one. "Why sings he not to-day?
Tell him I'll wring his neck unless he sing."
"Cuckoo!" another cried. "He knows not how,
So I must teach him."
But a third there was,
A patient statesman! "If he do not sing
To-day," said he, "I'll wait until he does." *

Shoda, ob. 1600

Tran. by Arthur Lloyd

* The three men are said to be Hideyoshi, Nobunaga and Iyeyasu.

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A NEW CHEMICAL INDUSTRY OF JAPAN

AMONG the many remarkable Japanese achievements in manufactures and industry none is more deserving of notice than Mr Toyojiro Kitagawa's wood alcohol industry and its numerous and valuable by-products. Other promoters of new undertakings have had the advantage of government subsidies or other encouragement, but Mr. Kitagawa has persevered alone until to-day the whole nation looks up to him as the father a new and valuable industry without which the nation could not well getalong. In most progressive countries it is a well understood thing that chemical industries are among the more important interests of the nation, being closely associated with the expansion of national wealth. But in Japan this enterprise may be said to have remained in reglect until the perseverence of Mr. Kitagawa and his chemical experiments. By his devotion to the science of chemistry and his persistent investigations he has at last succeeded in inaugurating a new industry and greatly advancing the chemical prosperity of his country.

The new industry began in 1895 in a little shanty among the ricefields on the river Ōi in Shizuoka. The record of Mr. Kitagawa's enterprise really reads more like a romance than a literal statement of fact Born 43 years ago in the little village of Miyayo in Gifu, Mr. Kitagawa passed through the usual schools and at last entered the High School. Then he began the study of chemistry in Tokyo, and at once became interested in wood alcohol and its by-products. At the suggestion of a friend from Yamanashi, backed by a member of business men, with a capital of only 10.000 *yen*, young Kitagawa took up the hint and at once proceeded to put it into operation. His old teacher of chemistry, Professor Moriya,. assisted him with advice, and he tried to start the factory while still carrying on his college studies, as he had more opportunity for chemical investigation at the laboratory than he could have at the factory. But this plan did not work well, and it was soon seen that unless the enterprise had his constant personal supervision it must inevitably fail. For this purpose he left the university for a year, and devoted his whole time to the new enterprise.

Up to this time wood in Japan had been used only for building, for charcoal and pulp, its chemical properties having been altogether neglected. Mr. Kitagawa had now learned that if wood be subjected to a heat of from 500 to 1000 degrees F. in a vacuum the organic matter undergoes a complete chemical change, the result being 60 per cent pyroligneous acid, 20 per cent charcoal and the rest gas. The latter can be utilized for lighting or heat, just as coal gas. The acid produced is quite valuable, as from it can be made wood alcohol, acetone, acetic acid and tar, all of which have an important place in commerce. The pyroligneous acid itself is prolific in by-products. When allowed to settle in a

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tank the tar deposits, and the brown liquid drawn off from it when distilled at a heat of 607 gives methylated spirit. This methyl alcohol is much used in the manufacture of formalin, which in turn is an invaluable chemical for disinfecting purposes. Most of the formalin used by the medical bureau of the Imperial Household Department has come from the Kitagawa factory. The increasing use of wood alcohol as fuel instead of the ordinary more expensive spirit, makes its manufacture of vast importance in Japanese industry. All the methyl alcohol used in the Imperial navy is made in the factory of Mr. Kitagawa. The spirit has also an increasing use as a solvent in varnish so as to tone down the color.

Then again, when pyroligneous acid in neutralized with lime it forms acetate of lime from which the valuable chemical known as acetone in produced, much used in making the famous Japanese smokeless powder, as well as in celluloid and leather manufacture. When one considers the extensive importation of this chemical the benefit of the new industry to Japan will be apparent. Moreover, if acetate of lime be distilled with sulphuric acid acetic acid is produced, which is used in making vinegar. There are various other products obtained in connection with the industry, such as sodium acetate and amyl alcohol, the latter being much in demand in photography and leather finishing, and for the prevention of rust. In fact the beautiful gold thread used in decorating uniforms is made from paper covered with amyl acetate. Acetate of iron is a further product, and this has a large demand among dying establishments. Besides the tar obtained from the wood acid, there is creosote, a well known anticeptic for timber, being much better than the creosote obtained from coal. Creosote is also a valuable preventive of white ants. Mr. Kitagawa has invented a chemical compound for taking off paint or varnish which is now in much demand.

The Kitagawa factory at first devoted its chief attention to the making of methylated spirits, acetic acid and acetate of iron, as these had a larger market than the other products. Mr. Kitagawa himself continued to be the life and soul of the whole movement. He even went to the forest with the men, helped to cut down suitable timber and to raft it down the river to the factory. In the early days of the enterprise he had to send out men from time to time with a few *yen* worth of acetic acid to sell in Kyoto to get enough money to keep things running. Little by little he was able to gain credit and accumulate capital. Things had just begun to look up a bit when some of the shareholders, thinking to monopolize the profits, proposed to dissolve the company and finally the concern was put up to auction. Mr. Kitagawa expected to bid it in, but some of the wealthier shareholders were too much for him, and succeeded in bidding it up to a figure he could not approach. Though he lost all that he had laboured for Mr. Kitagawa did not abandon hope. He resolved to find a new site, put up and new factory of his own and begin all over again. His indomitable spirit is now regarded as an example for succeeding generations. The young pioneer of Japanese chemical industry now selected a site in more convenient reach of markets, materials and communication. This site be found in the little town of Shimada on the Tokaido. Here he has in a few years turned what was formerly a jungle into a busy center of activity. Beginning with an inadequate capital of only 500 *yen*, Mr. Kitagawa steadily persevered with almost more than human endeavor till people of intelligence began to have faith in his schemes. He set out by supplying acetate of iron for the dyers in Kyoto. In this he had keen competition from others who had begun to imitate his enterprise. The others in time gave up after glutting the market, and once again the country had to depend on the Kitagawa plant, or on imported goods. The government now began to notice what the Kitagawa chemical works were doing, and when Baron Senge called at the factory, he was more than pleased at what he saw.

When Mr. Kitagawa got his first order for acetone from the Imperial

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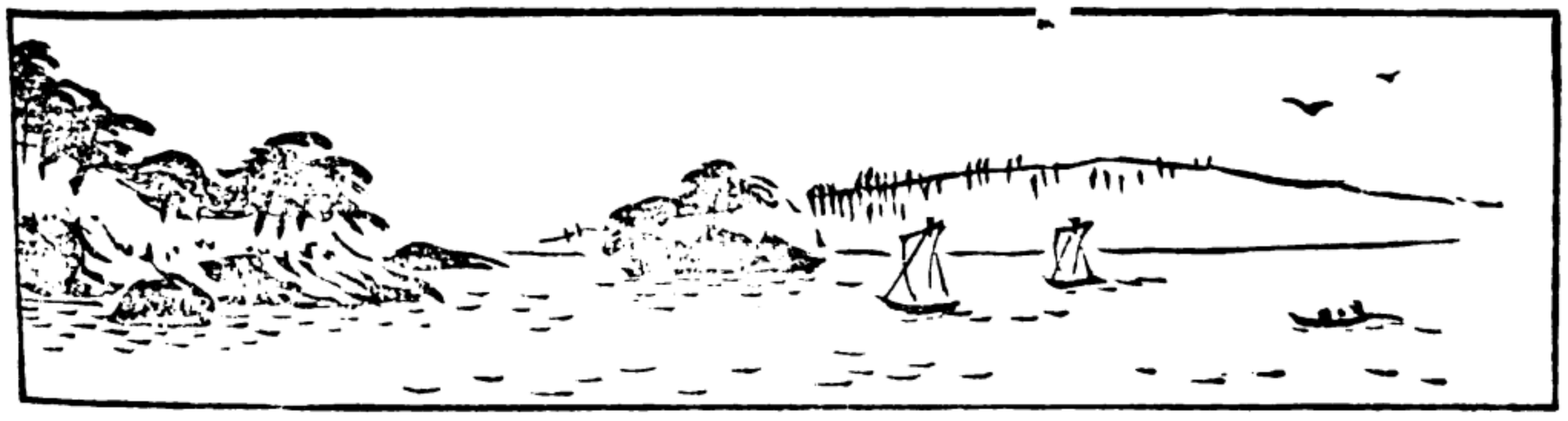
Government powder factory at Itabashi, he was more than proud for this was the beginning of his good fortune. At first the authorities were not satisfied as the chemical did not prove up to the imported article, but he set himself to work improving the quality till there was no longer any doubt in the mind of the Government chemists. At this time Mr. Kitagawa began to be known as Dr. Acetone, as he was the main source of supply.

Among the more interesting phases of Mr. Kitagawa's perseverance and ingenuity was the remarkable attempt he made to utilize the smoke of the charcoal factories throughout the country for making acetone. Making arrangements to this end with the numerous charcoal burners he had them save up their smoke products, and in this way succeed in annually collecting some 13,000 *yen* worth of acetate of lime from which to make acetone for powder making. During the peace following the war with China the demand for powder making materials fell off, which gave a set back to the Kitagawa industry, but the approach of war with Russia brought about a renewed demand, greater than ever. But by this time the charcoal burners had given up sending to Kitagawa their smoke by-products, and he had a very difficult task in getting the matter again into full operation. He canvassed all of them personally and so well did he execute his plans that in one year alone he was able to fill a government order for acetone to the value of 100,000 *yen*.

Another stroke of good fortune came later when the duty on imported alcohol was raised, unless it contained over 15 per cent of methylated spirits. But the enormous quantities of spirit imported by the merchants in anticipation of the revised tariff, were found to contain only 5 per cent methylated spirits, and so the goods were ordered to come up to the standard or be deported So the importers resolved to add 10 per cent more methylated spirits to save themselves, and as Kitagawa was the only source of supply, he made a good thing out of it. The new chemical industry is now a success; but the enterprise is due altogether to the intelligence and devotion of one man, but for whom Japan would be still importing the vast quantities of wood alcohol and its by-products that are now used in the empire.

The factory is still an unpretentious one in appearance; but wonderfully effective in achievement. The men number scarcely more than 50; but they are a very special type coming early and leaving late, and, strange to relate, have no overseer. There are no rules or regulations; every man is left to his own moral convictions. The whole enterprise goes on as under the auspices of a big family. This is one of the secrets of its success. The factory turns out steadily more than 20 different commercial products and has an average income of more than 100,000. a year. If the business cannot be called large, it is nevertheless on a more extensive scale than any other purely scientific undertaking in the country. The work began without precedent or example to follow. There were no workers, and no machinery; these had to be provided by the fertile brain of the father of the enterprise If this is an example of what one Japanese can do, may it not be safely taken as an indication of what the nation as a whole is capable?



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THE FUTURE OF CHINA

By DR. UKITA

THE greatest problem of the Far East to-day is China. China is to the orient what Turkey is to the Near East. The Turkish problem has gone on for over a century, but the problem of China is only just beginning to command attention. With the discomfiture of Turkey and the reduction of her European dominions she will cease to attract the attention of Europe: and then the eyes of the world will be centered on China. But the Powers will discover, if they have not already done so, that the solution of the Chinese problem is a much more difficult matter than was the problem of Turkey; for while Turkey affected only Europe, China affects the world. From her geographical position alone China is of much more universal importance than Turkey. The Turkish question was for the most part a political one, but the Chinese question is one that pertains to the welfare of humanity itself. The future of a country comprising a population of over 350,000,000 souls must inevitably prove a world question. Even from a commercial point of view China must be regarded as potentially a sphere of world-wide trade in which every country is already so deeply interested as to keep alive the cry for the "open door." Consequently no nation is content to see the integrity of China threatened or the field of trade therein in any degree restricted. There are some who look to South America as the land of future commercial and economic competition, but it can never compare with China as a world market.

The problem of China's integrity is one that already threatens to become serious. The revolution began in October 1911; and by January the next year the sovereign was obliged to abdicate and the rule of the country fell into the hands of Yuan Shikai as dictator. There is yet no indication that he and his colleagues are going to be able to hold together and govern the eighteen vast provinces of China. Already Mongolia is growing rebelliously independent, and China is helpless. Thibet is in a similar condition, and the central government has to accept the situation. Owing to financial stringency and want of organization China is not in a position to send an expedition to quell any part of her vast domain that may rise up against her. Surrounded as China now is by Russia, Great Britain and Japan, her sovereignty is in name only.

Personally I hold that it will not be possible for China to organize a truly consitutional republic and establish effective government under present circumstances. In the first place the Chinese have evinced as yet no capacity for advanced government. Constitutional government can be carried out only in a country where the middle classes are strong and intelligent enough to demand it and support it. But China has really only two classes: the rich and the poor. As to a middle class and a hereditary peerage, she has practically none. She resembles America only in her desire for gold. Among her millionaires she has only officials. They became officials by their learning, and then utilized their position to enrich themselves at the expense of the people. But the wealthy men of America got their money by developing the great natural resources of their country, and so helped to make their nation strong and prosperous. In Japan the middle class people have been taking little or no interest in politics, and that is why

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constitutional government with us has not been very effective; but of late a great change has taken place in this respect. But China is even still further removed from the possibility of effective constitutional government. The question now in China is not whether a constitutional government can be established, but whether the country is going to have any government at all. The Manchu dynasty has been removed, and republicanism has been inaugurated, but the government is practically the same: only the symbols are changed. China is still China; and one man still rules. Whether that man is called Emperor or president, makes no difference to China and no difference to the government. The man remains an arbiter of unlimited power, and if he does not wield it, it is only because he has not the ability. Certainly he could not enforce his will without military force, and that he cannot command at present. It is intolerable that the whole destiny of the nation should thus be thrust on one man, who has shown no proof of being able to solve the country's problems.

What is the real nature of the classes now comprising the vast population of China? Until we know this we cannot have any idea of the future of the country.

The most prominent and influential of the people are the landlords, the government officials and the merchants.

The landlords have much influence; for they are regarded as men of means: and there is no country in the world where there is so much stress laid on the quality of independence as in China. Thus the gulf between rich and poor is socially a very wide one. Some of the landholders of China are as important and independent as were the old feudal barons of Europe and Japan. They live in ease, and will not touch the nation's burdens with one of their fingers. Their number is rather limited, however. Sometimes it is found that a whole village is owned by one family, and that most of the inhabitants are related somehow to the head, from whom they expect assistance, a system which often tends to pauperize the community. In China there was a regulation for preventing concentration of wealth in great families, and this assisted in some measure to prevent the appearance of any great number of millionaires among the big families.

In wealth and importance, perhaps, the government officials come next to the great land owners. Most of these, after retiring from government service, become village gentlemen, and are known as capitalists. The educational system of China formerly aimed at producing government officials, just as it still does in Japan to-day. Education was not really such, being merely a system of memorizing, so that the graduate had no personal ability, except perhaps as an exacter of taxes from the poor.

The merchant class of China are the most gifted with common sense, and are the only enterprising portion of the population. The agricultural policy followed formerly in China tended to repress commercial enterprise; so that China to-day has very few great commercial houses. Consequently the merchant class as a rule lack ideas of patriotism and are for the most part indifferent to public enterprise. This class is nevertheless the backbone of China so far.

Others classes recognized as such from remote times are the warriors, farmers and engineers. The farmer was respected more than the merchant, just as was the case in Japan. The tillers of the soil were encouraged to a great extent, especially under the Tao dynasty, but chiefly for the reason that they were better able to afford taxes and supply recruits for conscription. The government monopolized a great many lines of trade, such as tea, salt, mines and so on. The burden of taxation finally impoverished the agricultural classes till they became reduced to the lowest circumstances. It is interesting to note that our own government has to some extent imitated the tactics of the old government of China, especially in the matter of monopolies and taxation. It is safe to say that unless our own national system of education changes so as to try to turn out well-developed, thinking citizens, rather than, as at

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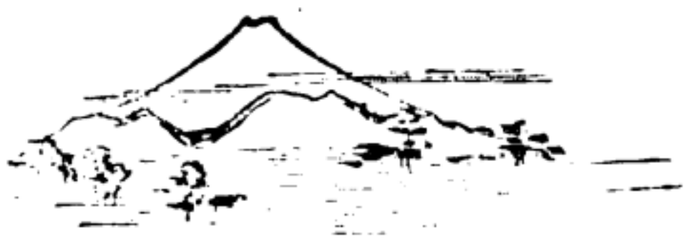
present, mere officials trained to obey the government, we shall suffer in a similar manner to China. At any rate in China there can be little hope for constitutional government from the classes as above outlined. The farmers know nothing of politics, the officials are rich and take no interest in the public welfare, and the landlords are equally indifferent to the nation's future.

The hope of China lies in the wonderful capacity of its masses of population for holding together and governing themselves to a degree unapproached by any people of the west, excluding we Japanese ourselves. Indeed it is a constant marvel to us how China is governed with practically no machinery for government. This is because China is not a mass of loosely collected units, as in the west, but a vast congeries of families each conscious of its responsibility, and every member responsible to the family. The greater number of Chinese villages and towns have descended from the same ancestors and bear the same name. Families inhabit the same place for centuries. These family ties bind each community together and give it a solidarity of which western civilization cannot boast. Every unit of the family is responsible for the actions of the family as a whole, and for the actions of any member or members of the same. Consequently the peace of China is not kept by the government, but by the family system which covers and combines the entire nation. Some think that the same thing obtains in Japan; but I do not think it holds to the same degree as in China. But this very thing that at present proves a virtue when there is no government, is the thing that prevents China ever having a properly organized system of government. It is nevertheless true that unless the government is first formed and effectively established on sure foundations, it will never be able to take the place of the family system and place the country on a modern basis.

The immense size of China has a great deal to do with the difficulty of establishing effective government throughout all its limitless domain. There are some who think the country would have a better chance of permament government if the empire were divided into provinces, each with its provincial government, and amenable to a federal authority. The enormous increase of population is another problem that has strict bearing on government efficiency. The present birth rate is from 50 to 60 per 1000 in China, which is three times greater than the rate of the United States. No change can be expected in the rate until something is done to prevent early marriage, the worship of ancestors and the adoption system. According to Professor Ross, of the University of Minnesota, it will take the whole of the 20th century to bring about these changes in China. The progress that still remains to be made in education and opening up of the country by railways and the development of natural resources, is very great.

At the present time Japan, with the rest of the world, is anxiously awaiting the outcome of China's efforts after stable government. If Yuan Shikai fails, then there will be nothing for it but to let the powers take a hand, and see what can be done for China. As to results, Japan is particularly concerned with having no alien power in possession of Manchuria. She has fought two wars to keep alien powers away from her borders and her annexation of Korea to ensure this safeguard, is now an accomplished fact. Indeed Japan must hesitate to recognize the republic of China until she has a proper guarantee to this effect. One thing is certain, either China must be in a position to defend Manchuria against invasion, or she must be content to permit Japan to do it.



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MAY FESTIVALS OF JAPAN

THE May day of Japan is *par excellence* the 5th when the Boys' Festival is celebrated in every home throughout the empire. Just why the fifth of May was selected is not quite clear, but like a great many other festivals of Japan, it probably is of Chinese origin. In China however the date was a black letter day, so to speak, and the fact that it has become a red letter day in Japan is but one more example of Japan's adaptative mood. Being the fifth day of the fifth month the Chinese regarded it as a day for exorcism, to accomplish which they made a doll of *moxa* leaves which they hung over the door while a tiger of paper was placed on the head of the person to be exorcised. In some districts sweet flags were worn by the women in their hair in honor of the occasion. There is a tradition in China that the poet Kutsugen of the Sō dynasty composed a poem in lamentation of the national decline and then sought rest in the bottom of the river Hekira on May 5th, from which time the people came to the river on each anniversary of the sad event and threw green bamboo into the stream to commemorate the lost poet's virtues, and to console his disconsolate spirit. But during the Han dynasty it happened that the spirit of the poet appeared to someone with the message that it was useless to throw the bamboo into the stream as they were always stolen by the dragon of the waters, and that it would be better to set up the bamboo poles and decorate them with streamers. The custom passed thence into Japan with the influx of Chinese civilization and finally evolved into the Boys' festival with its bamboo pole over every home where a boy has been born during the year, and a life-like fish of paper streaming from each pole. And the *kashiwa-mochi*, or cakes wrapped in oak leaves, used at this season, are but the food offerings formerly made to the spirit of Kutsugen.

No one visiting in Japan in May but has seen flying over every town and city of the empire these paper carp flying from bamboo poles high above each house roof. The carp with open mouth expands life-like in the breeze and moves with a natural motion as if ascending the stream. To the boy this is significant of life, whose streams and falls he must successfully negotiate if success is to be assured. The carp is the boldest and most aggressive of all fish in daring a rapid or waterfall, and easily becomes a symbol of worthy ambitious effort to all Japanese boys. Heirlooms of ancestors are brought out on this day and the boys eat from plates which their forefathers have likewise eaten from through long generations. Thus is celebrated the immortality of the family, and the Imperial line. Old family armour is also brought out to remind the rising generation never to dishonor the family name. Sometimes the swords are made of sweet flags to do service as armorial symbols. Those who have no armor decorate the room with dolls wearing the accustomed accoutrements of war, representing the

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family. Many of the dolls are in the shape of historical characters typifying heroes for the emulation of youth. Just as in the case of the girls' festival, some of the dolls are expensive, according to the dress of the characters represented.

In former times a curious custom of May was the horse racing at Kamo. The origin of this festival dates back to the time of the Emperor Kimmei in the 6th century, when a severe storm destroyed the crops. On consulting one of the diviners, it was found that the visitation was due to having offended the God of Kamo. Henceforth a feast was ordained in honor of the divinity, to be held on the 5th of May each year. At the festival two horsemen, the one clad in red and the other in black, used to try their spurs. This festival has now fallen into disuse.

From of old the 13th of May has been regarded as an auspicious date for transplanting the bamboo tree, which usually is not easy of transplantation as it takes root with difficulty. The selection of the date is probably due to the fact that the rainy season sets in about this time, which may account for its being regarded as a favorable time for setting out trees. The last week of May is the busy rice-planting season in Japan, the time usually extending into June. The work is largely entrusted to women, whose nimble backs render them more efficient at it than men. Such women are called "Saotome"; they wear blue clothes with red girdles and tie a towel about the customary broad brimmed hats that such workers wear. Every traveller in Japan sees these armies of women standing knee deep in the paddy fields, beguiling the long hot days and weary labor with planting songs which their similarly occupied forefathers have handed down to them. The themes of these old *tancuta* are usually associated with some love episode; for love is the only thing that can make up for their trying, monotonous labor. The importance of these labor songs to the women may be inferred from the custom which obtains in certain districts of having children beat drums as an accompaniment, a custom which does something to confirm the theory that poetry had its origin in labor songs. Tradition has it that in ancient times some of the great nobles of Kyoto used to ride out in their ox waggons to the ricefields in the planting season just to hear the sweet melody of the female voices as in chorus they sang and planted together.

Still more interesting is the snake skin habit, which is also said to have been derived from China. The snake casts his skin in May; and it is said that if a snake skin can be picked up on the 15th of May, and then chopped up with rice bran, it will whiten the skin if placed in a bag and rubbed on the face when in the bath. At one time the girls were much given to improving their complexious in this way when the skins could be had, but of late years the Japanese Eve has ceased to be so familiar with the snake of the garden.

May 28th is said to be always a wet day in Japan, (*Tora-ga-ame*) because on that day Tora the sweetheart of Juro, one of the celebrated Soga brothers, separated from her lover as he went to revenge his father's death and killed Kudo Suketsune, the slayer of his father. This is said to have been the first case of vendetta in Japanese history. After obtaining his revenge at the foot of Mount Fuji, Juro died and Tora built a hut beside her lover's tomb where she did honor to his memory for the rest of her days. In token of appreciation for such wifely devotion Heaven always weeps on the anniversary of the faithful wife's bereavement.

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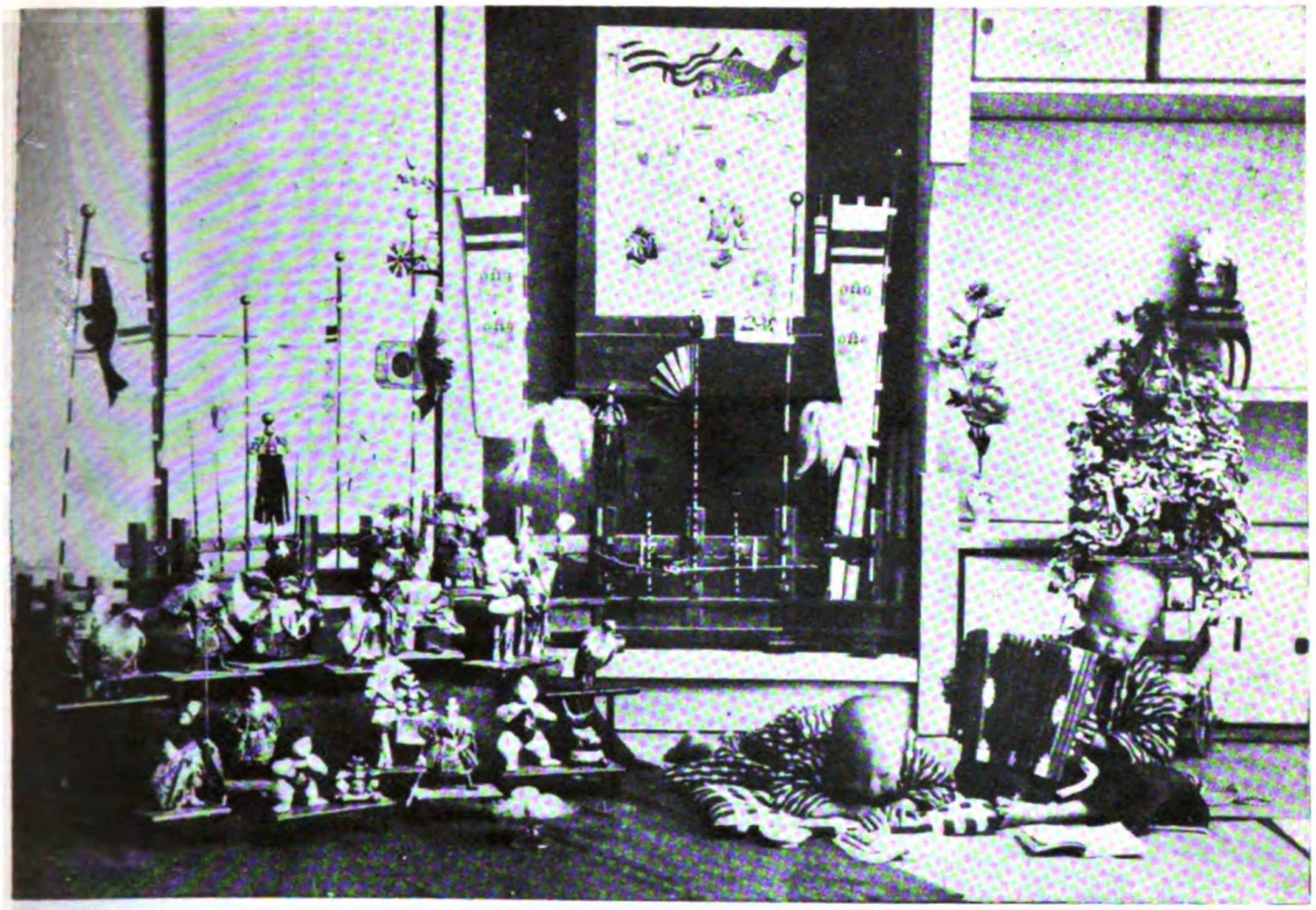

THE BOYS' FESTIVAL

WOMEN PLANTING RICE

SOME FESTIVALS OF MAY. *Fêtes du mois de mai. Festlichkeiten im Mai.*

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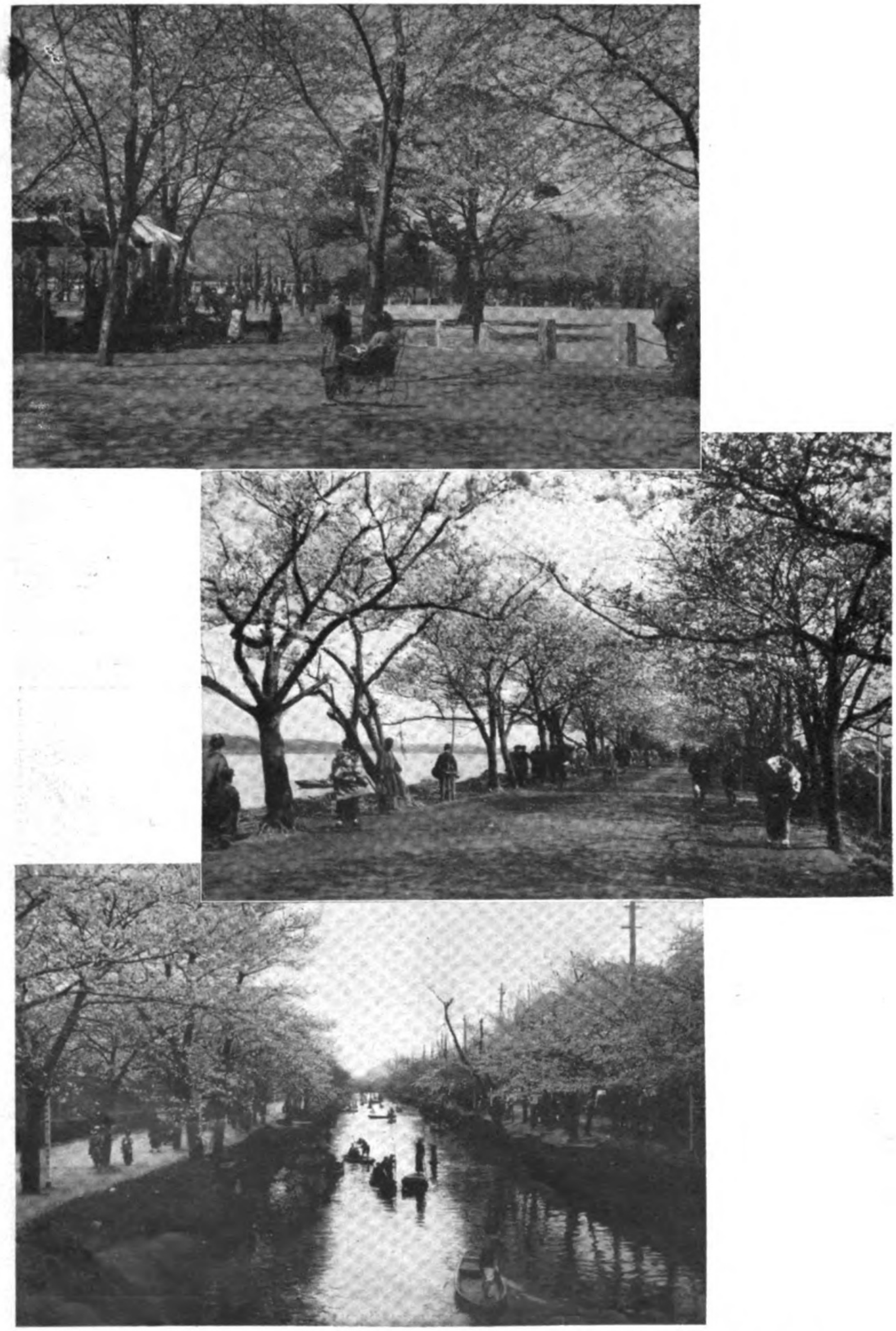

SOME CHERRY BLOSSOM SCENES IN TOKYO. *Des cerisiers en fleurs à Tokyo.*
Kirschblueten in Tokyo.

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CHERRY BLOSSOMS AT KOGANEI. *Des Cerisiers en fleurs à Koganei. Kirschblueten in Koganei.*

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SOME CHERRY BLOSSOM SCENES IN KYOTO. *Des Cerisiers en fleurs à Kyoto.*
Kirschblueten in Kyoto.

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PROGRESS OF JAPAN'S COTTON INDUSTRY

THE industry that more than all others is bringing Japan more and more into competition with the West, and which has shown the most phenomenal development, is that of cotton spinning. In the Orient, where cotton may be regarded as a staple of dress, this is but natural; but that Japan can import her raw material and place her goods on the home market and even on the markets of India and China as cheaply as the manufacturers of Europe and America, is what gives food for thought. What we would have the world still more bear in mind is that Japan's achivements in the cotton industry are not by any means a loss to the producer. The Japanese cotton spinner is not cutting down his dividends in order to undersell his foreign competitors. The cotton spinning business has been paying a larger profit on investment than any other Japanese industry. The following table shows how the shares of the various companies have stood on the market during the past year, as well as the dividends paid:

Companies.	Shares	Quotation first-half year —	Quotation second half year —	Divided first half year	Divided second half year
Kanegafuchi	...50,00.	112,70.	111,30.	14%	16%
Tokyo	...50,00.	53,80.	53,20.	8	9
Miye	...			14	16
Nihon...	...25,00.	43,40.	43,00.	12	14
Settsu...	...25,00.	92,00.	91,00.	22	30
Amagasaki...	...25,00.	149,20.	149,00.	30	30
Osaka	...50,00.	69,50.	69,50.	10	10
Kishiwada...	...25,00.	98,50.	97,00.	30	30
Fujl Gassed	...50,00.	82,50.	81,40.	10	16

Thus it will be seen that the shares of most of the spinning companies have been quoted at more than double the face value and in some cases at treble the face value, while the dividends have been equally encouraging, some paying a high as 30 per cent, while most other company shares pay seldom over ten per cent.

And yet the Japanese cotton industry is as yet only in its infancy compared with what it hopes to become in time. The first Japanese cotton mill was set up about fifty years ago in Kagoshima, with only 1,252 spindles. Soon other factories were established at Sakai, Sendai and Hiroshima; but it was not until after 1877 that the industry began to show any marked development. In fact the more progressive companies did not appear until the last decade of the 19th century.

Of course the industry in Japan has had its little ups and downs as in other countries. In 1890 there was a great falling off in demand and output had to be strictly limited. But with the opening of the new century the cotton industry showed unprecedented progress. At that time the authorities favoured

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Japanese cotton yarns as against imported; but the quality proved defective; and the companies were obliged to import from India. This was first begun by the Osaka and Miye spinning companies, which took to using Bombay yarns and other mills followed their example; and as these yarns were cheaper than those from the West, the results were very satisfactory. Though the Japanese output of yarn could by no means meet the demand of the looms the government continued its policy of protection to preclude foreign competition, but matters evened up a little when imposts were levied on export cottons as well as on imports. The duty on ginned cotton imports was 39 *sen* 8 *rin* per 100 *kin*, and on raw cotton 35 *sen* per 100 *kin*. The cotton spinners complained to the government, asking for remission of duty, but the requests fell on deaf ears. A bill for the abolition of duty on export cotton was at last brought into the Diet in 1894; and in 1896 the duty on raw cotton imports was removed. Since then the Japanese spinning companies have been reaping a harvest. Imports of cotton yarn from India ceased and the domestic yarns came into universal use, the quality now having much improved. Japanese cotton yarns began to be welcomed even in foreign markets. The fever of speculation that followed the China-Japan war did something to promote the cotton industry, as there was subsequently a greatly increased demand for cotton yarns in China.

In 1882 there were only 14 cotton mills in the whole empire of Japan, representing some 30,000 spindles. By 1897 the number of mills had arisen to 74 with 760,000 spindles. Such a phenomenal increase of machinery led to overproduction, and the companies had again to call a halt. The Boxer troubles in China also did something to retard the progress of the cotton industry in Japan, for all exports to North China were stopped. The market in that direction cannot be said to have wholly recovered till after the war with Russia when there was an enormous increase in the demand for Japanese cotton yarns and fabrics in China. This continued until 1897 when overproduction again depressed the market, and some factories had to reduce spindles. In 1911 the cotton industry both at home and abroad was exceedingly brisk, and all the spindles in Japan were again doing their utmost. The following table will suggest the remarkable development the industry has undergone since 1897.

Year	Mills	Capital paid up	Spindles daily working	Output
1897	74	26,414,728	768,328	26,134,120
1898	77	42,342,080	1,027,817	32,163,239
1899	83	33,023,317	1,170,337	43,052,402
1900	80	35,908,512	1,144,027	32,419,641
1901	81	36,690,567	1,181,762	33,115,829
1902	80	34,459,082	1,301,118	38,458,947
1903	76	34,405,329	1,290,347	39,120,772
1904	74	34,699,554	1,306,198	34,569,430
1905	78	36,991,079	1,402,931	44,137,858
1906	83	40,112,536	1,441,934	46,187,845
1907	83	55,284,810	1,500,579	47,322,788
1908	86	52,417,903	1,403,034	42,864,262
1909	88	57,977,926	1,785,665	50,034,490
1910	88	59,315,606	1,896,601	56,396,939
1911	139	64,347,164	2,170,796	55,339,018
1912	139	62,942,492	2,158,628	31,800,490

Perhaps the past year may be regarded as the most remarkable of all in the progress of Japan's cotton industries. The new capital invested totalled 9,350,000 *yen* and the spindles 101,000 in number. The old companies in that time increased their capital to the extent of 6,500,000 *yen*, with an addition of 316,000 spindles. Most of this prosperity was due to an increasing demand for Japanese cottons in China, especially after the revolution, accompanied by a

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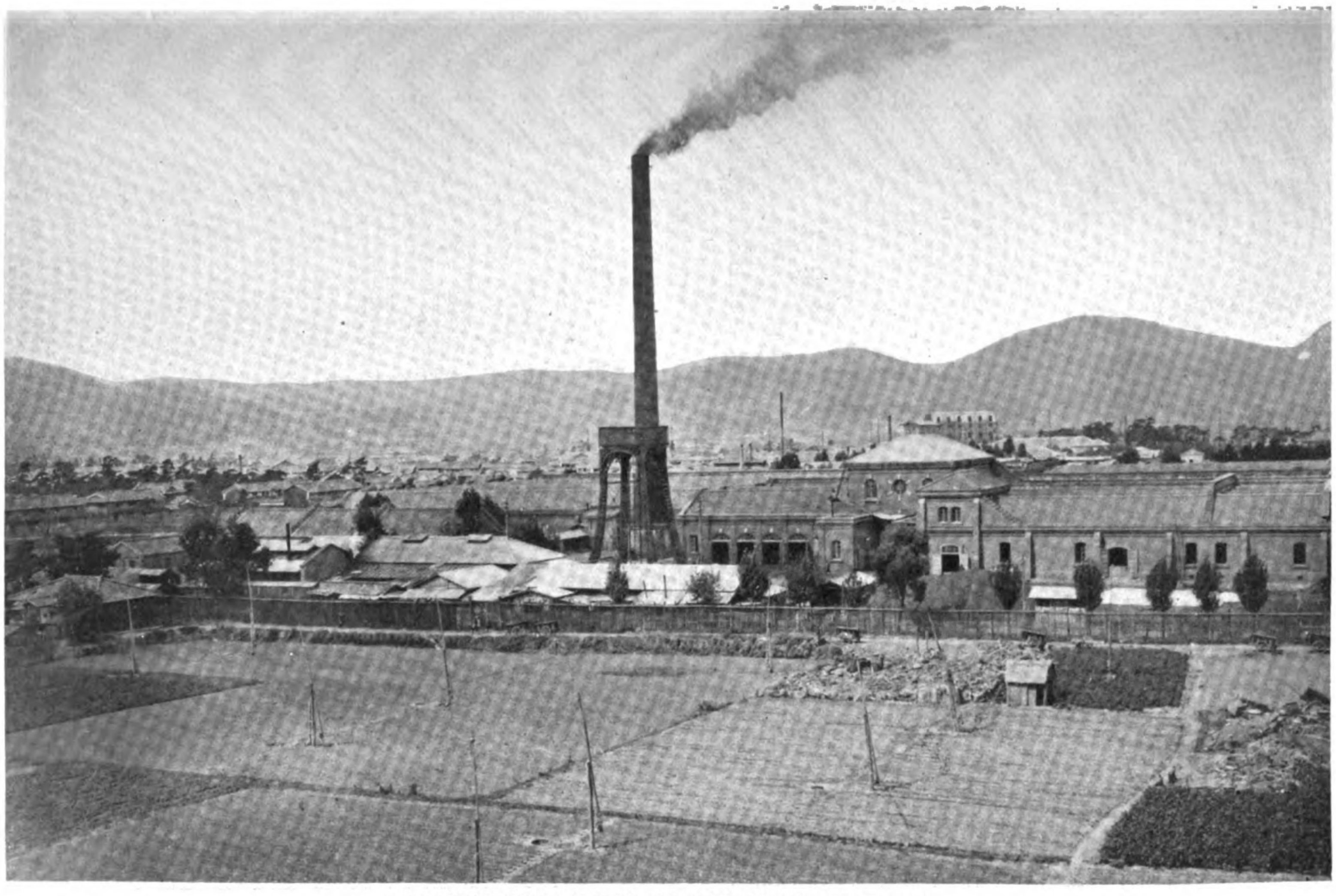

KANEGAFUCHI COTTON SPINNING COMPANY, HYOGO.

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A DORMITORY GARDEN

A RECREATION GARDEN

HOW THE KANEGAFUCHI COMPANY PROVIDES FOR EMPLOYES. *Soins de la cie Kanegafuchi pour ses employés.* *Wie die Kanegafuchi Companie fuer ihre Angestellten sorgt.*

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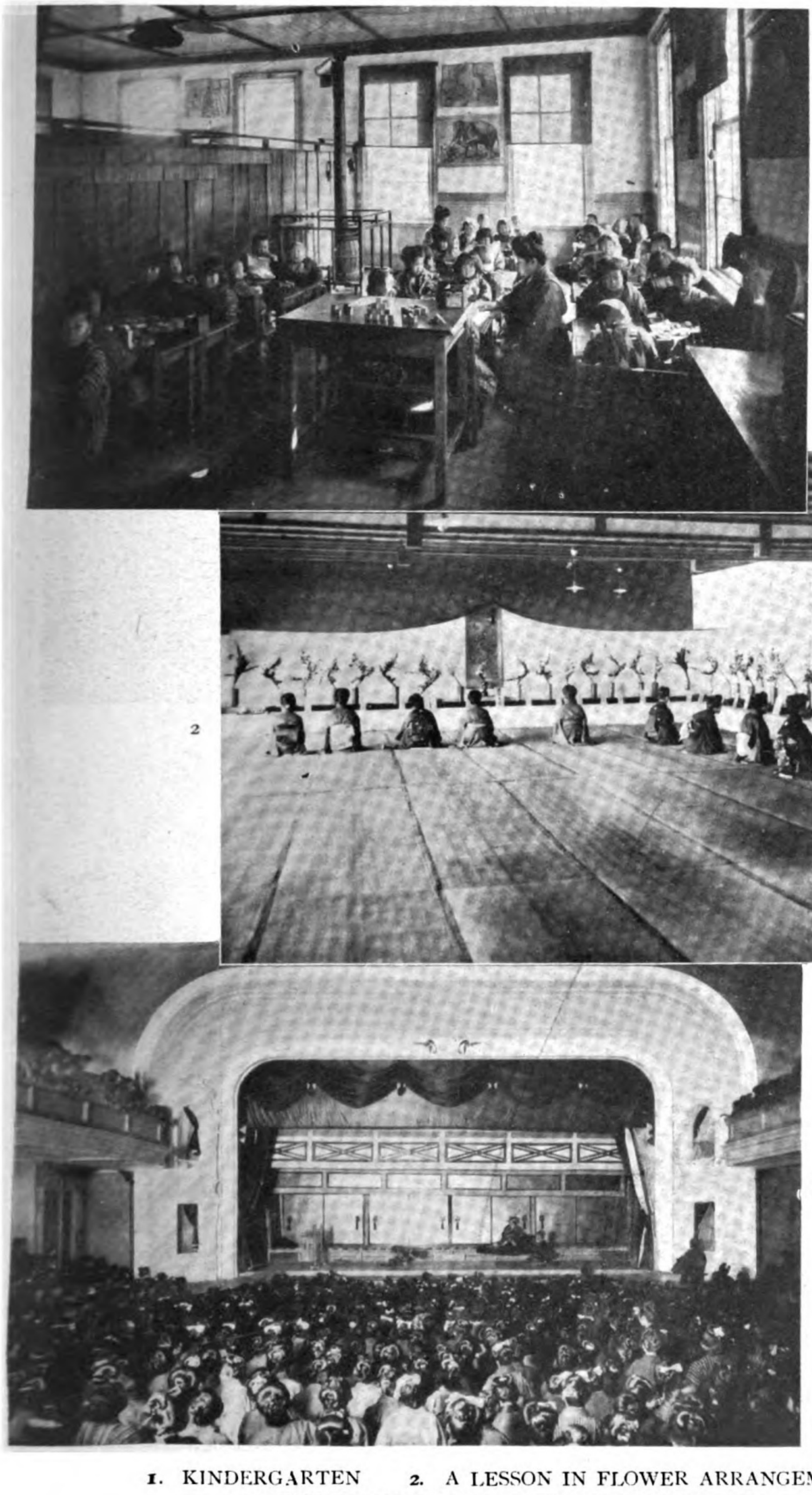

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1. KINDERGARTEN 2. A LESSON IN FLOWER ARRANGEMENT
3. THE THEATRE AND ENTERTAINMENT HALL

HOW THE KANEGAFUCHI COMPANY PROVIDES FOR EMPLOYES. *Soins de la cie Kanegafuchi pour ses employés. Wie die Kanegafuchi Companie fuer ihre Angestellten sorgt.*

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1. HOSPITAL 2. COÖPERATIVE SHOP 3. TENEMENTS

HOW THE KANEGAFUCHI COMPANY PROVIDES FOR EMPLOYÉS. *Soins de la cie Kanegafuchi pour ses employés.* *Wie die Kanegafuchi Companie fuer ihre Argestellten sorgt.*

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fair demand in the home market. The total output last year amounted to as much as 1,350,000 piculs. We subjoin returns indicating output and demand since 1906:

	Output piculs	Import piculs	Export piculs	Demand at home piculs
1906				
First half.....	474,989	11,462	124,820	561,631
Last half	470,176	8,655	142,528	336,303
1907				
First half.....	501,452	2,746	13,894	365,304
Last half	482,030	3,205	78,578	397,857
1908				
First half.....	456,218	1,534	350,350	356,132
Last half	422,352	3,018	66,492	358,876
1909				
First half.....	497,321	1,980	124,932	374,368
Last half	527,923	1,224	133,945	395,202
1910				
First half.....	577,012	353	180,931	390,430
Last half	557,768	663	166,702	391,279
1611				
First half.....	552,792	1,233	144,074	409,951
Last half	576,475	610	140,935	430,150
1912				
First half.....	661,304	867	150,032	500,139

It is evident that China is Japan's chief customer for cotton products; in fact China takes all that Japan cannot use at home. The total of Japanese cotton exports to China last year must have been in the vicinity of 340,000 piculs. Japan's greatest spinning companies are the Miye, the Osaka and the Kanegafuchi, the latter of which is the largest. We add a list of the principal Cotton Spinning Companies with output per month for the first 4 months of last year:

	Jan. piculs	Feb. piculs	March piculs	April piculs
Osaka	6,621	7,197	7,315	7,590
Settsu	11,356	11,316	12,035	12,544
Osaka Goto ...	7,409	7,111	7,736	7,936
Fukushima ...	4,633	4,569	6,042	5,492
Nihon	1,050	1,028	1,037	1,091
Naigai	1,352	1,834	1,839	2,099
Kishiwada ...	3,158	2,852	3,343	3,222
Wakayama ...	2,738	2,793	2,761	3,099
Amagasaki ...	2,480	2,907	2,696	2,805
Kurashiki... ...	3,132	3,059	3,431	3,495
Miye...	14,200	15,501	15,656	17,374
Kanegafuchi ...	20,702	22,755	21,111	23,797
Fuji Gassed ...	5,740	6,736	6,252	6,797
Tokyo	1,684	2,616	2,507	2,789
Nisshin	1,461	1,673	1,725	1.356

In relation to the cotton industries of the world Japan will be seen to occupy and important place. In an estimate made last year it was calculated that the spindles of the world's cotton mills would total 139,312,870, of which those in operation numbered 123,564,126. The number of spindles in Japan is now 2,176,960, which represents about two per cent of the world's total. In itself it may appear quite insignificant, but as an indication of the development that has taken place in fifty years it tells an interesting story and suggests what Japan may expect for the future.

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AN AINU LOVE STORY

By Professor Shogoro Tsuboi

He loved the girl, but he could not get her; for love among the Ainu is something more than a name: it is a game as well. The game, however, is on the parental side. Once the lady is won, there is nothing particularly elaborate about the nuptials, but the way leading up to the happy event is long and complicated. To settle with the parents is a much more difficult matter than winning the bride to be. Her father looks upon her as so much property, which he is not prepared to part with unless he gets the proper market value. He does not dispose of his daughter to every youth that proposes, but to the man with the longest purse. Should the money be not forthcoming, or lacking, the brave youth may be permitted to make it up by going off and earning it, just as Jacob did of old. But all the details of the bargain have to be arranged by a go-between, and the whole affair must have the approval of the parents and near relatives.

Well, the youth in question had won his maiden in the good old way; but when the go-between came to deal with her father, there was a hitch, if for no other reason than to show that the course of true love never does run smooth. There was no objection to the suitor personally; but the sum named by the avaricious father was altogether out of the question.

Under such circumstances the average youth of Ainu blood would have given up on the score of it being folly to try to overcome the impossible; but this young brave loved his lass, and love stops at no obstacle. He proposed that he should go off and earn with his own hands the necessary cash; and the old father consented to keep the girl till the youth returned with the sheckels.

Day by day, month in and month out the love-striken youth toiled on, the thought of the fair one awaiting him, giving him the necessary strength and courage to persevere. The months sped on and the seasons changed. People went to hunt the bear again and to take the fish; but the long gone youth came not, nor sent a letter to say how things went with him. As the date agreed upon had now long passed, the old man began to doubt whether the affianced youth would be able to return and redeem his pledge; and finally they had their minds pretty well made up that he was very unlikely to reappear: indeed he might be even dead.

Into the midst of these uncertainties came another, whose purse strings required no toil to stretch them the necessary length. Delighted at the prospect of some ready cash, the old man could not resist the offer; and the girl was bargained away to the new man of means. The maid herself was at first somewhat perplexed, but she at last resigned herself to fate; and the wedding day was fixed. All due preparation having been completed for the transfer of the maid to her new master, she was now taken to the house of her intended, and the ceremony was about to take place.

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As luck would have it, just then the belated first love arrived back in the village, and learned what was going on. Hastening to the presence of the maiden's father he began to berate the old man for going back on the bargain, but he soon saw that the fault lay too largely on his own side to say much on the other; so he concluded to resign himself to the inevitable. As the girl had already been legitimately betrothed to another he did not think it right to do aught that might alienate her affections. However, the old man went in and informed the couple of all that had taken place. The bridegroom of the evening was somewhat mystified at first, but he finally came to be sufficiently interested to express a wish to see the man who could go off and labour with his hands for a woman.

"Can't you try to forget her," the supplanter argued. "There are just as good fish in the sea as ever were caught; and now that you have the cash you will have no difficulty in finding another."

"Ah," sighed the heartbroken youth, "it is different with me. You know I *love* this girl; and I am quite sure I can never say that of another. You don't know my mind at all, or you would not talk as you have done. I am determined now never to marry, but to pine away the rest of my days in bitter loneliness and sorrow."

A look of immense surprise came over the bridegrrom's face. He pondered a moment; and he looked at the girl and then at the disappointed lover. Then he broke the silence and said: "Well, if you love the girl as much as all that, even to the extent of never wanting another, you love her a great deal more than I do; and if it be true that you went off and toiled to win her and to get the wherewithal to buy her, you have taken more trouble than I should think of taking for any female under the sun; so it seems to me only fair that you should have her. If you can persuade the old chap to return all that I have given him for her, I am ready to resign in your favour. I certainly do not think so much of her that I shall not soon find one to satisfy me just as well."

Whereupon the gallant bridegroom arose, received back his gifts from the old man, and withdrew, leaving to two lowly mortals a happiness that it is the privilege of few in a lifetime to confer.

NUNOBIKI

The roaring torrent scatters far and near
In silv'ry drops: O, let me pick them up;
For when of grief I drain some day the cup,
Each will do service as a bitter tear.

Yukihira

Tran. By B. H. Chamberlain

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Our Anniversary

This number of the JAPAN MAGAZINE represents the fourth anniversary of our foundation, and begins a new volume of the only Japanese publication in English, devoted to an exposition of Japanese life, civilization and progress, rather than to the passing news of the day. We have already an increasing number of patrons and subscribers, and we are ever anxious to welcome more; yet we are free to admit how frequently we meet with some who have no special desire to know more of Japan, and fail to appreciate our purpose in promoting a greater degree of mutual knowledge between the east and the west. A few weeks ago a member of the Japan Society of London, a society that has more than one thousand members, writing a letter of appreciation to our manager, regretted how many members of the great London Society there were, who showed no special interest in Japan apart from going to lectures now and then to hear romantic tales of the orient, with little or no reference to the question of how far Japan and the east were faithfully represented. It was to preclude the prevalence of this type of mind that the JAPAN MAGAZINE was founded; for it is this type that usually forms Japan's severest critic, and we would have such persons really know whereof they speak. Those who assume a cynical attitude toward Japan are not different from other cynics in that they know the price of everything and the value of nothing. In many cases their statements are records of fact, but the trouble is that, while what they say is true, it is not the truth. They have set the price but they don't know the value. The Japanese would have the people of the west *know* Japan; and neither to laugh nor cry, but to understand. Apart from long and sympathetic residence in the country, there is no better way of trying to understand Japan then by becoming a constant reader of the JAPAN MAGAZINE.

The New British Ambassador

The new British Ambassador, Sir W. Conyngham Greene, Lady Lily, and two daughters, have arrived in Japan and taken up their residence at the Embassy. The Ambassador brings with him a long and varied experience in diplomatic service, including posts in Europe, Asia and Africa, and has won golden opinions in all countries to which he has been accredited. Coming of an old and honoured Irish family, the new Ambassador is a man of genial temperament and charming personality, qualities that will receive their due measure of esteem in Japan. Already Sir Conyngham and Lady Lily have been received in audience by Their Majesties the Emperor and Empress, and have been to luncheon at the Imperial Palace. The duties of an Ambassador in Japan are not always easy; for he has to represent not only his nationals in this country, but the far larger number in the land whence he comes, and if the ambitions and interests of the two sections of his people do not happen to coincide, he has to take his stand. We have no doubt that the new British Ambassador is a man fully equal to all such situations; and we are assured that the

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cordial welcome which has been extended by all classes of the Japanese, as well as by foreigners in Japan, will but increase, if possible, with the years; and we hope that Sir Conyngham and Lady Lily and family will long continue to represent Japan's great Ally at the British Embassy in Tokyo.

An Appreciation of Japan

Dr. Hamilton W. Mabie, writing in the *Musashino*, has the following to say of his impressions of Japan.

"I suppose every visitor who comes to Japan for the first time receives certain impressions as soon as he begins to meet the people of the country. One of these impressions is that he has come among a people who are by instinct, as well as by education, extraordinarily courteous, not only to one another but to strangers. On the streets and in the shops in the casual contacts of sight-seeing he finds himself treated with inborn politeness, and he soon discovers that this is the habit of a nation which, in its social relations, long ago attained a high degree of civilization. In many countries courtesy is the characteristic of the more fortunately placed classes; in Japan, so far as my experience goes, it is characteristic of all classes.

He speedily discovers, also, that he is among a people who have long practised the art of hospitality, and that the doors of the homes of Japan open outward with delightful ease and remain open. He is welcomed with that cordiality which is the soul of hospitality and is made to feel, however far from his own country, that he is surrounded by friends.

He is impressed, also, by the cheerfulness with which the people he meets in the city streets and in the country roads bear the discomforts of heavy burdens and bad roads; the smile with which they meet those mishaps, which are of minor importance but involve, for many people, irritation and annoyance. If he is familiar with Japanese history, he knows that this cheerfulness is the expression of a very noble habit of courage in the greatest dangers and misfortunes of life. He recognizes, in a word, that these first impressions are glimpses into the secret of Japanese character and achievement."

Half Year's Foreign Trade

Foreign trade during the half year under review presented great activity, both in export and import. The value of exports and imports during the period amounted to 297,500,000 and 268,890,000 *yen* respectively, making a total of 566,390,000 *yen*. This is a gain of 54,970,000 *yen* in on exports and 64,460,000 *yen* on imports, in the figures of the corresponding period of the previous year. The conspicuous increase in the volume of exports and imports testifies to the recent development of Japan's economic world. The increase of exports is principally attributable to the sudden growth of demand in China and the activity of the financial world in Europe and America; and the increase of imports, which was especially remarkable in the volume of raw materials, is owing to the advancement of national industries.

The Yokohama Specie Bank

At the last general meeting of the Yokohama Specie Bank the President, Dr. Mizumachi, referred in very favorable terms to the prosperity of the institution during the preceding half year. He submitted the usual balance sheet and the following plan of accounts and distribution, which was unanimously adopted.

	YEN
Gross receipts	15,829,900
Balance brought over from the previous term	1,198,759
Disbursements	12,460,830
Net gains	3,369,061
To be distributed as follows:	
Reserve	350,000
Dividend to shareholders (12% per annum)	1,800,000
Balance carried forward to next accounts	1,219,061

Tokyo Flowers

In olden days fires were called the flowers of Yedo, so frequently did they occur and form a sight for curious eyes. During the last few weeks these flowers of Yedo have been blooming in greater profusion than has been the case for many a year. Not only the capital but various provincial cities have been visited by a most ex-

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traordinary number of destructive conflagrations. Fortunately there has not been any very great loss of life but the loss of property has amounted to several millions, which is hard on the insurance companies and those left homeless, but a harvest for the carpenters and lumber dealers. Indeed so greatly has the demand for lumber increased as a consequence of the fires, that the prices have gone away up, and the Government is contenplating a relief of the situation by drawing upon the Imperial timber preserves in Hokkaido. Whether the fires were due to incendiarism has not been ascertained, but it is suspected that such is the origin of most of them.

Japan and Athletics

Dr. Jigoro Kano, the master of *Judo*, after a tour of Europe in which he took in the Olympic games, and then traveled through America, returned recently to Japan, and has been giving his opinions on western athletics and methods of physical development. The foremost of Japanese authorities on physical education does not consider all western games good for Japan. He regards *Judo* greatly preferable to boxing, as the latter art is of little use in practical life, and none at all in the face of weapons. Baseball he does not encourage, as it is a game, he thinks; allowing few to participate, though he would allow football might be worth taking up. He approves of western gymnastics generally, but is disposed to think such exercises as running, swimming, walking fencing and jumping better calculated to give an all round development to the body. Dr. Kano found western althletes, as represented at Stockholm, a fine body of men; but doubts whether their training is widespread among their respective countrymen. He found a few persons here and there trying to learn *Judo* especially in England; but in no case were they either learning or practicing it in a proper manner.

American Foreign Policy

Since the announcement of the new American cabinet the Japanese press has shown much interest in its personnel, and been indulging to some extent in prophecy as to its policy. The Tokyo *Asahi*, in discussing American foreign policy, says that if Mr. Bryan has his way, Anti-imperialism will receive a set back, and that this policy has been marked since the democrats secured a majority in the congress of 1910 when they rejected the naval construction programme of the Republican cabinet. The *Asahi* suspects that the emphatic manner usually adopted by Mr. Bryan is somewhat perilous for a secretary of State, but he no doubt expresses the policy to which the democratic party has been long committed. The journal supposes that South American states and the Philippines will be the first to feel the benefit of the new policy, but in what way is not stated. The *Asahi* hopes that the effect of the democratic régime in America will be a discontinuance of the policy of intervention in Oriental Politics, to which the republicans were led by their spread eagle ideas; and if America confines her influence in the Far East to matters of commerce, Japan will much appreciate the change. The *Asahi* thinks the only cloud for Japan on the horizon of the new administration will be a severer restriction upon Japanese immigration to the United States, a policy the democrats have long favoured.

Criticism of Japan

In a recent number of the *Outlook*, N. Y. we read: Japan is probably to-day the most misunderstood country in the world. Its achievements are matters of history; but its spirit, its aims, and its character have been as variously interpreted as if it had never expressed itself in religion, in art, or in action. Its most dogmatic interpreters are those who have never seen it. They seem to have divined its secret purposes and uncovered its most subtle plots. In their overwrought imaginations it is a group of islands in whose harbors vast fleets are being secretly constructed, with almost superhuman rapidity and skill, for the conquest of distant continents. The fact that it has fought only twice with foreign nations in nearly three centuries, while the lists o wars in

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the West during the same period fill pages of history, and that both these wars were fought to preserve what it believed to be its national integrity; that it is heavily burdened with debt and staggering under the weight of a taxation which its splendid patriotism alone makes bearable; that the one policy on which the people as a whole insist with increasing vehemence is the reduction of the expenses of government; that it lies exposed to attack from a power which fights without money, and waits and watches with Asiatic patience while it advances like a glacier; that the Japanese people are eager for the opportunity of commercial development and are persuaded that peace is vitally related to that development; that they are facing problems more difficult than those which confront any other people—these facts have no weight with those valiant journalists and politicians who cry aloud and spare not, and whose prophecies of approaching war fill the Japanese with amazed incredulity . . . . . .

Through changes of opinion with regard to their character it may be suspected that, while the Japanese have changed many of their habits, occupations, tools, and methods of education, they are the same people whom the West idealized a generation ago; and that if they had qualities worthy of admiration then, they have qualities worthy of admiration now. They have become practical, but they still love the cherry tree and write poems to it; they are developing great business activity, but they continue to paint with almost unrivaled delicacy and precision; they support a strong army and navy, but both are kept in high efficiency for defensive purposes. In a word, they are like other nations; they have great qualities and they have the defects of their qualities. They are entitled to fair, intelligent, and discriminating interpretation.

Departure of the American Ambassador

The retirement of the newly appointed American Ambassador to Japan, owing to a change of government at Washington, is but one more example of the evils of the party system, which system some now seem anxious to introduce into Japan. In party politics, which is but a wider and less discriminating diffusion of the clan system, merit and capacity appear to count for less than partizanship; and hence matters of such vital import as the personnel of diplomacy, have to give way to a questionable craze for the spoils of office. A man may have given the best years of his life and the greater part of his means, to acquiring fitness for his country's service, and yet be cast aside in short order simply to gratify the untutored ambition of some political adventurer, rabid for prestige and power. Thanks to the *Genro* Japan has so far happily kept diplomacy free from partyism, and in a large measure from clanism; but if the new school of politicians has it way Japanese diplomacy may also cease to be representative. Captain Larz Anderson occupied the United States Embassy in Tokyo but a few months, yet in so brief a period he enhanced the brilliant reputation with which he arrived; and by the geniality of his disposition and his charm of manner, as well as by broad charity and generosity, he won the hearts of all, Japanese and foreigners alike. In a farewell note Captain Anderson says: "It is with a very real regret that we find the exigencies of the service are compelling us to return home. My wife and I have both been so fond of Japan, and have formed so many associations with places and people here since many years that we are particularly sorry to go for personal as well as official reasons." The good wishes of all in Japan will follow Captain and Mrs. Anderson to America, hoping to see them back some day in Japan.

Hotels in Japan

The following letter which recently appeared in one of the Tokyo dailies, may be of interest to tourists:

SIR,—I read Mr. Kishi's article about Japanese versus American hotels with interest, and while I appreciate the compliment he pays our hotels, yet I think he is unnecessarily hard on his own country's.

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It is true there are many things that can be improved upon; but personally I have found the hotels in Japan very comfortable.

They are *very* clean, the service is perfect, and the rooms are large, with high ceilings, and everywhere one is met with courtesy and pleasant faces.

In our newest hotels, the rooms are too small, ceilings generally low in the bedrooms, the service is most perfunctory, and the servants outrageous in their expectation of tips. Labor Union rules make the hours of meals at certain stated times only; so if one takes a very early train or arrives by a late one, one goes hungry. Also if one puts out one's boots to be cleaned they are not touched until one pays specially to have them done.

In fact it is eternally pay, pay, pay—

It is with great pleasure that I say that, personally I prefer less sumptuous surroundings and more solid comforts such as I have received in your charming and hospitable country, and that I hope to be able to return here again.

Yours truly,

LOUISE C. MAUD.

Tsukiji Seiyoken Hotel, March 11.

National Credit

Usually when national credit is spoken of the reference is to the amount of money at a nation's disposal, or the degree of financial security it can put up; but since the examination of Mr. J. Pierpont Morgan before the Committee at Washington, this standard must be modified. Mr. Morgan, whom all will admit to have been the foremost of American capitalists, contended that credit is not based on finance at all, but on character. The distinguished financier insisted that no amount of financial security would induce him to advance money to one he did not trust, and instanced the fact that once he gave a cheque for a million dollars to a man who had no security beyond his good name. Some will no doubt receive so high an ideal with cynical good humour; but on the whole it must stand. A principle that applies so eminently to individuals must extend even more aptly to nations. Japan may be a poor country financially, but in point of character she is wealthy enough to be worthy of all trust. It is safe to say that Japan can command almost any amount of capital, and the temptation is to take overadvantage of this credit; but she has no adequate security beyond her capacity to make good, a capacity in which all who know her, have perfect confidence.

A Japanese Actress

The recent departure of a young Japanese actress to Europe for further study of the modern stage, marks a new era in the development of Japanese thought. When it is remembered that for centuries in Japan the theatre has been regarded as the most vulgar of amusements and that no woman was permitted to appear on the stage, Miss Mori's choice will seem all the more significant of the revolution that has been going on in Japanese thought; for she is not only a graduate of the Peeress' College, but a member of one of the leading Tokyo families. Her choice of the stage as a career is representative of a considerable number of cultured and educated Japanese women who have recently been devoting their talents to the theatre. We feel assured that Miss Mori will be accorded as warm a welcome in London and Paris as Madam Sada Yakko received; and no doubt she will return to her place at the Imperial Theatre in Tokyo, with new ideals of her art and new faith in its grand possibilities.

Dr. Takamine

At the last meeting of the Tokyo English Language Club, the distinguished Japanese Chemist, Dr. Takamine, gave an interesting address on his experiences in the United States, where he has been resident for many years, as a successful promoter of chemical industry. An important point made by him was that all Japanese going to America should be able to speak English and be ready to assimilate with the people, without which there would be neither welcome nor success in the country.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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S. FIORAVANTI CHIMENZ, VICE-CONSUL OF ARGENTINA IN JAPAN. *Le vice-Consul d'Argentine. Der Vize Konsul von Argentinien.*

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THE JAPAN MAGAZINE

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ARGENTINA AND JAPAN

By "J."

FOR many years past the traveller and the scholar, the merchant and the promoter, have found the people, problems and potentialities of South America subjects of compelling interest, and Japan has not been behind others in associating herself with a people of such vast and varied possibilities. The people of Spain and Portugal were the first occidentals to take an interest in Japan, and the descendants of Spain and Portugal in South America are now coming into increasing intimacy with Japan. Not least among the great and rising nations of South America in the estimation of Japan is the republic of Argentina, a land of incomparable climate and incalculable resources.

Japan first concluded a treaty of Amity, Commerce and Navigation with Argentina in 1898, which was ratified and exchanged in 1901; but the two nations were as yet more or less strangers until 1904 when a new impetus was given to the intimacy of their relations, and the bond of friendship has gone on strengthening until now the Japanese are beginning to emigrate to that country. The event which led to this extraordinary good feeling between Japan and Argentina was the kind action of the latter in consenting to sell Japan two warships on the eve of the conflict with Russia. At that time, as many will no doubt remember, the two Argentine men-of-war, *Moreno* and *Rivadavia* were just reaching completion in British Yards, or actually had passed into possession of Argentina. Japan was just then very anxious to strengthen her navy; and Argentina very kindly consented to the transfer of the two ships to Japan. The transaction was completed without difficulty and the two ships entered the navy of Japan under the names *Nisshin* and *Kasuga*, arriving safely at the Japanese naval port of Yokosuka just six days after the declaration of war with Russia. The ships were at once put under full equipment and despatched to join the fleet investing Port Arthur. This addition to the nation's defences in a time of need Japan owes to the friendship of the Argentine Republic, a fact that no Japanese can ever forget.

Consequently when Argentina celebrated the centenary of her independence

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in 1910 Japan was very pleased to send a representation, and the fine warship, *Ikoma*, with a staff of brilliant young officers and men, as well as prominent citizens like Dr. Shigetake Shiga, the renowned geographer, and the Hon. Tengan Suzuki, a member of the Imperial Diet. The Japanese representatives met with a very warm reception, and were accorded a place of high honor in the grand review held in celebration of Argentine independence. The distinguished Argentine patriot, General San Martin, who gave himself for Argentine independence, was in point of character not unlike the Japanese patriot, Saigo Takamori. Dr. Shiga had brought with him a portrait of General San Martin, which he had picked up in Japan, and when he produced it at the celebration, the applause was great. On another occasion Dr. Shiga presented one of the most distinguished of Argentine military officers with a portrait of Saigo Takamori, explaining that it represented the San Martin of Japan, and the whole company burst into the cheer: "Dai Nippon Banzai!" And on one of the days of the celebration, when the Japanese naval brigade marched in procession up the main street of Buenos Ayres, the ladies of the capital greeted the men with cheers; and the press of the republic not only published photographs of Japan's naval heroes but were loud in praise of the Japanese character. In the international regatta subsequently held, the Japanese marines carried off the honors, defeating the other 8 nationalities participating. In order to cement further the friendship so well begun, Professor Ambasetti, of the Department of Anthropology in the University of Buenos Ayres, presented to the Imperial University of Tokyo some very valuable anthropological specimens, a generosity deeply appreciated by Japan.

As to Japanese emigration to Argentina, it has only just begun, and as yet but a few hundred Japanese have settled there; but the attraction is great, and the stream of immigration thus begun, will doubtless increase. In Buenos Ayres there are some fifteen shops kept by Japanese; and Dr. Seizo Ito, a Japanese expert in Agriculture, is engaged in successful agrarian enterprise in the republic. There is much appreciation of Japanese articles among the people of Argentina, especially of art work and porcelain, so that no doubt commercial intercourse between the two countries will soon swell to greater proportions. At present Japanese exports to Argentina amount to about 550,000 *yen* annually. In one of the distinguished families of Buenos Ayres is treasured one of the oldest specimens of Japanese dress, a Court robe of one of the Tokugawa Shoguns, with its ancient crest, and also some old swords and porcelains.

The Japanese not only have much admiration for the citizens of the Argentine Republic, as being in many ways of like spirit with the sons of Nippon, but they greatly admire the city of Buenos Ayres as one of the finest cities in the world. The capital of Argentina is the largest city in the world south of the equator, and the second largest Latin city in the world, ranking next after Paris. Already it has a population of 1,200,000, and is growing faster than any other city in the world, except Chicago and New York. The stream of immigration now pouring into Argentina equals about 500,000 a year, mostly Spainards and Italians, but as the total population is yet scarcely beyond 6,000,000 there is plenty of room. The six million people of Argentina bought and sold more in 1908 than China with 300,000,000 or Japan with 50,000,000. All these things point to a country with a future, and assure Japan that she makes no mistake in cultivating close friendship with the Argentine Republic. At present there happens to be no Argentine Minister in Tokyo, the Consul General in Yokohama being entrusted with diplomatic duties; but relations between the two countries are none the less intimate, and when the representative of Argentina returns to Tokyo, as he is expected to do in the near future, he will receive a welcome consistent with the esteem in which his country is held in Japan.

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JAPANESE DIPLOMACY

By COUNT OKUMA

WITH regard to the nature of her responsibilities in the sphere of diplomacy Japan has been one of the most favourably situated of nations; and yet it is this department of national affairs that attracts the most stringent criticism from the press and public. Our diplomatic officials are charged with supineness and impotency in dealing with other powers, and the department itself is alleged to be conducted without due supervision and to be destitute of enlightened policy. Certainly it does not appear to be the policy of Japanese diplomacy to voice the views of the people and their representatives in the Imperial Diet. Our Foreign Office has as a rule either overlooked or disregarded public opinion. In most countries the co-operation of public opinion and diplomatic policy is thought to be most conducive to the best interests of the state; but in Japan diplomats are a class apart.

One of the most critical diplomatic problems now facing Japan is the question of the integrity of China. The Korean problem which hung fire so long, menacing the peace of the Far East, at last solved itself in annexation. The Manchurian difficulty, which has so long been the main point of dispute between Japan and Russia, has so far adjusted itself in the principle of equal interests and opportunities. The attempt to raise a further problem by talk of war with America is all moonshine, a mere supposition based on the vagaries of suspicious imaginations; and the Philippine question which some endeavor to create, is too absurd for serious consideration. Consequently the only important difficulty now coming above the diplomatic horizon is the integrity of China, a subject that demands the best and most constant attention of Japan.

The question of China's integrity is not new by any means. The powers have been facing it ever since the Manchu dynasty began to decline; for they naturally expected disintegration, and probably a share of the spoils. Back in the days when China first began to attract attention as a sphere for trouble and exploitation Japan was not in a position to take a leading part in western counsels to the decaying empire; she was too busy getting her house in order at home to devote any time to outside matters. Not until after the Sino-Japanese conflict did our Foreign Office seriously face the Chinese question, and begin to study intelligently the attitude of the powers. Up to this time Japan was a mere observer; henceforth she became an active participator in all questions affecting the future of China and the Far East. Nay, after her defeat of China, Japan came to be regarded by the west as the center of occidental diplomatic consideration and the subject of a new problem to be reckoned with in the future of China. Japan's victory over Russia concentrated western diplomatic thought upon Tokyo with still greater intensity; for Japan's position in regard to China was now firmly established: she took the lead, and no question could be settled without reference to Japan.

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Because of this new rôle played by Japan the powers were unable to have a free hand with China ; for they realized that now nothing affecting China could be practically carried out except in co-operation with Japan.

This advantage which Japanese diplomacy possesses over all others in regard to China, is not due to any overweening attitude or arrogant assumption on her part, but simply to the impression made upon the west by Japan's prowess in war and by her naturally convenient geographical position as well as her kinship with China in blood and writing. Japan, moreover, has a strong navy and a fine army, with which few would care to take issue. Above all the position of Japan has been strengthened by the benefits of the Anglo-Japanese Alliance, but for which her position in Chinese affairs would not be what it is to-day. Great Britain is the greatest sea power on earth, and the army of Japan is admitted to be invulnerable. This combination of the greatest naval power with a great military nation like Japan, forms an alliance best fitted to deal with a baffling problem like the integrity of China. So long as the Anglo-Japanese Alliance lasts no power however great dare put a finger on the ancient land of China. Those people who are disposed to regard the Alliance as ineffective, in form if no other way, are greatly in error. Already it has more than once proved of immense value negatively. During the recent revolution in China no power was free to act independeutly in view of the Anglo-Japanese Alliance. Everything depended and had to wait upon Great Britain and Japan. Such diplomacy as the Alliance places at the disposal of Japan is equal to armed force in its efficacy and achievement.

With such immense advantage diplomatically, the wonder is that Japan has not been able to make more progress in the solution of the Chinese question. The great trouble is we do not shine as experts in diplomacy. We are too reticent and hesitating, and lack the firmness to establish a strong policy. Consequently we have failed to use the splendid opportunities circumstance and time have placed in our way. Our authorities talk of establishing two more army divisions in Korea ; but the power we possess diplomatically is stronger than any addition we can make to our army and navy ; for we are already in a position to have carried out by diplomatic means all that could ever be hoped for from armed force. It is therefore to her diplomats that Japan has to look for a reduction of expenditure on national defences. What our diplomats fail to accomplish we shall have to enforce and accomplish ; but is it not a pity that when our best policy can be achieved and brought to consumation by diplomatic means, we should ever be obliged to resort to naval or military force to attain the desired end ? So, while others are crying out for more expenditure on material defences, I plead for more firmness and intelligence in the realm of diplomacy. Improvement in this department will do more for us than in any other direction at present ; for it will save us money and rehabilitate our depressed finances, as well as keep us at peace with the world. The true *samurai* is he who wins without hands ; and the spirit of Bushido is that which overcomes by immaterial means.

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IN JUSTICE TO JAPAN

By DR. J. INGRAM BRYAN

THE heated agitation recently stirring to the depths the peoples of both sides of the Pacific, in reference to the rights of Japanese citizens in California, should lead both America and Japan to an earnest consideration of the fundamental cause of grievance, and remove once and for all the germs of further unamiable feeling.

Now what is the root of this whole unseemly trouble between America and Japan? I say America and Japan, because some are striving to draw a red herring across the situation by placing the blame on California. The ground of the difficulty is not that California desires to deprive Japanese subjects of rights and privileges open to the subjects of other countries. This attitude would, of course, be manifestly unfair, but it is not the prime cause of the present injustice. The landownership legislation proposed by California is not directed ostensibly against the Japanese, and moreover is not different from the land laws obtaining in various other states of the union, to which Japan has so far taken no exception. If one American state believes its interests involve the enactment of legislation similar to that of other states, it is quite within its rights in resorting to such legislation, and no alien country can legitimately offer objection. Therefore the ground of objection, if there be any, must lie in whatever element of discrimination there may be involved; and this will apply to the land or other laws of all states enacting or having in force similar legislation. Consequently Japan's ground of objection in the present issue is not against the right of California, or any other state, to enact laws regarding landownership as it sees fit, but against the refusal of the American government to concede to Japanese subjects the privilege of naturalization enabling them to accomodate themselves to the legislative enactments of the various states as regards landownership. *To deny the privilege of landownership to all except American citizens, and then refuse the right of naturalization to Japanese while conceding it to Europeans, is to enforce an invidious discrimination against Japan, which no selfrespecting people can be expected to accept.* So long as certain common rights of humanity, such as ownership of land, are denied to aliens who are declared outside the possibility of naturalization, there is distinct violation of the common justice that should mark the relations of all civilized nations and a serious ground for complaint on the part of the nation thus singled out for discrimination.

This question of the right to naturalization is then the underlying cause of the present wordy strife going on between the two sides of the Pacific, and so long as it remains, it will continue to prove a constant source of trouble. America concedes the privilege of naturalization to Europeans, but refuses it to Japan. An ignorant negro or a cut-throat Italian may fulfill the conditions and obtain naturalization in the United States, while the most highly educated Japanese citizen, whether poet, philosopher or statesman is refused the

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privilege, and to add insult to injury, is refused on the score of race alone. This attitude is simply intolerable. It is an injustice and an offence that Japan can no longer afford to overlook, and over it the whole nation at this moment is moved to its profoundest depths. The sooner Americans awake to its utter unreasonableness, injustice and indefensibility the better for the relations of the United States and Japan. No civilized nation in this enlightened age can thus keep another thus at arms' length and hurl the insult: "I am holier than thou." There have been implanted in the human breast certain conceptions of right and justice to which in every case obligations correspond. These conceptions are at the foundation of all amiable and permanent relations between men and between nations. They involve amid inequalities of condition a substantial equality of the members of society before all just tribunals, because the physical, intellectual and moral natures of all imply the same capacity and destination, and because of the common capacity and destination of men and nations their rights and powers of free action correspond. These rights and conceptions of justice apply to and must obtain in international affairs as much as within individual states. Such conceptions of elementary justice are as profoundly felt among the Japanese as among the other highly civilized nations of the earth. No country has more loudly boasted, and with more reason, as to the possession of these conceptions of justice and their careful dispensation, than America; yet, alas, it is actually America that Japan has to accuse of not only denying the freedom of intercourse she allows to the immigrant hordes from Europe, but of refusing to concede the privilege of naturalization to which the most ignorant European is eligible. It is surely unreasonable to suppose that any proper degree of amity can prevail where such discrimination is tolerated; nor can any international intercourse be wholesome or permanent where these elementary rights of liberty, fraternity and equality are wanting.

Japan does not for a moment deny to America the right to refuse the privilege of landownership and even citizenship to aliens, if such be her sober judgement; but Japan cannot concede the right to deny these to Japanese while granting them to Europeans. For on what basis of justice or humanity can such invidious discrimination be upheld? Yet this is the attitude for which America, and not California is responsible, so long as the Federal government refuses citizenship to subjects of Japan. To right this injustice, which rankles in the breast of a highly strung people like the Japanese, the Washington government, and no single state, must be held responsible. To treat Japan as in a different category from European nations is to place her beyond the pale of a modern state; and who can blame her if she refuses to acquiesce in the verdict? This attitude on the part of America is very difficult for Japan to reconcile with the actual understanding and practice of friendly nations; nor can Japan see on what ground the refusal of naturalization to Japanese subjects can be explained and defended. Why should America alone assume this attitude toward Japan?

The Government of the United States has entered into agreements with most of the countries of Europe conceding the right of naturalization to their respective subjects; so that at present Europeans and Americans mutually enjoy privileges which America refuses to Japan. It is surely no wonder that some Japanese regard the discrimination as out of harmony with the practice of civilized states. It is certainly an injury to Japanese wishing to enjoy the rights of American subjects and should be amended. American states may at any time pass laws oppressive to aliens and the Japanese have no protection, because the Federal government refuses them the privilege of becoming other than aliens. The Japanese look upon this attitude as

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altogether unfair, and out of harmony with the avowed principles of democracy and the spirit of America i civilization.

The contention of two American courts that Japanese should be refused naturalization on the score of their supposed Mongolian origin, will not hold in the light of modern civilization, not to say anything of science. For on what ground of reason or justice can a Mongolian as such be singled out for discrimination? If a man of Mongolian ancestry to found capable of rising to the duties and responsibilities of citizenship, as fully as an Italian or German, why should he be refused the privilege? Discrimination on the score of race is no longer considered human or just, and will not be accepted in any civilized country. But even if so absurd an attitude were possible, there is no adequate proof that the Japanese are of Mongolian ancestry. The judges of American courts may to experts in law, but no one will admit them to be of any authority as to the origin of the Japanese race. They have no special knowledge of ethnology in general nor of Japanese ethnology in particular. There is no more ground for saying that a Japanese is Mongoloid because his ancestors came from Asia, than to say an Englishman is a German because his forefathers were of Northern Europe. Whatever the Anglo-Saxon may have been ages ago, he is neither German nor Teuton now, but Anglo-Saxon, a great mixture indeed; and in the same way, we may say that whatever the ancestry of the Japanese may have been in the dim mist of prehistoric time, they are not Mongolian now, but Japanese, a race as mixed, and as intelligent as the Anglo-Saxon. We hope that the confused mixture of breeds in America will never deprive the nation of being considered Anglo-Saxon in the main, though in truth American, the latest and greatest of nations. In any case it is intolerable that the whole Japanese nation should be put to the humiliation and inconvenience of being refused naturalization in America simply because some one supposes them to be of Mongolian origin.

The old libel that the Japanese, on account of some ancient inherent fanatical notions of patriotism, can never sincerely become naturalized citizens of a foreign state, is equally fallacious, and unworthy of serious consideration. It is true that the Japanese are among the most devoted and daring patriots of the world, and that they love their Emperor as some other people love the Creator. This is because the Japanese conception of national duty and loyalty is unusually high and noble; so that about all such matters he entertains strong convictions, and whatever he does for country he does with his whole soul. But there is nothing in this incomparable character to render it unfit to become equally faithful in the citizenship of another country. It is not more impossible for a Japanese to abandon allegiance to his own country and become the honest citizen of another, than it is for the hundreds of Japanese who have become sincere Christians to give up their old gods for a new faith. Should a Japanese renounce his nationality and become naturalized in the United States, he would no doubt retain some of his old love for his Emperor and country; we should think him less a man if he did not. Among thousands of Englishmen and Germans naturalized in the United States there are doubtless many who still retain a veneration for the King and the Kaiser and join lustily in singing the old national anthems when they get the chance; but we think none the less of then for that, nor do we any the less consider them good American citizens. They join with even more vehement heart and will in singing the Star Spangled Banner on American patriotic occasions. So too would it be with the Japanese were he given the privilege of citizenship in the United States. He would prove no less devoted to his new allegiance than the *samurai* of old proved to his new liege-lord, or than the naturalized Italian or German proves in America now. When America has to spend as much time and money and police in taking care of Japanese criminals as she now spends in looking

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after those from Europe, it will be time to think the Japanese may not make good citizens. As one who has lived among the Japanese for many years I believe that were they permitted the privilege of American citizenship, all that took advantage of the concession would prove faithful to the trust, at least a greater proportion of them than of European immigrants. Certainly there is no more danger to the state in admitting a Japanese to citizenship then there is in admitting a German or a Russian.

It cannot, I think, be denied that in this matter of the right to naturalization Japan has a serious grievance against the United States, and it is a grievance that the Federal government, and no one state, can remove. It is quite safe to say that the American people have not yet fairly faced the question as to whether they are longer prepared to continue so invidious a discrimination against Japan. If justice cannot be secured without resort to force, then America is in all honour bound to enforce this principle on her own people rather than suffer Japan to demand it. The situation is truly intolerable and opposed to all that Japan has been taught to expect of America. For over fifty years Japanese statesmen, travellers, scholars and teachers have been exhorting each rising generation to regard America as the *beau ideal* of justice and international good will, as well as being the special friend of Japan. The Japanese received this impression from the first representatives of the United States sent to this country. Townsend Harris and his successors at the court of the Mikado, as well as a host of American missionaries, teachers and business men, have assisted in opening up Japan to intercourse with the world, and have set before Japan a very high ideal for America to live up to. America came with her battleships and forced Japan out of her centuries of seclusion in her god-girt isles and imposed upon her what may be called international reciprocity. America insisted upon coming to Japan, and upon Americans being received and protected in Japan; and she invited Japan to send her sons across the Pacific and share American hospitality. Japan in good faith accepted the invitation, and thousands of her subjects have been domiciled under the "stars and stripes." The question now is whether America is going to treat her Japanese visitors as guests or trespassers; will she permit them to be regarded with aversion and suspicion, or will she insist upon their receiving equal treatment with all other foreigners in the United States? In other words will the time soon come when a Japanese will be welcomed to American citizenship on the same terms as a European? Japan cannot expect less than this; but she will never demand it.

This last statement is worth the earnest consideration of every American citizen, if he is to understand the situation. Japan can never and will never demand of America that courtesy of citizenship to which she is entitled by all the sacred relations that bind one civilized state to another. It would be wholly out of harmony with Japan's conception of national dignity and honor to be obliged to ask officially of any other nation the privilege of renouncing her own citizenship to accept that of another. Japan will never ask America to give her people the opportunity of abandoning their nationality. If Japanese subjects in America are ever to enjoy this privilege equally with Europeans it can only come to them as a courtesy extended to individuals by the good will of the American people. Is it too much then that Japan expects this right hand of fellowship to be voluntarily offered to her people on equal terms with Europeans? I know the American people too well not to believe that the day is not far distant when they will be so sensitively conscious of the injustice of with-holding this courtesy from Japan that it will be freely and with good grace accorded, and discrimination against Japan be thus forever banished from American civilization. Until this is done a serious ground of complaint must remain to menace the friendly feelings that should prevail between the two great nations of the Pacific.

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PROGRESS OF JAPAN'S WOOLEN INDUSTRIES

THE ever increasing adoption of western attire by the men of Japan, leads to a corresponding demand for woolen cloth, a feature even still more distinctive of the army and navy as well as of railway men and factory workers. At first most of this demand was met by imports, especially from Great Britain and Germany; but soon domestic competitors began to appear, flooding the market with an inferior material that as soon ran itself out. It was then seen that the domestic article must compare favorably with that imported if there was to be any hope of success; but it was realized that this could not be done without some measure of protection to the nascent manufacturers, a precaution that ultimately found enactment in the high tariff imposed on foreign woolens at the last revision of commercial treaties. Since that time the Japanese woolen companies have been making fair progress and there is every prospect that now they will make good.

The first woolen mill started in Japan was the Senju factory established by the Government in 1877, and as the experiment proved encouraging it was transferred in 1890 to the control of the war office for the manufacture of army cloth. Then followed the Tokyo Woolen Company in 1887 and the Nippon Woolen Company in 1894 and the Goto Woolen Company in 1907. The three companies established before the war with Russia cannot be said to have had much success, until the Government began to use them for supplying army uniforms, and even then they did little more than keep their doors open. During the Russo-Japanese war, however, there was a tremendous demand for cloth, taxing the capacity of the local mills to the utmost, and the companies now began to stand upon their feet, so to speak. This led to the advent of a new company, the Tokyo Keori Kaisha, and now the supply so far exceeded the demand that the woolen business again suffered a relapse. The total amount of capital represented by these companies was some 12,000,000 *yen* but the total value of their annual output was about 7,000,000 *yen*. Thus output continued to be less than investment. The number of looms now in operation is 612 and the daily output of fabric does not exceed an average of 100 yards per day of 24 hrs. for each loom. The mills do not work more than 330 days out of a year, but even at that rate the output should be in the vicinity of some 10,000,000 yards a year, but not more than 40 per cent. of the capacity of the mills is ever regularly in operation. The Government mill itself does not turn out more than 700,000 yards a year, though it has 242 looms. The Nippon Woolen Fabric Company, with 178 looms, produces about one million yards a year, and the Tokyo Woolen Company, 104 looms weaves about 800,000 yards annually. In any case a capital of 12,000,000 *yen*, has been producing no more than should be expected from a capital of 7,000,000 *yen*; and when it is borne in mind that

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the annual importation of similar woolens amounts to about 10,000,000 *yen* in value, it will be seen that the domestic plant has not yet begun to supply the demand. Japan should have at least a capital of 20,000,000 *yen* invested in woolen manufacture, if she is to supply the yearly demand at her present rate of output; but as a matter of fact the present investment could meet the demand without further outlay, if kept working to its full capacity and properly managed. There is undoubtedly too much competition among the companies themselves, and not enough specialization.

Looking at the firms more in detail it may be said that the Japan Woolen Fabric Company, with a capital of over 1,500,000 *yen*, increased in 1911 to 3,000,000, has made some distinct progress. Up to 1905 it paid a dividend of 10 per cent, and now pays 15 per cent. The annual value of output is about 2,500,000 *yen*, and with an annual profit of about 300,000 *yen*.

Taking the total import of raw material and fabrics into consideration, the future of Japanese woolen industries may be thus suggested.

	1910 *yen*	1911 *yen*	1912 *yen*
Wool... ...	13,520,312	11,262,992	16,331,968
Yarn	5,951,137	4,782,545	8,225,051
Goat and Camel hair...	315,398	30,449	44,715
Total ..	19,506,847	16,076,036	24,601,734

When the import of raw material is compared with that of manufactures, the progress of competition with foreign goods since the inauguration of the new tariff will be apparent. The value of woolen manufactures coming into Japan in 1910 was 12,463,000 *yen*; in 1911 it had arisen to 13,860,000 *yen*, but it has now fallen to 8,869,000 *yen*. This drop of about 5,000,000 *yen* in import of manufactured woolens and the increase of some 8,000,000 in import of raw materials tells the tale of progress since the enforcement of the new tariff.

The revolution in China had a very favorable effect on Japanese woolen manufactures, while the demand at home has in no way declined. Both these causes account in some measure for the unprecedented prosperity of woolen manufactures last year. The great improvements that the Japanese have brought about in color and quality of material also accounts to some extent for their increasing success in competition with imports from abroad. In *Mousselines de laine*, flannel and blankets the progress in recent years has been extraordinary, and in this field the Japanese can easily compete with their foreign rivals, even without a protective tariff, but in regard to serges, and other suitings and over-coatings the task is not so easy, owing to crudeness in technical knowledge of blending and mixing. In plain textiles there has been marked progress, but in figured materials neither patterns nor quality have been able to compare favorably with the foreign goods. As purveyers to the Army, Navy, and to the Railway Board in stuffs for uniforms the Japanese manufacturer has had most success. But owing to imperfect dying *Khaki* cloth has not been so satisfactory. As the demand for figured cloths is limited to the lower classes, there is not the same impetus to improvement in its manufacture in Japan, but there is no doubt that the matter will receive closer attention in the future. Already there is some improvement in striped overcoatings, and this year manufactures in this kind of cloth have made considerable progress. It will be some time, however, before the Japanese woolen mills can turn out colored suitings of a quality and style equal to those imported. The Japanese, especially the masses, are a cotton-wearing people, and do not indulge in cloth of foreign style. But it is noticeable that increasing numbers, especially women, are beginning to adopt cloth of foreign style for outer garments, such as wraps, cloaks, and so on, most of which material is now of domestic manufacture. On the whole it may be said the Japanese woolen industries are fast looking up, and if progress continues, will be able to meet the domestic demand in all but the more expensive materials used by the wealthier classes of society.

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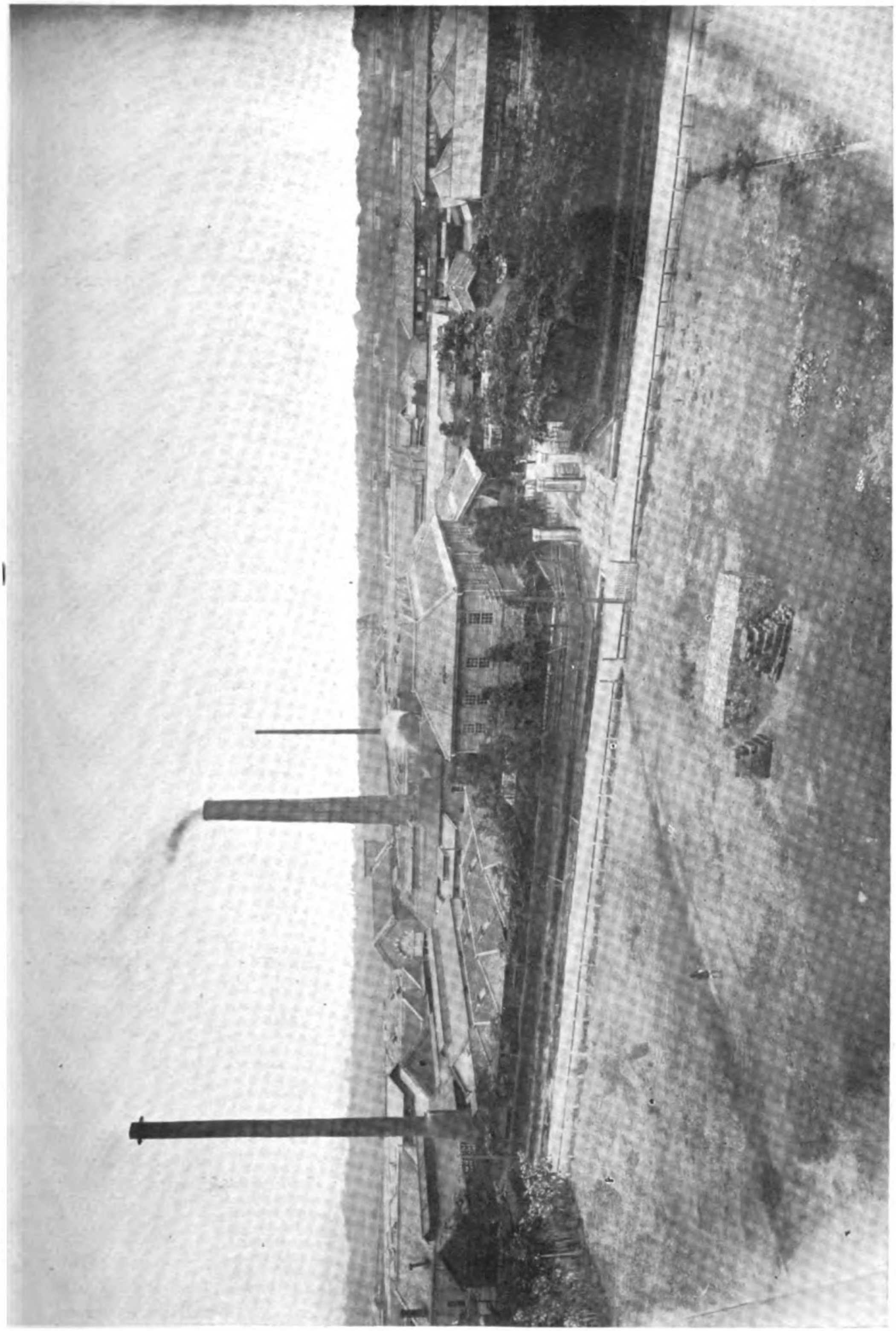

THE OJI WOOLEN MILL

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THE REMAKING OF TOKYO. *A repaire Tokyo. Wiedererstehen Tokyos.*

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THE FUTURE OF TOKYO

By BARON SAKATANI

(MAYOR)

HAVING recently assumed the responsibility of the mayoralty of our national capital I am naturally concerned with plans for promoting the interests of the city, especially in relation to industrial and commercial progress. Previous to my appointment to the present position I was long connected with the Imperial Government; and during that time I devoted myself wholeheartedly to the commercial and industrial prosperity of the nation as a whole. My aims were greatly facilitated by the encouragement of great centers like Osaka as sources of production and export, which could be used as a base of operations from which to influence the whole nation. For some 25 years I concentrated my official influence in that direction. And Osaka served the purpose admirably. The city is well situated with regard to railway and water communication, as well as in the matter of banks and the general facilities of trade. The position of Osaka also naturally fell in with the general tendency of Japanese trade to expand westward toward China and Korea. Not only so, but fuel is cheaper and wages lower in that district than in any other part of the Empire. Thus without any idea of discriminating against other cities, Osaka naturally became the center of our manufactures and foreign trade. Of course everything possible was done to promote the interests of other centers of production and export, but the geographical position of Osaka tended to make it the Manchester of Japan.

This will to some extent illustrate what I want now to do for Tokyo. It seems to me there is really no reason why the capital of the Empire should not evince the same grit and achieve the same degree of commercial and industrial expansion, that has been so marked a feature of Osaka during the past few years. Now that I am no longer connected with the Imperial government it will be the duty of others to look after the interests of the national trade centers, but mine to attend to the interests of the city and people over whom it is an honour to me to preside.

The thing that now concerns me most, then, is how to make the capital a place for doing something as well as a place for existing in. What should be done in order to make Tokyo a worthy representative of the commercial and industrial centers of the Empire? Indeed so much requires to be done that one might well hesitate to enter upon it. It must be borne in mind that the great trade fields that call to us most loudly are those in Manchuria and Korea, as well as China generally. To reach these regions with cheapness and despatch we must devise some route more direct and convenient than by way of Kobe or Tsuruga, our present routes in that direction. It will be necessary for us to urge the opening of a new port at Naoetsu in Echigo, directing our trade

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up through the Usui Pass. As a freight line this route is as yet not very expeditious, even though the Abt System up the pass is already under electric motive power. In order to have our northern products, and manufactures generally, find an outlet to Vladivostock it is essential that we do all we can to hasten an improvement in communications between Tokyo and Naoetsu.

During my travels through Siberia and Manchuria I was deeply impressed by the promise of future development everywhere in evidence, and felt what a great commercial sphere these countries must become for our merchants and manufacturers. These vast regions are now very sparsely inhabited, but the population is rapidly on the increase; and there is room for it to do so to innumerable millions. Tokyo should now be concerned with the problem of how to supply the demand that is sure to come with ever increasing emphasis from these regions in China and Russia. We should not only have the facilities of output but the means of placing the goods on the ground with promptness and despatch.

In order to bring about the desirable change suggested, Tokyo will have many difficulties with which to contend. As compared with Osaka Tokyo suffers from the disadvantage of higer wages and more extravagant habits of living; consequently the capital at present cannot turn out goods as cheaply as the southern commercial center. Tokyo has so long been a place of consumption rather than of production, that it will be no easy task to bring about the necessary change. Here the citizens of the Empire have come to spend their money, not to make it. It is the national center of ease and pleasure. Around the Imperial Palace and the Imperial Diet thousands have gathered as the highest social center of the Empire; while the great schools and universities of the capital have drawn their tens of thousands of ambitious young men and women. Everybody and everything comes to Tokyo: seldom is anything sent from Tokyo to other places. How to turn habits of consumption into habits of production is a task surely great enough for the most ambitious of reformers. Yet no less must be our undertaking if the desired results are to be brought about with reference to improving the prospects of the city as a commercial and industrial center. As the consumptive habits of Tokyo have been older than its name, arising out of the Tokugawa shogunate, it will be all the more difficult to change them. During the last few years railway reports indicate that the outflow of goods from Osaka shows a greater ratio of increase than any other city in the Empire. Can Tokyo ever hope to rival this? Osaka is extending her trade not only abroad, but far into the Empire in all directions. How long will Tokyo and Yokohama remain content to be thus beaten? Such, then, is the disadvantage of allowing one's city to become a place for mere consumption, supplying no other demand.

The important question then is how the obstacles to making Tokyo a productive center can be remedied? Among the greater disadvantages are the high cost of fuel and labour. Freight ships can land Kyushu coal at Osaka cheaply and without trouble, but in this respect Tokyo is at hopeless odds. If Tokyo is to secure cheap coal for her manufactures she will have to improve her water communications. The Sumida river must be deepened to an extent of some 20 or 30 feet up as far as Eitai bridge at least, so as to allow transports of 3 or 4 thousand tons to bring in coal. Similar facilities must be placed at the disposal of those wishing to send manufactures by sea. The labour problem is still more difficult. To make the people

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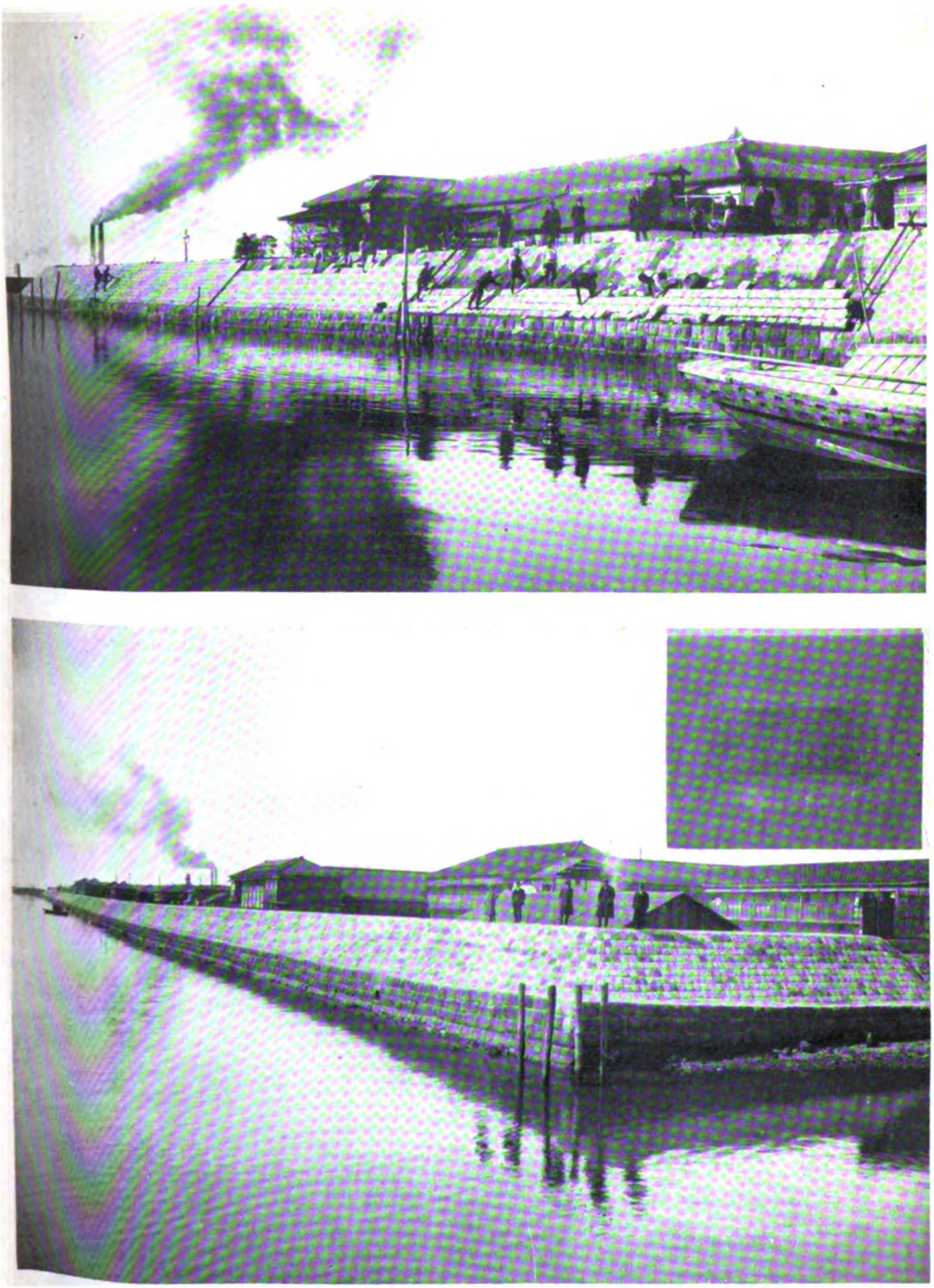

REMAKING OF TOKYO. *A repaire Tokyo. Wiedererstehen Tokyos.*

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of Tokyo as frugal as those of Osaka would be a reformation that one would hesitate to undertake. The Yedokko has always boasted of his indifference to money; but alas this does not mean indifference to the rate of wages. He boasts that he has never wanted to keep his money over night, thus spending it as fast as he gets it; but this rather increases than reduces the wage rate. The only thing for Tokyo is more education in this respect. Not only must we lay more stress on technical education, but we must encourage the artisan and the mechanic as a man of worthy occupation. We already have many schools for such purposes; so the work of the city will lie chiefly in the direction of providing greater facilities for apprenticeship. If the frugal habits of Osaka could be combined with the strongmindedness of the Yedokko, we should have a producer worthy of the name, and the city would gain as much in character as in wealth. I consider, therefore, that our greatest needs at present are greater facilities for communication and greater encouragement to apprentices. When one thinks of the vast but sparsely occupied territory lying to the north of Tokyo on the continent the advantages of making the capital a great productive center will be even more apparent.

As to those who think the future industrial development of China will supply the home demand there and render our manufactures a glut upon the market, I may say that I do not incline to so pessimistic a conclusion. The Chinese have not so far shown any great excellence in the mechanical arts. One has only to look at the various products of this kind brought to Japan from China to be convinced of their inferior manufacture. In such things as cutlery and clothing our work shows a superiority with which the Chinese cannot compare. Things are also very slow in China. We are slow enough in Japan, to be sure; but we are nothing beside the Chinese as regards indifference to the value of time. Thirty minutes or an hour is nothing to the average Chinese. Even the school bells there seem to ring whenever the servant happpens to think about it. The South Manchurian Railway is the only thing in China that works on time. But the people have no idea of time, and waste hours waiting at stations, wondering when to expect the train. Not only so but the Chinese despise labour, and regard the man of leisure as the only true gentleman. This is seen in the fact that their higher classes grow long finger nails, rendering them incapable of manual labour, and their women have for centuries pressed their feet into mere stumps so as to appear incapable of the indignity of walking for purposes of toil. Materially, changes are being now brought about in respect to such customs, but the spirit that gave rise to them, still prevails, and is fatal to making the people a nation of producers. If we make up our minds to it we have nothing to fear in industrial competition with a people that place a premium on idleness. If they become a great industrial nation, it will not be just yet. Not only so, but the dishonesty of officialdom is a great drawback to the progress of industrial development in China. Many commercial schemes fall through just because of this defect in the national character. Since the revolution in China the demand for foreign manufactures has grown enormously; and we should be in a position to take our share in meeting it. But are we ready to do so? No; not until we have made Tokyo a greater commercial and industrial center, and have provided the necessary facilities for transportation of goods to China. We shuld also do everything in our power to cultivate the friendship of China, especially by promoting associations for a mutual understanding of the merchants of both countries. Tokyo should send her commercial representatives to look over the ground in China and become acquainted with the leaders of trade in that country; and we should offer every welcome to Chinese merchants visiting this country. At any rate the people of Tokyo may depend upon me to render all the assistance in my power toward bringing about so desirable a change in regard to the future prospects of out national capital.

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HUSBAND AND WIFE

SHE

While other women's husbands ride
Along the road in proud array,
My husband up the rough hillside
On foot must wend his weary way.

⁂

The grievous sight with bitter pain
My bosom fills; and many a tear
Steals down my cheek, and I would fain
Do ought to help my husband dear.

⁂

Come! take the mirror and the veil,
My mother's parting gifts to me;
In barter they must sure avail
To buy a horse to carry thee!

⁂ ⁂

HE

An I would purchase me an horse,
Must not my wife still sadly walk?
No, no! though stony is our course,
We'll trudge along and sweetly talk.

Anon

Tran. by B. H. Chamberlain

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THE SHAKESPEARE OF JAPAN

By H. KAZUMI

CHIKAMATSU Monzaemon, who was born of *samurai* stock in the little village of Hagi in Chōshū, the birthplace also of the late General Count Nogi. The date named is about 1653. Tradition has it that in boyhood he became a priest; but the history of his youth is as obscure as is that of Shakespeare himself. Chikamatsu in certain of his works intimates that at one time he was a retainer of more than one noble house, and that for some reason, probadly insubordination, he made himself free and became a *rōnin*. In this respect, therefore, his early wayvardness was not unlike the youth of Shakespeare. The *rōnin*, or masterless *samurai*, were the terror of mediaeval Japan, and it is significant that Bakin, the most eminent Japanese novelist, as well as this her most famous dramatist was of those who renounced their class.

called the Shakespeare of Japan, is unquestionably the most prominent figure in the history of Japanese drama. It was his ingenuity and zeal, combined with a marvelous histrionic genius, that caused the Takemoto theatre to outshine all its rivals. The *Takemoto Za*, which hitherto had amounted to no more than a marionette performance, under his master hand became the foundation of the modern stage in Japan. Its literary progenitor was the Taiheiki play, a drama chanted or recited in public by men who made this their profession. This in time was succeeded by a recitation of dramatic stories to the accompaniment of fan taps to mark the time or to give emphasis. Later on these taps from the fan were supplanted by the music of the three-stringed guitar, introduced from Loochoo. A favourite story for this purpose was what is known as the *Jōruri*, which appeared toward the end of the Muromachi period. These were love tales, which became immensely popular over the whole country. Out of these arose the later *Kabuki Shibai* or common theatre, and afterwards the *Ayatsuri*, or marionette theatre, the most famous of which was the *Takemoto Za* at Osaka under Chikamatsu.

The origin of the great dramatist himself remains a disputed question. Most of his biographers contend that he

After leaving the service of the Kyoto nobles Chikamatsu took to writing stories for the dramatic performances at the capital. One of these, the *Kaijin Yashima*, evidently was suggested by the older *Nō*-drama. This was about the year 1685. In 1690 we find him associated with the marionette theatre in Osaka, and from that time till his death in 1724, he produced in rapid succession a number of dramas, which, whatever their faults, leave no doubt of his having possessed a fertile and inventive genius.

To many students the works of Chikamatsu at first sight do not appear like

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dramas at all, but simply romances with an unusual proportion of dialogue. All the *Jōruri* contain a large narrative element of a more or less poetical character. The poetic part is chanted to music by a chorus, while the narrative is declaimed as the puppets perform. The dialogue, which is often subordinate, merely forms a thread to connect the scenes represented by the puppets on the stage, and makes up for what is lacking in stage scenery. There is no doubt, however, that the works of Chikamatsu are real plays. They have a well marked movement of plot from the opening scene up to the final catastrophe; and they abound in highly dramatic situations and appear designed with a view to spectacular effect. At any rate the stage of Japan had never before seen anything like them; and so they won for their author the credit of being the creator of the Japanese drama.

Most of the plays of Chikamatsu may be classified as *Jidai-mono* and *Sewa-mono*, that is, as historical plays and dramas of life and manners. The majority of them are written in five acts, though a few are three-act plays. There are critics who hold that the number of acts was suggested by the Dutch then living at Nagasaki, but of this there is no evidence. The marvelously complete arrangement of the Japanese theatre of those early days has led some to suppose that there must have been western influence, but this also must remain an unproved suspicion.

Chikamatsu was a very voluminous writer, the modern edition of his plays comprising fifty-one in a volume of a thousand closely printed pages; and yet these are said to have been but a portion of his writings. In length they are about the same as those of the great English dramatist, and some of them are said to have been written in a single night. The dramas of Chikamatsu deal with all manner of subjects, and show a wide knowledge of the history and institutions of Japan and China, and also of Buddhism and Shinto.

The Japanese people have an unbounded admiration for the works of their greatest dramatist, and have no hesitation in comparing him to the master of the English stage. Certainly there are some resemblances between Chikamatsu and Shakespeare. In both, comedy frequently treads on the heels of tragedy, and prose is often intermixed with poetry. The language of monarchs and nobles is allowed to alternate with the speech of the common people. In both dramatists, there is a disposition toward the historical play. Both reveal a marvelous facility of language and both are tainted with the grosser element rejected by the more refined tastes of later times. But whatever may be said for Shakespeare, it must be held that Chikamatsu is very far removed from the classical. The portraiture of character is somewhat rudimentary, the philosophy of life is considerably wanting in originality and depth and there is a preponderance of blood and murder that tends to reflect upon the audiences of his time. Chikamatsu loved to make the blood of his hearers curdle and their flesh creep, and they loved to have it so. As to the quality of the poetic portions of the plays of Chikamatsu there is no comparison with Shakespeare at all. Though there is metre, rhythmical cadence, fit language and some play of fancy, there is real poetry in but a very modest degree. Moreover, the habit of playing on words and using pivot words in his poems, must be regarded as a serious blemish from a literary point of view, though no doubt these characteristics added much to the enjoyment of the play by the people of the time.

Notwithstanding these faults Chikamatsu must forever occupy an important

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MONZAYEMON CHIKAMATSU

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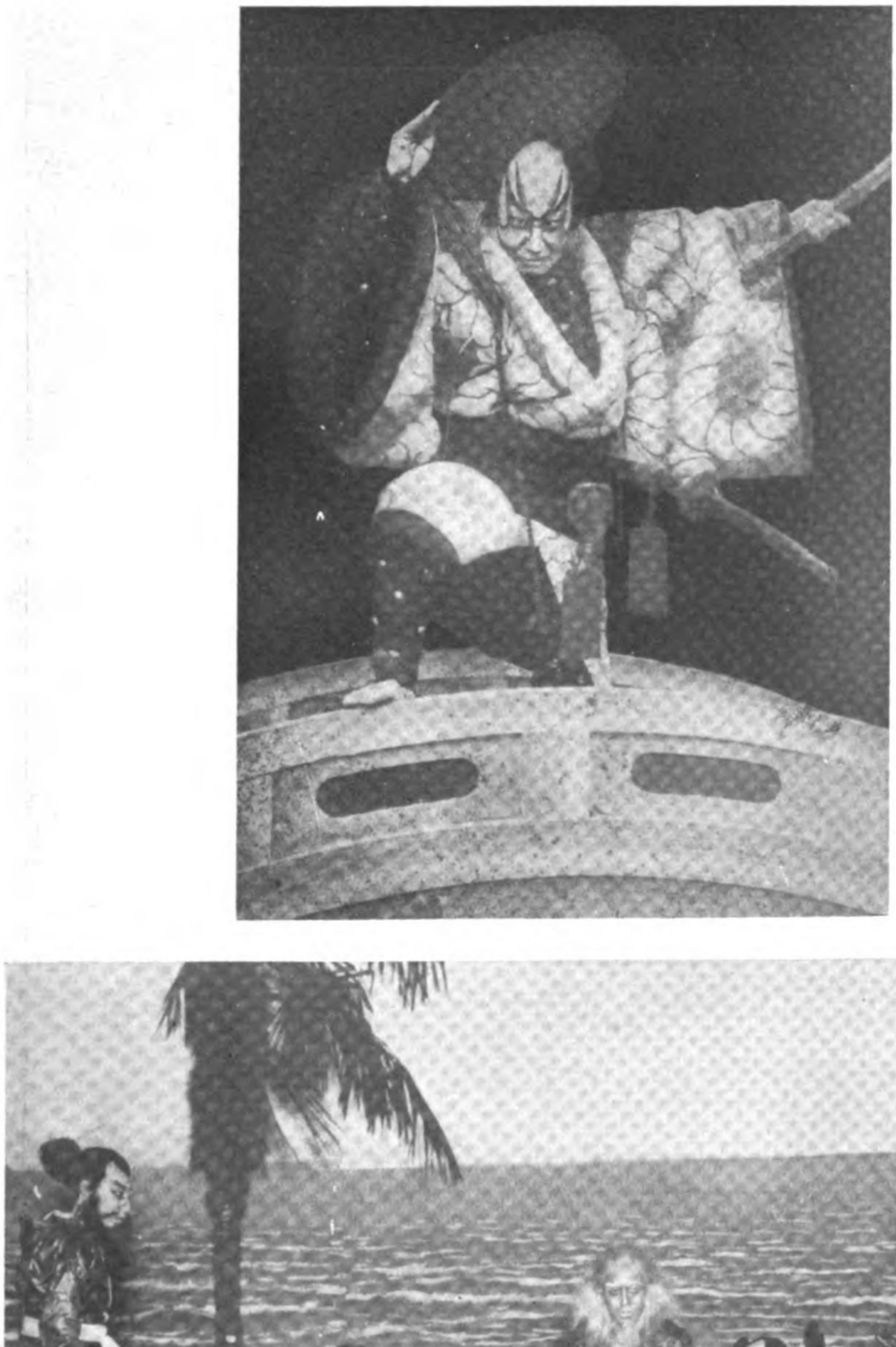

KOKUSENYA

SCENES FROM THE PLAYS OF CHIKAMATSU. *Scènes des pièces de Chihamatsu.* *Szenen aus des Schauspielen von Chikamatsu.*

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SCENES FROM THE PLAYS OF CHIKAMATSU. *Scènes des pièces de Chikamatsu.* *Szenen aus den Schauspielen von Chikamatsu.*

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OKAME AND YOHEI: A SHINJU DRAMA
SCENES FROM THE PLAYS OF CHIKAMATSU. *Scènes des pièces de Chikamatsu. Szenen aus den Schauspielen von Chikamatsu.*

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place in the dramatic history of his country. Just as the writers of *No*-drama had done much to extend the trite forms of conventional Japanese verse beyond their narrow limits and traditional uses, so Chikamatsu set poetry a still larger freedom and brought it into closer connection with actual life. The older poetry was like a trim little flower bed in a garden nook; but that of Chikamatsu is like a wealth of wild flowers in fields and woods.

In studying the plays of Chikamatsu it must be borne in mind that charcater is usually made subsidiary to events, and personality to such virtues as loyalty and filial piety. Stress is constantly laid more on an interesting variation of events than upon the depiction of great character, the latter being for the most part of the traditional or conventional cast. The audience of the day naturally called more for an interesting alternation of events than for any profound revelation of personality; and Chikamatsu gave them what they wanted. The people as a whole preferred the historical plays, but it is probable the author himself preferred the plays of life and manners, as he seems to have devoted most attention to them. The majority of these turn on love episodes, and show admiration for female courage and constancy. So much does the love element prevail that many have been wont to term these plays, *Shinju-mono*, or plays in which the victims die for love. It is said that Shakespeare has not produced more than ten great characters in all his plays; and on this score it may justly be contended that Chikamatsu has not produced five. There is no doubt that his plays had a powerful influence over the audiences of the day; and stories are still told of how lovers died together after hearing and seeing one of his *Sewa-mono*.

One of the most famous dramas of Chikamatsu is the one entitled: *Koku-senya Kassen*, Kokusenya being a famous pirate who was the son of a Chinese by a Japanese mother, and who played a great part in the wars of the Ming dynasty in China.

Act I

The scene opens at the court of Nanking, where the last of the Ming emperors is seen surrounded by his ministers. An envoy from the king of Tartary appears with presents, and requests as his queen the favourite concubine of the monarch. As the lady is about to yield an heir to the throne there is much hesitation, and the envoy appears offended. One of the ministers tries to pacify him, and to emphasize his remonstrances digs out one of his own eyes with a dagger and presents it on an ivory slab to the envoy, who receives it with due respect as satisfaction for the insult. The envoy departs and the scene changes to the apartments of the Emperor's younger sister. His majesty now appears, accompanied by two hundred youthful inmates of the harem, half of whom bear branches of plum blossom and half of them cherry blossom. They draw up on each side of the stage. The Emperor tells his sister of the noble sacrifice of his minister in yielding an eye, and tries to persuade her to accept the offer of marriage previously made by the minister, suggesting that the matter be decided by a battle between the plum and the cherry female squadrons. The Princess agrees to this, and puts herself at the head of the plum party who, acting in collusion with the Emperor, allow themselves to be defeated. Now a knight rushes in clad in full armour and remonstrates with the Emperor for thus setting an example of settling disputes, that might prove disastrous to the empire, and charges the minister who dug out his eye, with treasonable motives. Just then there is a great noise of drums announcing the arrival of a Tartar horde surrounding the palace. It now turns out that the real object of the Tartars is the prevention of an heir to the Ming throne The knight's wife now appears with her infant in her arms, and leaving the child behind, flies with the Princess. The knight makes a sally and drives off millions of the enemy. In his absence the Emperor is murdered by a traitor. The knight returns, and seeing the dead

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emperor, resolves to save the future mother of the heir to the throne, and with his own child tied to his spear, he flies with the Imperial concubine to the seashore. The woman on the way is shot by one of the enemy, but her child is saved, the knight killing his own child and leaving it in place of the heir, so that the enemy will not pursue him.

Act II

The scene now changes to Hirado in Japan. Kokusenya, with his wife are gathering shellfish on the shore, and see a boat drifting over the sea towards them which proves to contain the Princess who thus came adrift from China. He hears her tale, and leaves her in charge of his wife, to set out for China to restore the Ming dynasty, he himself being half Chinese. He meets a tiger on the way, and with his aged mother on his back, he attacks and overcomes the beast singlehanded. He collects an army, removes their pigtails and gives them Japanese names.

Act III

At the head of his newly recruited force Kokusenya arrives before the castle, and sends in his old mother to intercede for assistance; but Kanki, the master, complains that he cannot have the reputation of having being influenced by a woman, which, when Kokusenya hears, he bounds over the castle moat, and confronts Kanki, when the women commit suicide to leave the men freedom to follow their schemes.

Act IV

The scene now returns to the knight with the imperial child in a secluded place among the hills of China. By a Rip van Winkle episode the heir to the Ming throne suddenly becomes eleven years old, whose voice sounds "like the first song of the nightingale heard in some secluded valley where snow still lies." Kokusenya's wife and father with the Chinese Princess from Japan now appear; the enemy attack them but they offer a prayer, in answer to which a bridge of cloud forms across the ravine, by which they escape into the mountain beyond. When the enemy attempt to follow, the bridge is blown away by a puff of wind, and the five hundred pursuers fall to the bottom of the abyss and are killed.

Act V

Kanki, Kokusenya and the knight now hold a council of war, and while they are talking, a message comes from Kokusenya's father to the effect that as he is now 73 years of age he cannot hope to be of further use, and has resolved to die facing the enemy. They rush off to prevent this. The scene now changes to Nanking. The old father appears before the gate and challenges the enemy to single combat. The Tartar king appears on the battlements and orders the old man to be seized and brought into the city. Kokusenya and his men appear before the walls. He is about to spring at the Tartar king but is restrained by a knight putting his sword to the throat of Kokusenya's father. The knight pretends to be going to give Kokusenya over to the Tartar king, but in the midst of the discussion, springs at the king and binds him a prisoner. The offcials and guards of the king are killed and the monarch is brought a prisoner over to Japan. Thus the play ends in general rejoicing.

The above summary gives but slight indication of the significance of the play, the manner of which is much better than the matter. It also gives no idea of the extraordinary amount of copious and picturesque language and sententious oratory that charcterizes the play, diverting the hearer's mind from the improbabilities of the story. Thus in the midst of much that is absurd there is a language and bearing worthy of tragic heroes. At all times there is admirable attention to the dramatic force of situations, and an indulgence in impressive dialogue that adds to the brilliance of the dramatic achievement. Whatever else the plays of Chikamatsu may be, they are not dull. Chikamatsu has done something to prepare the Japanese mind for epic poetry; and it is a wonder that no poet has yet arisen to the occasion. The *kokusenya* is still one of the stock pieces of the Japanese theatre.

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JAPANESE ENTERPRISE IN CHINA

AS no other country in the world is comparable with China either in extent of territory or density of population, it naturally becomes an attractive field for the investor and the *entrepeneur*. Comprising an area of more than 1,586,000 square miles, equal to half the entire area of Europe, with a climate embracing all temperatures from the torrid to the frigid, a fertile soil with numerous and varied products, its vast mineral and industrial resources almost wholly undeveloped, China has a future beyond even the most optimistic prospector, and may well invite the attention of the world's capitalists. Indeed if China were but once on a fair way to full industrial development the world's commerce would inevitably gravitate in that direction and the Pacific Ocean would become the stage of future history.

As yet, however, China's commercial and industrial strength is largely potential. Economically she yet awaits development. Her industrial organization remains rudimentary, and she cannot take advantage of her wealth of cheap labor. The country is almost wholly in the agricultural stage. Owing to this lack of industrial experience and financial ability China is wholly dependent upon foreigners for the capital and enterprise essential to the development of her resources. Unless China becomes alive to this need of foreign knowledge and finance no degree of political awakening or reform can save her. She may push her "rights recovery" movement until she is completely her own master, and she may succeed in an anti-foreign policy that will drive out the alien, but no degree of autonomy can save a nation that has neither the knowledge nor the skill to use the power it possesses. China's great needs are education, experience, money; and without the foreigner these cannot be had.

But foreign nations are not going to trouble themselves about developing China unless they are to have some share in the profits. The Chinese market, when fully open, will affect the markets of all nations. Therefore all nations demand an "open door" in China, and a share in her markets. The various powers incline to their own spheres of influence and interest. Great Britain is exerting herself for the protection of her interest in the Yangtze Valley, Germany in Tsing-tau, Japan in Manchuria, Rusia in Mongolia, and the United States in all China; all these nations endeavor to secure and protect rights whenever opportunity opens. Japan is in such close proximity to China that her interests are paramount, as all that affects China affects Japan more than any other country. Consequently the Japanese take a more personal and industrial interest in the future of China than does any other nation.

Already the economic relations of Japan and China are increasingly intimate, as may be seen from the volume of trade. In the immense growth that Japan's foreign trade has experienced during the last forty years, China has had the largest share. Last year Japan's total foreign trade amounted to 1,145,000,000 *yen*, more than twice what it was ten years ago. Of this more than 169,000,000 *yen* was absorbed in trade with China, about three times what it was ten years ago.

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Thus about ten per cent of Japan's total trade is now with China, which indicates the tendency of economic relations between the two countries. As to the various provinces of China the volume of trade stands as follows:

EXPORTS TO CHINA

	yen
Manchuria...	7,802,000
North China	33,429,000
Mid China...	70,090,000
South China	1,309,000
Unknown	2,309,000
Total	114,823,000

IMPORTS FROM CHINA

	yen
Manchuria...	11,521,000
North China	9,998,000
Mid China...	29,731,000
South China	2,969,000
Unknown	586,000
Total	54,807,000

It will be seen from the above that some 90 per cent of all Japan's exports now go to China, mid-China both sending and receiving the largest share.

A further interesting feature of our economic relations with China is the fact that most of our exports are manufactures, while the larger part of our import from China consists of raw materials. Last year we sent cotton yarn to the value of 45,757,000 *yen* to China, and cotton fabric worth 6,327,000 *yen;* Calico 6,387,000 *yen;* Sugar 7,697,000 *yen;* Coal 6,722,000 *yen.* We imported in raw cotton 18,888,000 *yen;* bean and oil cake 10,872,000 *yen;* and so on. Thus it will be seen that Japan gets raw materials from China and sends her manufactures in return.

If it be asked by whom is this increasing volume of trade between Japan and China transacted, the reply is that it is for the most part by the Japanese themselves. The agents are neither Chinese nor European. Needless to say this has not always been the case in the past. Not very long ago the volume of trade passing though the hands of Japanese agents on its way to China or from China to Japan amounted to no more than from 30 to 40 per cent of the total: to-day the Japanese handle over 90 per cent. of this trade. The Chinese themselves do not participate except in the importation of a few aquatic products. Indeed the Japanese are finding increasing satisfaction in the fact they are coming more and more to occupy an important place in all tradal transactions between the two countries. As to the total trade of China the proportion transacted by agents of the various nationalities may be seen from the report of the Japanese Commercial Association of Shanghai, which is as follows for the year 1911:

British	43 %
Japanese	19 %
Chinese	10 %

COASTAL TRADE

British	42 %
Chinese	32 %
Japanese	14 %

While the share taken by the Japanese is far below that represented by the British, yet it is far larger than formerly, and shows the direction of the current.

The volume of shipping also goes to show an increasing intimacy in tradal relations between Japan and China. According to the report of the Chinese customs department last year the list of shipping was as follows:

Nationality.	Number.	Tonnage.
Japanese ...	31,000	18,900,000
British ...	28,000	34,000,000
Others ...	160,002	35,870,000
Total ...	219,000	88,770,000

Herein also it will be seen that though the number and tonnage of Japanese ships still fall considerably below the British, yet the increase is far greater in the case of the Japanese shipping than in that of the British, the latter having not perceptibly increased for some time.

Taking into consideration the number of Japanese abroad it will be found that from a financial point of view the situation is in favour of further economic intimacy with China. The total number

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of Japanese in foreign l nds is about 293,000, of whom 147,000 are in North America, and 98,000 in China; but while most of the Japanese in America are laborers, most of those in China are engaged in commercial pursuits. There are not more than 4,000 Japanese laborers in the whole of China and over 3,500 of these are in the leased territory of Kwantung. The distribution of the Japanese in China at present is quite different from what it was before the war with Russia, when most of them were in and around Shanghai; but since the war there has been a great expansion in both numbers and extent of residence.

It now may be asked how far this encouraging increase of trade and immigration between Japan and China represents Japanese investment and enterprise in China. Naturally most of the Japanese interest is centered in the leased territory of Kwantung, but they are also concerned with every sphere offering profitable enterprise. Of course the South Manchuria Railway itself represents a vast investment and enterprise, with its capital of 200,000,000 and its army of officials and employes. In addition there are related undertakings such as shipping, mining, hotels and electric business.

The China and Japan Steamship Company, with a capital of 8,000,000 *yen*, also carries on an extensive business in South China, especially in the coal carrying trade. The Okura firm has a capital of 6,000,000 *yen* invested in exploitation of coal mines in north China. The Mitsui Cotton Spinning Company in Shanghai was one of the first of Japanese industrial enterprises to start in China. The Naigwai Raw Cotton Company is another business established and carried on by Japanese in Shanghai. At Hankow the Mitsu Bishi Company has a great bean oil works, which exports large quantities of the oil to Europe, and has a very promising future. Moreover other oil works as well as bean-cake works are doing a large trade in Hankow; and the Mitsu Bishi have also a cotton mill there. The Eastern Asiatic Flour mill at Hankow is too a Japanese concern. The Mitsu Bishi firm, moreover, controls the Saiji Cement works, and has the management of all sales.

In Manchuria the Yalu Lumber Company is one of the large enterprises in Japanese hands, though it is really a joint enterprise of the two nations; each contributing half of the 3,000,000 *yen* capital. The Japanese also have a big oil company in Yinkow, with a Water-works and an electric company; and in Antung they have a flourishing electric plant and a lumber company. Apart from the enterprises above mentioned there are numerous undertakings in China, which are partly financed by Japanese. Below are shown the Japanese enterprises in China, which have a capital above 500,000 *yen*:

Japan-China S.S Co.	8,000,000	*yen*
Shanghai Cotton Spinning Co.	1,000,600	„
Naigwai „ „ „	1,500,000	„
Daiji Cement Works	1,000,000	„
Japan Camphor Company ...	500,000	„
Hankow Bean Oil Mill	500,000	„
„ Bean Cake „	500,000	„
East Asia Flour Mill	500,000	„
Honkeiko Coal Mine	6,000,000	„
Yalu Timber Company... ...	1,600,000	„
Mitsui, Okura Oil Companies..	1,000,000	„
Yingkow Water Works... ...	1,000,000	„
Antung Electric Light	1,000,000	„
„ Lumber Company ...	1,000,000	„

It is safe to say that Japanese investments in China represent a sum well over 25,000,000 *yen* up to the present, and they are always increasing. The amount could be indefinitely increased by taking into account the many sums invested in smaller enterprises like piers, docks, warehouses, especially by the large Japanese shipping companies. Then one should take into consideration the amount of capital invested in business, such as shops, offices and advertisements. The amount of money invested by the big Japanese shipping companies and the various Japanese banks is in itself quite large, as well as the amount which they spend annually. The Bank of Formosa is now also opening offices in China so that it will share with the Yokohama Specie Bank in circulating money in China.

In addition to the above Japan has taken some share in extending loans to China. At present the sum represented is small, but worth taking into consideration.

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Shinho Railway	320,000	yen
Kitcho „	2,150,000	„
Keikan „	2,200,000	„
Chinese Communications	10,000.000	„
Provincial Governments.	15,000,000	„
Kosei Railway	5,000,000	„
Koso „	3,000,000	„
Swatow „	1,000,000	„
Hankow Electric... ...	1,500,000	„

It is probable that the total of Japanese loans to China would come to over 50,000,000 *yen*, if all the smaller loans were taken into account. Most of these loans are negotiated and managed by the banks of Japan.

As matters stand at present China is piling up year after year an unfavorable balance of trade. Owing to her ignorance and inexperience foreigners are pouring their goods upon her markets, and her money is yearly leaving the country to pay for these goods as well as to meet interest on her indebtedness. The question with China now is whether she will allow this to go on and become more hopelessly dependent upon Western countries, or whether she will find greater safety in depending more and more on Japan. As Japan has more to gain by supporting China than western powers, she may be relied upon to take every opportunity of strengthening China. But as western powers have more money than Japan, China is tempted towards the gold. But Japan has already given more than 100,000,000 *yen* toward the development of China's recources, not to say anything of all she has spent in men and money to deliver China from the encroachment of mutual enemies, and no doubt the time will come, if it has not already arrived, when China will be influenced by this consideration. This, not to say anything of their relations in history, in blood, in letters and customs, as well as religiously and geographically, ought to draw the two countries ever closer together to a degree stronger and more intimately than gold can bind two peoples. China is welcome to all the experience and capital we can render ; and as she is to be a great industrial country of the future we are anxious to share in it.

DILIGENCE

Sei daseba

Kōru ma mo nashi

Mizu-guruma.

If but the wheel be diligent

The water has no time to freeze.

Keirin

Tran. by B. H. Chamberlain

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THE TOKYO STOCK EXCHANGE

By BUYEMON KURYU

ONE of the most powerful of the new elements in Japanese financial circles is the Stock Exchange. In Japan such an institution is strictly under supervision of law, one Exchange being permitted to each delimited section of the country ; so that each Exchange enjoys a monopoly of the business pertaining to it, in that district.

The Tokyo Stock Exchange is naturally the largest and most influential in the Empire, having a capital of 12,000,000 *yen* and enjoying almost unlimited credit. Not even in the great exchanges of the west can one witness greater activity or more briskness in businsss than in the Tokyo Stock Exchange. Here numerous and important transactions daily take place in stocks and bonds, company shares and other negotiable papers, representing almost every phase of national finance. All transactions registered on the books of the Exchange are ensured settlement in respect to profit and loss, in case one of the parties to a transaction should become bankrupt and incapable of meeting obligations. The capital of the Exchange is itself a guarantee against loss from the failure of one party to a transaction. This system, peculiar to Japan, renders the business of the Stock Exchange more secure than the methods prevailing in Europe and America. The brokers connected with the Tokyo Stock Exchange thus have always behind them sufficient credit to meet obligations and save their patrons from loss.

It is interesting to relate that since the foundation of the Tokyo Stock Exchange there have been no more than two or three instances of failure to meet responsibility, and in each case the Exchange itself met the responsibility. In fact all deposits for orders are covered by a double guarantee, that is by the broker and the Exchange itself. Before a broker can register on the Exchange he must have a license from the government and must deposit a certain sum of money with the Exchange as security. At present there are over 140 such brokers belonging to the Tokyo Stock Exchange ; and all transactions in bonds and stocks must be put through by these brokers. All the patron has to do is to instruct the broker as to paper and price of what he wants to buy or sell, and the transaction will be put through with the same care for his interests as if he himself were in charge of it. The broker is under obligation to act as directed by the patron and to inform the latter as soon as the transaction is completed. Everything must be done in due accordance with law.

The Exchange has its own laws and regulations for the protection of its patrons, and brokers are always fully under the control of the Exchange and subject to its laws. When orders are placed with the Exchange the earnest money must be deposited at the same time The amount is set at ten per cent of the current price of the paper desired. Bonds and stocks which are not subject to unusual fluctuation demand less earnest money than those more erratic. For instance the shares of the Nippon Yusen Kaisha fluctuate but slightly, and so require a comparatively lower rate of earnest money ; whereas the shares of the Tokyo Stock Exchange itself are liable to great fluctuation from day to day and necessitate a higher rate of deposit money. The rates are decided upon at a meeting of the directors of the

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Stock Exchange and promptly published in open market. The brokers must pay in the deposit money to the Exchange before buying or selling as the case may be; and on the conclusion of the transaction settlement is immediately made at the Exchange. The Tokyo Stock Exchange is noted for the promptness of its settlements, as well as for the expedition with which it puts through its transactions. If a purchaser should fail to put up his earnest money at the time of the transaction the broker has to make good for him, and the broker is responsible for dealing with his patron and must collect the money from him. If prices fluctuate in favor of a purchaser after a transaction is done, well and good; but if the tide goes against him, he must make good the deficiency to the broker. This duty of making up deficiency caused by fluctuation in the market is called *oijiki*: the *oijiki* then is a secondary deposit of earnest money, paid in when the first deposit proves insufficient by half. Should a purchaser not respond to this call the broker is free to dispose of the purchase as he pleases. For example, suppose a patron wants one Nippon Yusen Kaisha share at 125 *yen* and deposits 5 *yen* as earnest money; if quotations rise or remain the same no *oijiki* is necessary. But should the shares fall, say to 122 *yen*, then an *oijiki* of 3 *yen* would be required; and if the shares went down still further, say to 120 *yen*, another 3 *yen* would have to be paid in, so as to maintain the required rate of deposit money all the time.

Usually the Tokyo Stock Exchange has three forms of settlement: those at the end of each current month; those at the end of the following month; and those at the end of the quarter. Of course spot transactions are also carried on, and exchanges of values done there and then. The transactions carried out by a broker and settled on the spot are called *teiki*, those settled at the month end are known as *tōkiri*; those at the end of the following month are called *nakamono*; while those settled every quarter are known as *sakimono* transactions. The manner of settlement is thus optional, according to the convenience of patrons.

In many cases, of course, occasion for settlement does not arise, as stocks bought to-day may be disposed of to-morrow; and sometimes these purchased in the morning are sold in the afternoon. One transaction may thus frequently cause another, when immediate settlement can be made. Such resales are known on the Tokyo Stock Exchange as *tenbai*, while repurchases go under the designation of *kaimodoshi*. The patron may buy and sell the same stock as often as he pleases within the time set for settlement; and herein arises the opportunity for speculation. The above may be illustrated by a concrete example.

A certain man leaves an order with his broker for 1000 shares at 120 *yen* a share, and entrusts him with the required amount of earnest money, amounting, say, to 12,000 *yen*, or 12 *yen* a share. The broker in due time advises that the transaction is done. But the shares now fall to 114; so the purchaser pays in 6 *yen* per share more as secondary guarantee money, and thus retains the right of purchase. Then the quotations go up to 130, and then he at once sells his 1000 shares, gaining 10 *yen* per share. The broker now deducts his commission and the patron receives his balance without having ever had the trouble of any actual transfer of stock bought and sold, having cleared 10,000 *yen* by the transaction. Of course the broker takes his legal commission regardless of gain or loss on the part of his customer, and presents an accurately balanced account promptly.

It is further interesting to note that on the Tokyo Stock Exchange the shares only of companies with a capital of over 1,000,000 *yen* are dealt with. The most important shares now on the market are these of the following companies: Nippon Yusen Kaisha; Tokyo Kisen Kaisha; the Industrial Bank of Japan; Tokyo Gas Works; Tokyo Electric Company; Kinugawa Hydro-electric; Kanegafuchi Spinning Co.; Fuji Gas Co.; Taiwan Sugar Refining Co.; and the shares of the Tokyo Stock Exchange.

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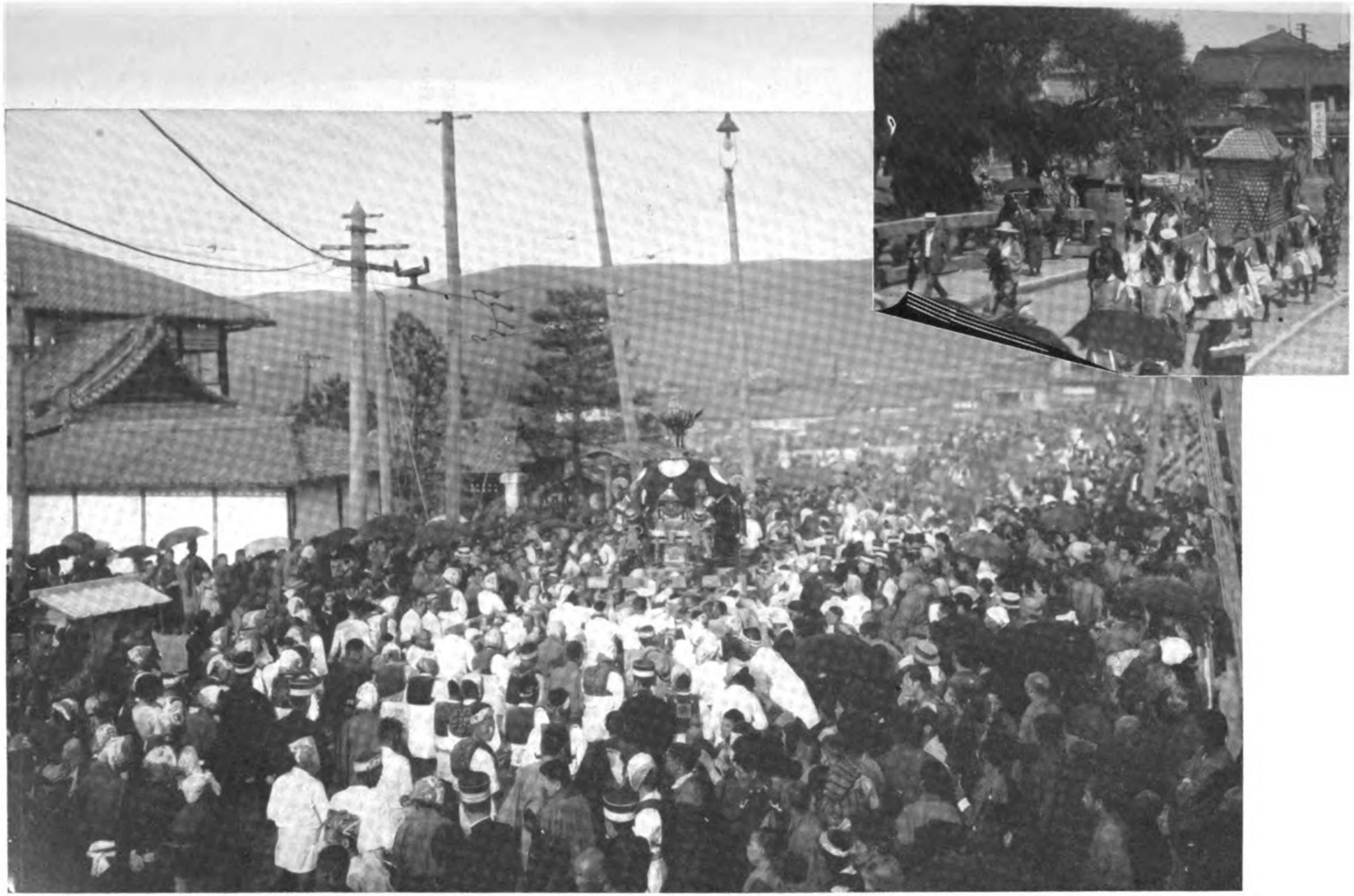

A CROWD AT THE GION FESTIVAL. *Une foule à la fête de Gion. Ein Volkshaufen beim Gionfest.*

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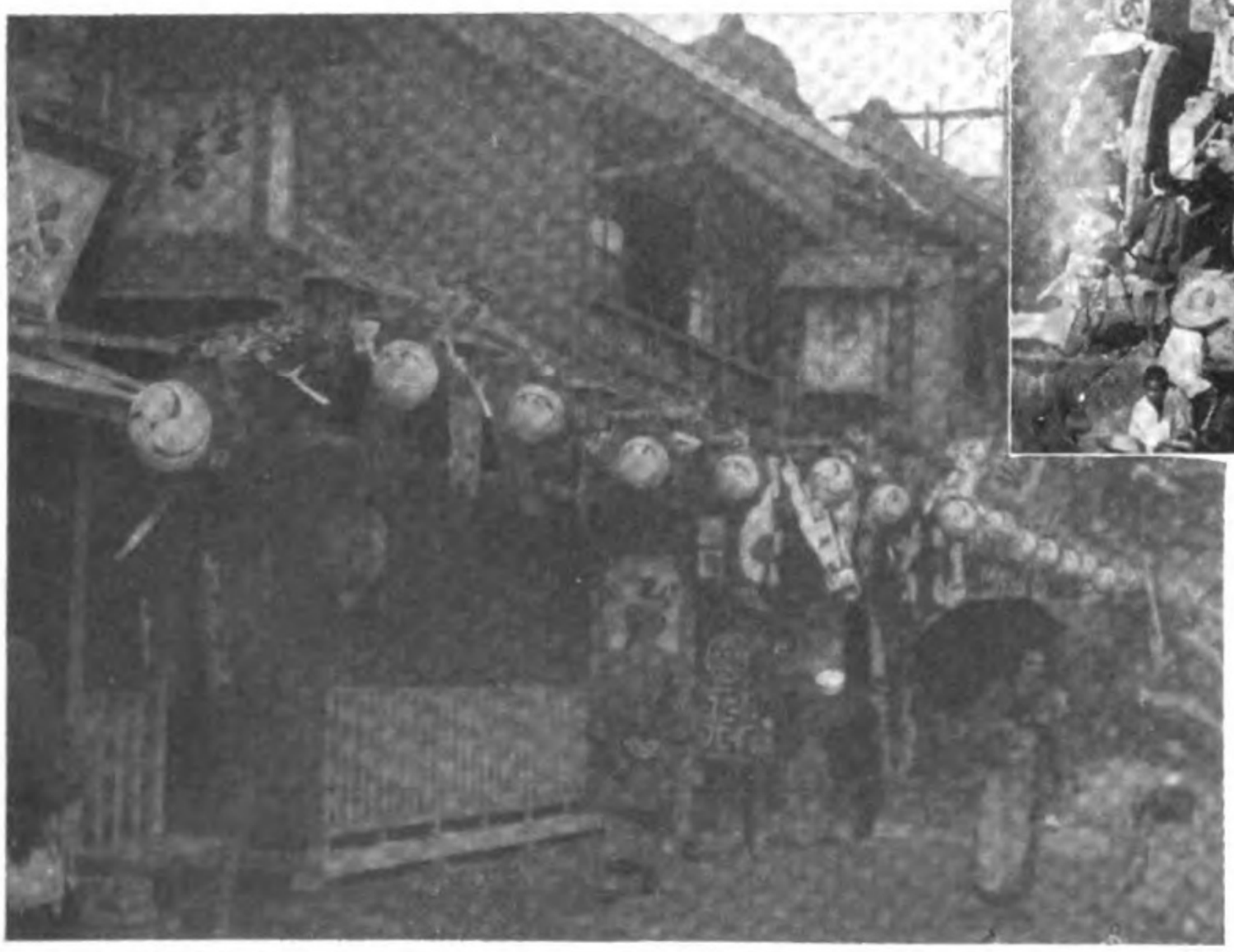

SCENES FROM THE GION FESTIVAL. *Scènes de la fête de Gion.* *Szenen vom Gionfest.*

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FESTIVALS OF JUNE

By F. YAMAZAKI

AMONG the more noted festivals of June is that known as the *Gion-ye*, celebrated on the 7th of the month each year at the *Yasaka Jinsha*, Kyoto. The *Gion* is a very ancient festival, the first record of which dates from the time of the Emperor Yenyu, 970 A.D., and is in honor of Prince *Susa-no-ō-no-mikoto*, and his consort, the lady *Inada*, and their son, prince *Yahashira*.

The *Gion* festival is noted for the splendor of its paraphernalia, including its great god-car and shrine drawn by oxen in procession, surmounted by a colossal halberd, the whole presenting a scene imposing and picturesque in the extreme. The central figure is decorated with elaborate brocades, and in front is a beautiful youth selected from among the dancers of the village, attended and fanned by other boys, each crowned, and wearing a kind of *tsuzumi* about the waist. In the back-ground on the same car is an orchestra to whose music the whole procession moves. The famous *naginata hoko* (halberd) forged by the noted swordsmith, Sanjo Munechika, is seldom taken out in the procession now, an imitation being substituted lest any mishap should befall the precious original. It is said that there is sufficient virtue in touching the famous *hoko* to cure fever. There are six *hoko* in the great procession, and the festal cars are drawn westward along the Shijō road, which is lined with numberless spectators, all dressed in their best, while the houses along the route are decorated with gilt window screens. Just as the *Kamo* festival was representative of the upper classes, a survival of the customs of the Heian period, so the *Gion* festival is of the middle classes, especially the merchants, and symbolizes the most sacred and ancient rites and customs of the common people.

Another June festival, or religious custom, of more than passing interest is that called the *Misogi*, or *Natsuharai*. Anciently it was the custom for one to atone for a crime by shaving the head and cutting of nails of fingers and toes. Prince Susa-no-ō, celebrated in the *Gion* festival, is said to have been obliged to obtain pardon for an offence in this way. As the mode of atonement was found rather inconvenient, it was in time modified to what is now known as *harai*, a kind of vicarious atonement. A *gohei* of linen or paper, cut to resemble a human figure, is rubbed on the body of the offender to take his sins, and then the sin thus transferred to the *gohei* is thrown into the stream and forever borne away. The priests of Shinto temples supply the *harai* to penitents. The following old song suggests something of the associations of the famous custom.

Kaze soyogu
Nara no Ogawa no
Yugure wa
Misogi zo natsu no
Shirushi narikeru.

Up Nara's stream
The evening wind is blowing;
Down Nara's stream
The Misogi is going:
So Summer has come, I know!

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Japan has many a legend associated with the divine ancestor Susa-no-ō. One of the most interesting is the *Chinowa*, which one is reminded of every time one sees the straw ropes suspended from the *torii* of Shinto temples. It is said that once when Prince Susa-no-ō was sojourning by the south coast be came at night to the cottages of two brothers, *Sonin* and *Kyotan*, the one poor and the other rich, the poor man alone offering the Prince hospitality and thus entertaining angels unawares. Eight years afterwards the prince again visited Sonin's humble cottage; and in the evening he had Sonin make *Chinowa*, or straw rings to hang over the gate; and that night a fearful pestilence broke out in the place, slaying both man and beast, but it did not harm the family of Sonin. Afterwards it came to be the custom to make *Chinowa* and call oneself a child of Sonin as a remedy against pestilence. The custom of hanging rings of straw from the *torii* of Shinto temples for people to pass under as a protection against disease, is still observed in Japan, especially at the Karasumori Shrine near Shimbashi.

From June 15th to the 17th, is held at the beautiful shrine at Miyajima the *Itsukushima* Festival. The long avenue leading up to the shrine is gaily decorated, and three boats are set side by side before it in which musicians sit and play. Around the boats are stuck up bamboo trees from which flags and lanterns hang. On the last day of the festival these boats are moved under the big *torii* familiar to lovers of Miyajima, the music floating sweetly over the water, charming the thousands that gather to celebrate the festival.

Another picturesque water festival also takes place on June 15th at Chikubushima, an island in Lake Biwa. Tradition has it that this tiny island sprang up in the year 80 A.D. and that when the priest Gyoki Bosatsu visited it he saw a divine person, which he understood to be the goddess *Benten*, and accordingly a shrine was set up in her honor. It is said that before that there had been a shrine there to the goddess *Uganomitama*, a Shinto deity, but consistently with the eclectic spirit of the time, the Buddhist goddess, *Benten*, was also given a place in the island's pantheon. The Emperor Shomu, 727 A.D., sent messengers to do honor to the shrine, and from that time the festival has been annually celebrated. A remarkable scene is presented when the statue of the goddess is taken out and borne acrosst he water in a boat resembling a bird, followed by a procession of boats, with music, the boats being decorated with lotus blossoms, in honor of the goddess, believed to rule the waves.

If one goes to the temple of *Bishamon* at *Kurama* on the 20th of June, he will see priests cutting up pieces of bamboo, and a crowd mysteriously looking on as participants in a curious ceremony, the meaning of which but few understand. The story goes that in far off times a huge snake came down from the northern mountain peak and was about to destroy the temple, when the priest recited a spell and the snake was cut to pieces. It required more than 50 laborers to cut up the monster body of the reptile and and deposit the remains on Mount Shizuhara. In memory of this event a big bamboo pole is set up. Two bamboos are also in the middle hall of the temple, and 20 priests, 10 on a side, are selected, the one party representing the province of Omi and the other the province of Tanba. With big swords they proceed to sever the bamboo, and the party that succeeds first, wins the day, and the province represented has the honor, and will have a lucky harvest that year. The bamboos thus cut down, are brought to the front of the temple and are there chopped into small pieces in memory of the serpent thus cut up of old. Then the priests offer prayers that Heaven may deliver the natives from plague, pestilence and famine.

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PROFESSOR SWEET POTATO

ONE of the distinguishing features of Tokyo is its sweet potato shops, where, during the colder months, roast potatoes can be had marvellously cheap, in halves, wholes or any part, the hot spuds proving a godsend to many a poor one on bleak days when a no more extensive meal might be afforded. Around the roast potato shops the poorer children crowd with their small coppers, anxious for the morsel which is to them what cream chocolate is to wealthy children of the West. The potato ovens are open to the street, and form not only an inviting place for sweets, but a convenient spot for getting a breath of heat for a shivering little body.

Japan is to-day *par excellence* the land of the sweet potato; and yet it was not always so; for the vegetable is but a recent importation, compared with most things Japanese. The tuber seems to have emigrated from China to the Loo Choo islands; and the manner in which it first found its way to Japan is of more than ordinary interest.

Long ago when the Lord of Satsuma, the neighbouring province to Loo Choo, opened intercourse with the government of the islands, the king of Loo Choo included some sweet potatoes among gifts sent to Prince Shimadzu. The prince was so pleased with the vegetable, finding it extremely palatable, that he requested some seed potatoes, and had them planted on his estate. From that time the sweet potato began to spread until now it is one of the most profitable and common vegetables in every corner of the Empire. It has, however, never lost its first name, *Satsuma imo*, or Satsuma potato, by which it is universally known in Japan. But the manner of its becoming popular in Tokyo, and the origin of the sweet potato ovens, remain to be told.

One, Aoki Konyo by name, presented to the Tokugawa government a memorial to the effect that, as the sweet potato was a vegetable easily grown, and prolific even in famine years, the poor should be officially encouraged to cultivate such crops in abundance. Thereupon the *Bakufu* had a sample of the tuber planted in the model garden in Koishikawa, Tokyo; and the results being all that could be desired, seed potatoes were ordered from Satsuma and the people commanded to grow the vegetable all over the country. In the one hundred and eighty years that have elapsed since then the sweet potato has taken possession of all Japan.

The most famous sweet potato districts in the vicinity of Tokyo are Kawagoe and Shimosa, the latter being somewhat more distant, but the Kawagoe variety is said to be the sweetest and most toothsome of all. Sagami and Kazusa are also noted for the abundance and quality of their sweet potato crops; for the nature of the soil in a locality has very much to do with the flavour of the potato. These districts supply the market of the capital, and Tokyo boasts the best in the Empire. Throughout the city the potato ovens are everywhere to be seen. The ovens are built of brick,

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plastered with cement. Into these iron pans are set at the top, underneath which are furnaces for straw. The potatoes are sliced up unpealed, or halved or quartered, according to the size of the tuber, and kept in the covered pans over a slow fire till roasted. The best ovens and the most palatable roasts are those with straw fuel. Two are three slices, nearly half an inch thick, are sold for half a cent. Boys and girls, and even older persons, can scarcely resist the temptation of indulging as they pass the familiar oven, with a happy-faced matron ever ready to hand out a hot potato at a moment's notice. As in the West girls are particularly fond of candy between meals, so is it with the lassies of Japan. Some of them would fain live upon *osatsu*, as they call the roast sweet potato. Rumor has it that there are but three things the Japanese woman really loves: pumpkin, theatre-going and sweet potato. So whenever a woman is perceived to be overjoyed, it is the custom to remark that she is as happy is if regaled on one of her three favourites.

Some slackness characterizes the sweet potato trade in January as a rule, since that is the season for *mochi*; and no one could possibly survive a repast of *mochi* and sweet potatoes combined. *Mochi* is, of course, the plum pudding of Japan, and is indulged in at the New Year season more universally and inordinately than its equally ponderous confrère, the plum pudding, in occidental lands. By the beginning of February most of the *mochi* is consumed, or has killed its wonted quota of patronizers, and then the people turn to sweet potato with a will and an appetite. *Yaki-imo* is then the antidote to hungry men and shivering children. During May and June the appetite falls off again, as the potatoes are unsuited to hot weather; but strange to say the appetite revives as early as August again, and the sale continues briskly until the New Year once more displaces it.

When you feel chilly in the honourable inside, as you stem the fierce winds of March in the Japanese capital, it is not necessary to be deprived of a warm potion by feeling unable to down a sweet potato; you can accomplish the same purpose by making the purchase and putting it into your bosom or pocket, where it will have the same heat-giving effect; and then you can patiently accommodate it to your time of eating. Many thus carry a hot potato about with them, and partake of it inwardly only when it begins to show feelings of decreased temperature. Thus it is not only food to the poor and illclad, but a hot-water bottle as well, and much more conveniently carried. No wonder the poor of Japan call down blessings upon the name of Aoki Konyo; and over his grave at Meguro in the suburbs they have raised a monument to cherish his memory, bearing this unique inscription *Kansho Sensei*, the Potato Professor.

Aoki's idea of being able, by promoting the cultivation of sweet potatoes, to preclude the dire effects of famine, has proved a practical proposition, and the whole Empire owes him a debt of gratitude that never can be adequately paid. In such esteem is the sweet potato professor regarded, that the late Emperor not only praised him for his benefaction to the nation, but in token of his merit bestowed upon him a high posthumous title of honour. At present there are more than a thousand potato ovens in

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Tokyo; and the sale annually totals more than a million *yen*. The keepers of sweet potato ovens allow nothing to go to waste, and are taken as types of exemplary frugality. The scraps and peelings are all saved and sold for horse feed; while the straw ashes from the fuel are sold for *hibachi*, the native brazier, for heating rooms, which must always have white clean ash surrounding the dainty charcoal fire in the center. The live coals are partly buried in the white ashes, which are noted for their capacity to hold the heat, and keep the charcoal alive.

This whole sweet potato industry may appear a trifling question to some; but to all who would understand the secret of Japanese thrift, it is a matter of extreme importance, as affording an insight into principles which have long characterized the course of Japanese civilization and been the main cause of the country being able to do so much with such limited means. The average Japanese can live and be happy where the average occidental would simply starve or come to naught. This can only be regarded as a high scientific quality. Evolution teaches us that the man most fitted to live is he who can most successfully cope with environment; and this quality the Japanese have developed to a higher degree than the people of the West. Every intelligent foreigner feels absolutely ashamed to realize that it costs him at least three times as much to live in the same environment as a Japanese of his own class and education. There is here a lesson for the people of the West, if peradventure they will but take it home before it be too late. The adoption of occidental fashions is increasing the cost of living in Japan; and in this Way the west is rendering Japan less capable of competing with the West; but there is hope that the Japanese will in time realize that the artificial creation of an environment to which the majority of the nation can not successfully conform, is an evil which will check the evolution of the Empire. A love of luxury and nonessentials is not the best thing for Japan to-day; nor indeed is it the highest ideal for any country; for the wisest men of all nations have been distinguished for their frugality and simplicity.

WHEN FUJI SMILES

When glorious Fuji deigns to smile,
The golden skies grow wide
And little hills bow low,
While summer showers step aside
To deck it with a rainbow!

Don C. Seitz

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A JAPANESE MAECENAS

By. PROFESSOR E. W. CLEMENT

THE title of "Japanese Maecenas" has been commonly and appropriately applied to Mitsukuni, Prince of Mito, who lived from 1628 to 1700 A.D. He was of the famous Tokugawa family and a grandson of Iyeyasu, the founder of that last dynasty of Shoguns. He is known in history as Mito Kōmon,* or Mito Chunagon,† and also by his posthumous and well-deserved title of Gikō, which means "righteous prince." And it is because he was himself a scholar and the patron of scholars, that he has been given the title of "Japanese Maecenas."

He was not the eldest son; but at the age of five, he was made heir to the principality by his father. At the age of seven, he was one time with his father and watched the beheading of some criminals. The night was very dark; but, when his father asked him if he could bring the heads of those men, he unhesitatingly replied in the affirmative. He then went alone to the place of execution, searched in the darkness for the corpses, took hold of the heads, and brought them by the hair to his father.

When his father died in 1661, Mitsukuni did not wish to succeed; but, by order of the Bakufu, the Shogun's government, he had to assume the power. He then called together his brothers, and said to his elder brother: "I am very much ashamed to supplant you. I wish to make your eldest son, Tsunakata, my successor." Therefore, he did so; and he also adopted Tsunayeda, the second son of his elder brother; while his own son, Yoritsune, become the heir of that elder brother.

In those days, when a lord died, his favorite servants usually committed *harakiri*; so that, when Mitsukuni's father, Yorifusa, died, a few planned to kill themselves; but Mitsukuni prevented them from carrying out their intention. Afterwards the government prohibited that practice.

In the government of his principality, Mitsukuni, although he is said to have been sometimes cruel to those who opposed him, appears in the main to have adopted a kind and wise policy. He often disguised himself, and, going around to the villages and hamlets, investigated the condition of the common people. He assisted poor families; and, as an example of industry, cultivated his own rice-field. "He prohibited luxury and made taxes low." For several continuous years, the dry season was very severe, so that the crops suffered great damage, and the taxes could not be paid in full. Accordingly, Mitsukuni diminished by half his own supply of dishes, food and clothes. He also formed a plan to build public granaries in many places. On account of this regular storing of provisions, when, in 1836, there came a great famine, not a person

* Because he held office as one of the Advisory Council of the Shogun. In fact, he was considered a kind of Vice-Shogun.

† Part of the material of this article is used, by permission, from the authors' various papers in the Transactions of the Asiatic Society of Japan.

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A SWEET POTATO OVEN. *Un fourneau pour les patates.* *Ein Kartoffelofen.*

WAITING FOR HOT POTATOES. *Ils attendent les patates chaudes.* *Sie warten auf heisse Kartoffeln.*

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MITSUKUNI: THE JAPANESE MAECENAS

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NISHIYAMA, A VILLA OF MITSUKUNI

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MITO PARK: HOME OF THE JAPANESE MAECENAS

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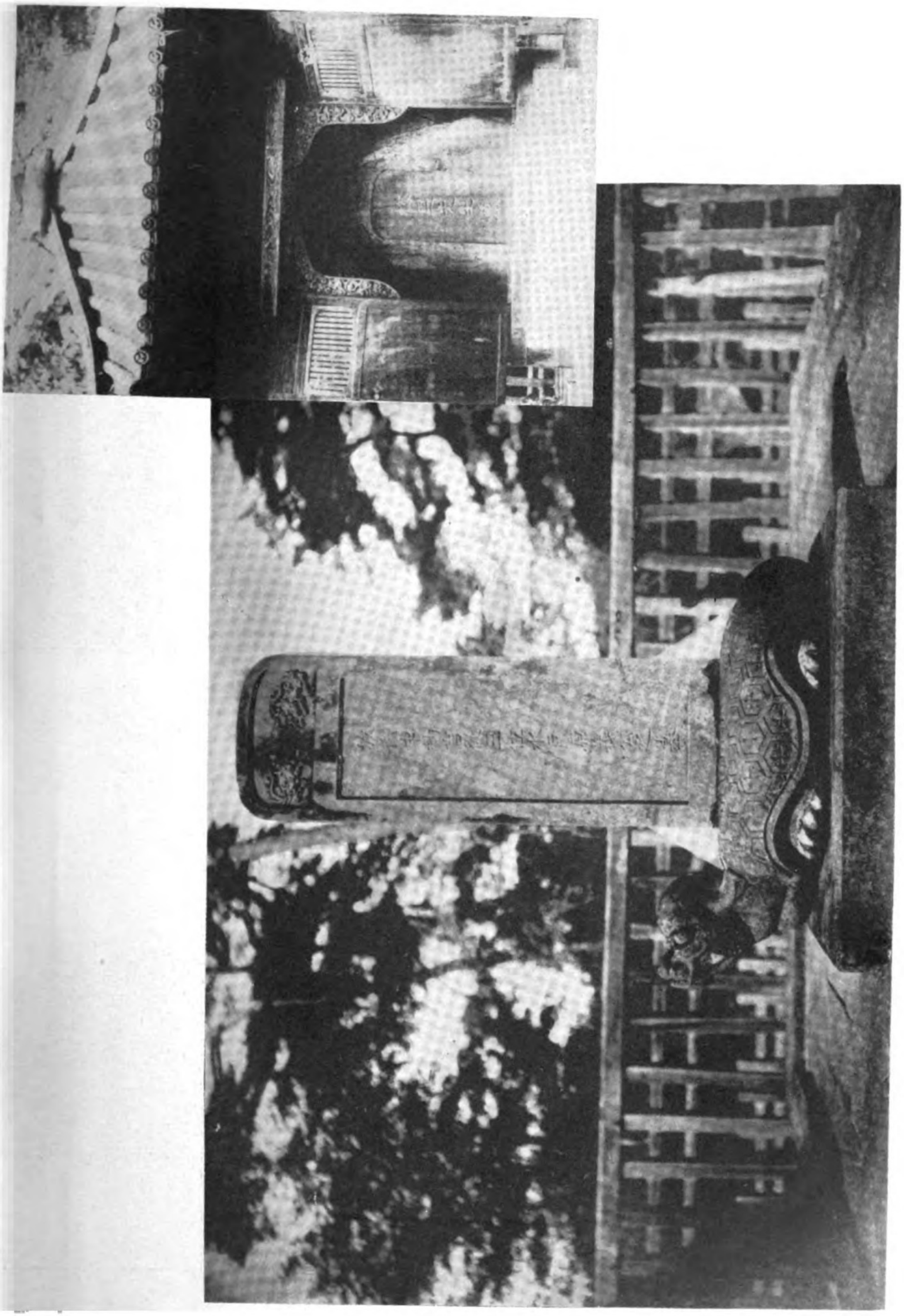

MITSUKUNI'S TOMB

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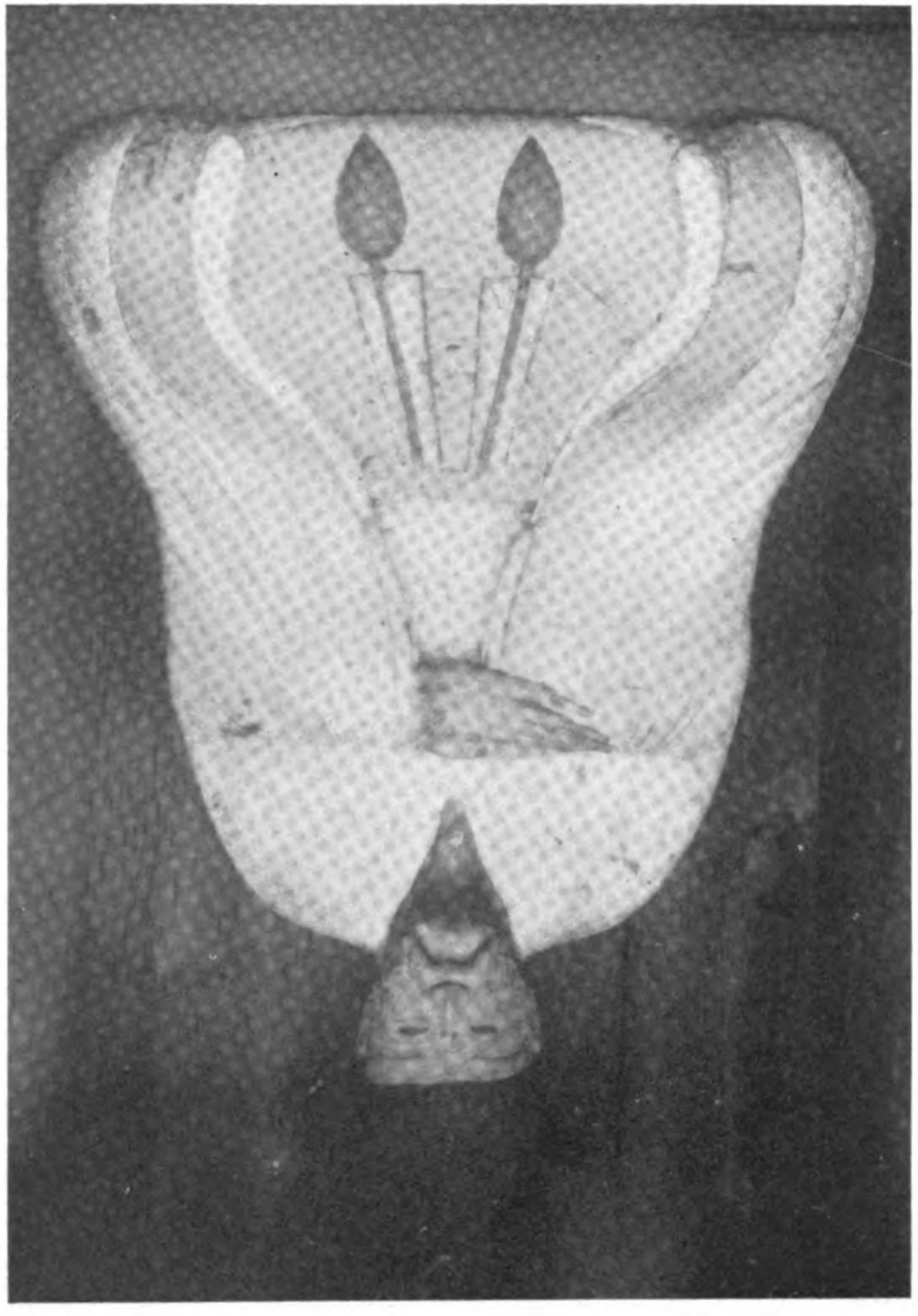
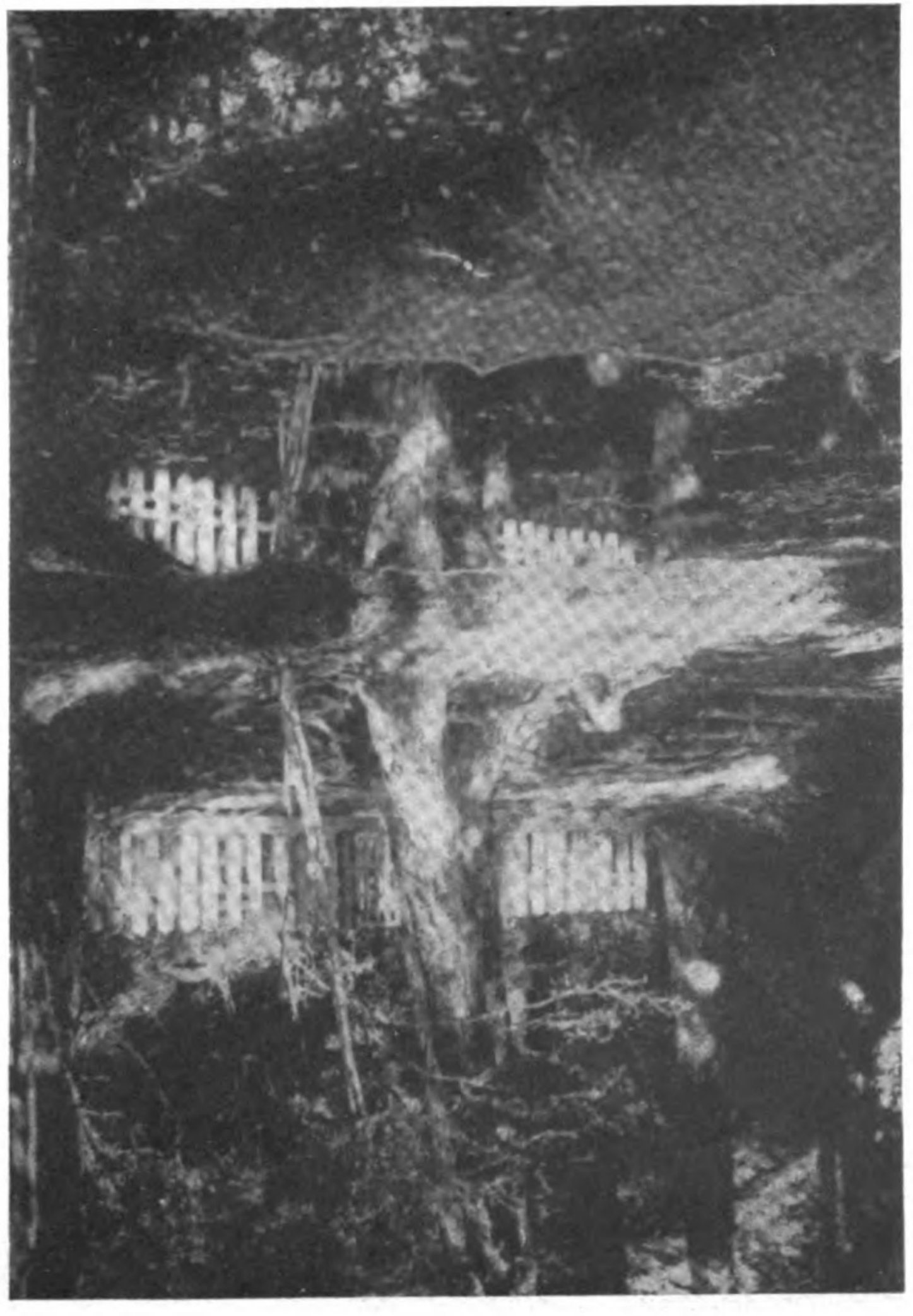
STATUE OF SHUSHUNSUI



GRAVE OF SHUSHUNSUI



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perished within the dominions of the Prince of Mito.

Mitsukuni also erected a light-house at Minato, the port at the mouth of the Naka River; he built large ships and sent his subjects on voyages to Manchuria. He planted pine trees on the wayside of the direct road from Mito to Yedo. He opened many pastures; and he planted many useful trees, such as the paper-mulberry, wax and lacquer trees.

In his position of prince *(daimyo)*, he had occasion to issue a little pamphlet called "*Giko Meirei*," or "Giko's Instructions," or, more fully, "The Instructions of Mitsukuni, Mito Kōmon, to his Retainers." The following is a summary of the same, compiled from the writer's translation thereof:—

PREFACE

The reason why I now propose to offer my humble opinion in detail as to what I think we must bear in mind is, that both you and I, together developing in righteousness and correcting evils, may not be ashamed to be compared with the honorable lords and retainers of ancient times, and may make ourselves well qualified to be referred to in the future, by way of illustration, as ideal lord and retainers. I ask you to appreciate my inmost heart and give me your opinions and counsel in all things and on all occasions. In ancient times sagacious princes invited the remonstrances of their retainers. How much more reason is there that I, who, without any merit, became prince through the accumulated virtues of my ancestors, be anxious morning and evening lest I should act contrary to your wishes and violate the principles which should govern the conduct of a prince. I beg, therefore, that you will kindly inform me without reserve of anything which is not right in my private conduct and in all matters pertaining to the administration of my province. Among such matters the government of the province is one which concerns the people, however trivial the question at issue may be. Therefore, as small matters even are of importance, I am bound to receive your instructions on the subject. You should not act in this matter with reserve. I fear, however, that you may be actuated by the feeling that what you say would offend me. And you may shrink from repeating your warning, because I have shown myself to be so unworthy as to become angry at a sharp remonstrance directed against my private misdemeanours. Should such a feeling ever arise on my part, it will be only momentary, for I affirm with bow and arrow* that my real desire is what I am now expressing to you. Therefore, as I have no wish to conceal anything from other persons, I implore you to remonstrate with me, without regard to my feelings, about anything, no matter what it may be, which you may see or hear or which others may tell you. Whether it be true or false does not matter. If it be, for instance, that I am too much inclined, even in a slight degree, to amusements or wilfulness; that I am too fond of women; that there is too much extravagance in my household; that I am haughty on account of my position or ability; that I do not heed advice; that I am unjust in the bestowal of rewards and punishments; that I keep worthy retainers at a distance and encourage

* An oath used by *Samurai*.

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flatterers; that I neglect learning and military preparations; that I have no sympathy with my retainers and the peasants; that I have a passion for useless articles; that I squander money; that I devote myself too much to building; that I forget what I owe to my position; these, and many other things which may occur to you, call for remonstrance. With reference to such things, you may place your views before me, when we meet, either orally or in writing. If it is a matter which should not be made public, you may send me a confidential letter, which, of couree, no one else will be allowed to read or to delay in delivering to me.

Section I.—Learning.

Learning is nothing else than knowledge of the Way in which men should walk, and is necessary above all things. It should not be superficial or obtained from a merely selfish motive. It includes not merely reading, but also meditation and good behaviour; and in some cases it may be acquired simply by listening to well informed friends. The works recommended for a course of study include "Shōgaku;" "Shisho" ["Daigaku," "Chūyō," "Rongo" and "Mencius"]; "Kinshiroku" [a commentary by Shushi on Chinese philosophy]; and, if possible, "Gokyo" ("Five Classics"), including "Ekikyo" (a treatise on chances or changes), "Shokyo" (a treatise on moral and religious topics), Shikyō (a treatise on poetry), "Shunju" (an histōrical work), and "Raiki" (a treatise on etiquette); these, of course, are all works of Confucius and his disciples.

Section II.—Filial Piety.

Sections III., IV.—Fidelity.

The true *samurai* must have a heart as firm as iron and stone; but he must also be a man of gentleness and mercy. He must not be hypocritical but perfectly sincere.

Section V.—Politeness and Humility. Section VI.—Simplicity. Section VII.—Honesty. Section VIII.—Etiquette. Sections. IX., X.—Military Preparations.

Sections XI., XII.—Mourning.

Cremation strictly forbidden. Fifty days' mourning for parents. Decorous conduct during period of mourning.

Section XIII.—Informers.

Section XIV.—Feasts.

Very plain supper at social gatherings. Entertainment does not necessarily mean nice liquor and delicious food, but rather a warm reception and kind treatment.

Section XV.—Military Equipments. Section XVI.—Buildings. Section XVII.—Philanthropy.

Section XVIII—Duties of *Samurai*.

There are four classes,—*Shi*, *Nō*, *Kō* and *Shō*. Each has its own business. Those belonging to the *No* class are devoting themselves to agricultnre; those of the *Kō* class are promoting industry; while those of the *Shō* class are engaged in trade All of these three classes contribute something towards benefiting human society. What, then, is the use of ths *Shi* class? Its only business is to preserve or maintain *giri*, ("right"). The people of the other classes deal with visible things, while the *samurai* deal with invisible, colourless, and unsubstantial things. Some may think, therefore, that the members of the *Shi* class are entirely unnecessary. But, if there were no *Samurai*, right (*giri*) would disappear from human society, the sense of shame would be lost, and wrong and injustice would prevail. Therefore, *samurai* must be unselfish and manly and pursue a straight-forward course, regardless of their own interests. Story about Kogikyū, a Chinese official, who would allow no vegetables to be raised or clothes to be woven on his premises, because salaried *samurai* should not compete with the common people in pursuit of gain and deprive the latter of their means of livelihood; *samurai* should not be actuated by avarice or selfishness, but should always act in accordance with the principle of *giri*, as expounded by the ancient sages.

But Mitsukuni, or Gikō, is best known as a scholar and a patron of scholars. In his time, the Shogun's government,

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favoring Chinese learning, literature and ethics, established a library and a school, and built a temple to Confucius, in Yedo. To this library the Prince of Mito presented many old Japanese manuscripts. But, not being content with these opportunities, which were outside of his domain, he collected books and established a library called Shoko-kwan. The succeeding princes added to it from time to time, so that now it amounts to more than 200,000 volumes, most of which are Chinese and Japanese works, though a few Dutch books on natural history and zoology are included. It also contains forty-five models, about the size of an ordinary dog kennel, and of various styles, of Confucian shrines.

In the Shokokwan, Mitsukuni not only collected many valuable works, but he also called in "a host of scholars from all parts of Japan." and invited to Mito a learned Chinese, named Shu Shunsui. The latter was among those Chinese scholars, who, when the Ming dynasty was overthrown by the recent Shing dynasty, fled from China and found refuge in Japan. Shu Shunsui died in Yedo in 1682 at the age of 83, and was buried on Mount Zuiriu, about 15 miles north of Mito. The tomb of this Chinese scholar is in the heart of the woods among the sepulchers of the Mito princes. The monument is inscribed, on the front with his name and titles, and on the other three sides with his biography.

It was also during the time of Mitsukuni that another Chinese, named Shinyetsu, became a priest of the Gion Temple (Buddhist) in Mito, and dying there, was buried within the precincts of that temple.

Thus, with excellent Chinese and Japanese scholors* under his patronage, Mitsukuni began literary labors on his own account. He wrote 20 volumes of essays on various subjects; 5 volumes of Japanese poems; 510 volumes treating principally of various Japanese rites and ceremonies; and, last but not least, the "*Dai Nihon Shi*," or History of Great Japan" (242 volumes). This last work, "written in the purest Chinese," began with the reign of Jimmu Tenno, the founder of the Japanese Empire in 660 B. C. (?), and was brought by Mitsukuni "down to the time when the two Imperial courts became united in one" (1393 A.D.) after the temporary schism. The subsequent princes gradually added to it and circulated it by copied manuscripts" until 1851, when the wide demand for it induced its publication in print." The original work includes "a chronological record of events and biographics of particular persons;" and, although it often needs explanatory notes, "it is considered to be the most complete ever written in this country" (Japan). This history has been described as "the classic which has had so powerful an influence in forming the public opinion which now upholds the Mikado's throne;" and Mitsukuni has been called "the real author of the movement which culminated in the Revolution of 1868."

Now, the reader may be perplexed, as was the writer at first, because the Mito princes of the Tokugawa family, in the time of Mitsukuni and afterwards, were Imperialists in opposition to the Tokugawa Shogunate. In the case of Mitsukuni, this feeling found expression, not merely in words, written and oral. He also raised a monument at Hyogo to Kusunoki Masashige, the famous general of the Emperor Go-Daigo (Daigo II) in the fourteenth century; and for that monument he wrote the simple inscription: "Alas! loyal Kusunoki's tomb!" He did this, it is said, to arouse once more feelings of loyalty to the Emperor. And, for a similarly patriotic motive, Mitsukuni was found in opposition to the Shogun and in loyalty to the Emperor.

Chiefly, it is probable, on account of the literary activity, Mito became very famous and influential throughout Japan. The name of Mitsukuni was known in Korea, China and other countries; and "foreign deputies never neglected to inquire after his health." As Dr. Griffis says, "the province of Mito was especially noted for the number, ability and activity of its scholars." "The

*It is said of Mitsukuni, that he ordered his scholars, instead of following the custom of shaving their heads to let their hair grow long.

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schools of Mito were the best in the Empire. On account, therefore, of its literary, educational and political activity, Mito has received the appropriate appellation of "the Boston of [Feudal] Japan."

In 1690, Mitsukuni, probably on account of his political principles, was obliged by the Shogun's government to resign the administration of his clan to his adopted heir. Another account expresses it as follows :—

It was on the fourteenth day of the tenth month, in the third year of Genroku (1690), that Prince Mitsukuni became 63 years of age.* On the following day, he retired from active service and was honoured by the Shogun with appointment to the position of Gon-Chunagon. With reference to this promotion he wrote the following poem :

Kurai-yama
Noboru mo kurushi
Oi no mi wa ;
Fumoto no sato ni
Sumi yokari keri.

"The ascent of the mount of rank is difficult for such an aged person ; it is better to dwell in the village at the base." There is probably a pun in the expression "Kurai-yama," which may mean also "dark mount," and would then refer to the unforeseen future. Prince Mitsukuni was certainly not an ambitious man, and at that advanced age might well dread promotion to a responsible position at the court of the Shogun. Being a scholarly man, he much preferred retirement from active, public life in the quiet and beauty of Nishiyama, a few miles north from Mito. There he died in 1700.

When he was about to return from Yedo to Mito, he left for his heir a poem, which contained the following points of advice : "Govern with mercy ; calamities arise from the harem ; do not violate the laws of the five relations ; morning and night think about loyalty." Truly "loyal" was this "Japanese Maecenas."

Mitsukuni is buried in the family cemetery at Zuiriu, in the heart of the hills, about 15 miles north of Mito. The general style of construction is the same for each of the many tombs there. The monuments are of marble ; and they stand, as one looks in from the entrance of the burial-ground, with the prince on one's left and his wife on one's right. Each monument rests upon the back of a tortoise (which is an emblem of long life) and is inscribed with only the name of the deceased. Below Giko's sepulcher is a smaller tomb, made by himself and inscribed *Bairi-sensei no haka* (The plum-village teacher's tomb).

The influence of this Japanese Maecenas upon his country was remarkable. He was, as we have seen, an important factor in the Renaissance of Learning in Japan in Tokugawa days. As a student and teacher of both Shinto and Confucianism, he enjoys a full share in the credit of harmonizing those two doctrines and developing what is known as Bushido, a kind of Japonicized Confucianism, which had a powerful influence upon the manners and morals of Feudal Japan. As the author of *Dai Nihon Shi* and other Imperialistic works, he was the founder of a school of political science, which had its full fruition in the restoration of the Emperor to complete authority. It was along three lines that the Japanese were gradually led to renewed political, or administrative, unity, that is to Imperialism. One line was Confucianism, which emphasized loyalty ; another was historical research, which exhibited the Shogun as a usurper ; and a third was the revival of Pure Shinto, which necessarily and spontaneously accompanied or followed the second. Along these roads, all of which led to the Emperor at Kyoto, the pioneer was Mitsukuni, Righteous Prince of Mito and a real Japanese Maecenas.

* By the Japanese inclusive method of reckoning.

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THE IDEAL

Naku ni sae
Warawaba ikani
Hototogisu.

❋

So lovely in its cry,—
What were the cuckoo if it laughed?

Mitsu-Jo (1572-1647)
Tran. by B. H. Chamberlain

THE NIGHTINGALE

The nightingale* doth sing at dinner time,
And when it sings 'midst clash of plates and cups
No one doth care to hear.

Buson, 1716-83
Tran. by the late Prof. Arthur Lloyd

* The Japanese nightingale (*uguisu*) sings by daylight.

LIFE

Think of eternity, past and to come,
And life is but as when a man escapes
A fleeting shower beneath some sheltering roof.

Sogi, 1421-1502
Tran. by the late Prof. Arthur Lloyd

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A DREAM OR NO?

IN the days of the Tokugawa régime there lived in Yedo a fishvendor named Kuma. Like most men, he had a wife; and with her he lived on the best of terms through many a happy month. But as time went on, and years burdened him with the nervous stress and strain of making ends meet, he fell into the *saké* habit, and himself and helpmate were reduced to poverty. The now unhappy wife pleaded day in and day out with her fallen husband, but he was deaf to all entreaty, and her beseechings were in vain; for when *saké* takes hold upon a man it is easier for the leopard to change his spots than for him to reform.

On a certain morning when the wife awoke from her uneven slumber, her still more restless partner was not to be seen. This caused her no great surprise, for it was his part to rise early every day and be at the fishmarket in time to have a choice of the best of the previous day's catch; but there was no doubt that this morning he had betaken himself to work much earlier than usual. While she pondered the matter over at her leisure, Kuma himself was wandering down by the Shibahama shore, waiting for the market to open. The dawn was breaking, but the sun had not yet appeared. The sea was a heaving leaden gray, as heavy looking and dull as his own *saké*-stunted heart. For a moment he rested on a boulder on the beach; and as the early morning twilight deepened, he noticed something unusual at his feet. He stubbed it with his toes, and it proved not to be a stone. He picked it up; and lo, it was a leather purse. Opening it anxiously he found within the sum of 100 ryō in shining gold.

Like most men of his class and kind under such circumstances he suddenly concluded that at last his troubles were ended; and so with visions of future ease dazzling his twinkling eyes, and his feet scarcely touching solid earth, Kuma set out for home with his treasure. The *saké*-bibber is wont to pride himself on his large-heartedness; so Kuma determined to begin his life of leisure by inviting all his friends to a spree to quaff the jovial bowl and have for once the time of their lives. As he squatted on the *tatami* in his tiny room, meditating on how best to carry out his generous intentions, he spied the remains of his last night's booze in a bottle near by. With the force of unbroken habit he placed the bottle to his lips, and before he knew where he was, he was in the land of dreams.

That Kuma had returned without fish naturally caused the wife some misgiving; but now that he was asleep, she searched him and was greatly amazed at the extent of his savings for the morning. Suspecting that something

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was not quite right about it, she laid it quietly away, and then awoke her blear-eyed lord. "Leave me alone," he expostulated. "I work no more. My purse is full of gold. See for yourself!"

The wife laughed in his face. "Don't talk such nonsense," she remonstrated. "You with 100 *ryō*? You have dreamed it, man!"

As the money was not to be seen, Kuma quite accepted the suggestion, and became convinced that it must have been a dream. Again he reiterated the story, loath to regard it as the result of his half-a-bottle of *saké*; but his wife chided him and said, "Why, you drank till past midnight, and have been sleeping ever since! What else could it be but a dream?"

Poor Kuma accepted it as such, and now began to regret that the dream had not come true. However, the dream gave him a new ambition. Henceforth he determined not to rest till he had saved 100 *ryō* in gold. From that day forward he gave up the *saké* cup, and settled down to business with a will. In a little over two years he not only had a respectable sum saved, but he was one of the most prosperous fishmongers in the city.

It fell upon a certain evening that the servants came into the room where the fishmonger and his wife were enjoying the quiet of the after-supper hour, and asked permission to go to the bath. Now that the house was absolutely to themselves, the couple began to chat about their good luck:

"What a happy and pleasant New Year we have had?" remarked the wife. "Yes, indeed," replied Kuma. "It is all the result of my temperance. I feel great shame when I look back to the miserable life I led you two years ago. It is indeed something to try and forget."

"Well," rejoined the wife, "we'll let bygones be bygones. The darkest cloud may have a silver lining. But for your dream, you might not have reformed. However, I have something to show you!"

Thereupon she went to her *tansu* drawer and pulled out a small *furushiki*, and unrolled the leather purse with the 100 *ryō*. When Kuma set eyes on it he knew it at once. He gazed at the purse in abject bewilderment for a moment, and then broke out in anger:

"That is the identical purse I picked up on the beach at Shibahama two years ago. What do you mean by treating me in this manner? You told me I must have dreamed it. You have *lied* to me!"

The wife remained unperturbed; and her unruffled manner calmed her wounded lord. At last she spoke:

"Well, with me it was this way. I knew somebody must have lost the money. Had you spent it you might have been put down as a criminal, and both of us should have suffered for it. You were not in your right mind at that time, and it would have been useless for me to have tried to reason with you. I saved you by leading you to believe it was a dream. I handed the money over to the police, as was my duty; but after keeping it for more than a year, the owner has not been found, and the money has been returned to me. Now that you know how to take care of it, here it is for you!"

Kuma gazed in silence at his wife, and tears of humiliation streamed down his hardy cheeks. He bowed and thanked her from the bottom of his heart.

The wife quickly arose and withdrew. In a brief space she reappeared with a a tiny table, bearing *saké* cups and bottle. Laying it with her best grace before her husband, she bowed and said:

"You bravely fought the drink demon, and conquered the awful passion for *saké*; and now you have your reward. May I offer you a cup of *saké* to drink with you to your victory?"

So saying, she handed Kuma the cup and poured it full to the brim. Kuma took it up and held it firmly for a moment. Then he placed it on the table again. Now he turned to his wife and said:

"I cannot drink *saké*!"

"And why not?" asked his wife, in mild surprise.

"I cannot take it" said he, "lest our happiness and our gold turn out once more to be only a dream!"

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Dr. Mabie

After completing his duties as exchange lecturer at the various Japanese universities, Dr. Hamilton W. Mabie has been travelling about somewhat, seeing something of the leading empire of the East. Everywhere he has gone, both in Japan proper and in Korea, the distinguished visitor has been very cordially received, while his delightful addresses at dinners, schools, churches and places too numerous to mention, have done a world of good in promoting a healthy feeling between the East and West, as well as in revealing the admirable tone and ability of the best type of American. Indeed, we in Japan would have every one in the East believe that, just as Dr. Nitobe last year represented to Americans the real Japanese, so has Dr. Mabie been representing both in personality and sentiment the real feeling of the vast majority of Americans for Japan and the Japanese. And the same may be said of both Mrs. and Miss Mabie, whom foreigners and Japanese alike have been charmed to meet and know. Dr. Mabie and family sailed for home on the 10th of May. It is not too much to hope that a man of such consummate tact and ability may some day be chosen as American ambassador to Japan.

Baron Sakatani and the New Tokyo

Since Baron Sakatani assumed the mayoralty of the Japanese capital the long contemplated plans for a new Tokyo have been amplified and are being pushed forward with all possible expedition. Citizens living in the remoter and hitherto more neglected districts of the vast metropolis of the Far East have reason to be grateful for the numerous improvements gradually coming into evidence. Even to the verge of city limits streets are being transformed, and are left with sidewalks, sewers and curbstones, while vacant lots are being turned into parks, notably the unsightly triangular plot at Sukiyabashi. In a conversation we had with the Mayor recently he kindly outlined in brief some of his plans for further improvement of the city, and when he sees his five great engineering works, as he calls them, Tokyo will be one of the finest and most modern of capitals. Through the courtesy of Mayor Sakatani we contemplate giving in the pages of the JAPAN MAGAZINE in the near future, a succinct account of the New Tokyo, which will be news to many, and of special interest to those holding Tokyo city bonds.

The Associated Press

In the promotion to St. Petersburg of Mr. J. Russell Kennedy, the Tokyo representative of the Associated Press, Japan loses the presence of a devoted friend, who during his eight years residence in the Far East, has done much to promote good feeling between the east and the west. While regretting to have to say farewell to

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Mr. Kennedy, Japan is glad to welcome so able a successor to him in the person of Mr. J. E. Sharkey, recently representing the Associated Press in Paris. Mr. Sharkey is a brilliant young Harvard graduate, who made his mark in more ways than one before being sent abroad on so important a mission as that of controlling the fountain head of news for so many hundreds of important American newspapers. Mr. Sharkey's position in the Far East is a real promotion, for this part of the world will, as time goes on, form an even more important news center for Americans than even Europe or any of its various countries. Those who have had the pleasure of meeting Mr. Sharkey, will have no doubt of his success in Japan.

Japan's First Aviation Fatality

The fatal flight of Lieutenants Kimura and Tokuda in a Blierot-monoplane some weeks ago marks the first æroplane casualty in Japan, and deprives the Imperial army of two of its most intrepid and promising young officers. Considering the remarkable degree of progress in aviation that Japan has made since the introduction of the flying machine, it is saying a good deal for the skill of the Japanese æronaut that there have been so few mishaps, and only one of them fatal. In the presence of a large and deeply interested crowd of spectators, including members of the Imperial Diet and high Military and Naval officers, for whose pleasure the flight was made, the two young officers set out from the Aoyama parade ground on their return trip to the military aviation station, when in sight of all, the right wing of the monoplane gave way, and the victims plunged a thousand feet to their death. The whole nation, led by the Imperial Family, has joined in a scheme of practical sympathy in aid of the families of the two officers, and they will not be allowed to suffer material inconvenience in their sad bereavement.

American Kindness

We have seldom had brought to our notice a more unusual degree of kindness to strangers than happened in the case of one of our agents who recently died in the United States. Mr. Minakami, a student at the University of Nebraska, was accustomed to spend his holidays canvassing for the JAPAN MAGAZINE. He was a youth of great promise, and much liked by all with whom he came in contact, making friends freely wherever he went. Last January he was unfortunately taken down with typhoid, and kind friends took him to St. Elizabeth's hospital at Lincoln, Nebraska, where, alas, the best of medical attention failed to save his life. But the remarkable measure of kindness and charity displayed in looking after this young man, a stranger in a strange land, has, we venture to say, been seldom exceeded; and the amount of trouble taken by his American friends, especially by Mr. Bostwick, a leading engineer of Denver, in writing to tell Mr. Minakami's relatives and friends in Japan, of his last moments, is worthy of all praise, and will be long remembered in Japan.

Our Advertisers

We beg to call the attention of our readers to the advertisements in the JAPAN MAGAZINE, which receive our careful supervision and represent only the best and most reliable business houses in and outside of Japan. It may be interesting to some to know that the management does not accept all advertisements offered, as our aim is to have the Magazine as trustworthy in recommending sources of supply in matters mercantile as it is in the pages devoted to information about Japan. All reputable advertisements reaching us will receive prompt and careful attention; and we confidently commend the JAPAN MAGAZINE as a medium for reaching the better class of Japanese customers in all lines of modern merchandise. May we also ask that those partronizing our ad-

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vertisers will kindly mention the JAPAN MAGAZINE?

Recognition of China

The question of recognizing the republic of China, has again been to the fore in Japan, as elsewhere; and much interest was aroused by the premature report that recognition was contemplated at once by the American Government. The action of the United States in deciding to co-operate carefully with Great Britain and Japan in the matter of recognizing the Chinese republic, is much appreciated in Japan. Doubtless Japan herself, as China's nearest of kin, would like to have been the first to welcome China in her new rôle; but she prefers to work sympathetically with her British Ally and other powers, rather than seek temporary popularity by flattering China. Indeed, to some it might seem more becoming for the various powers to await Japan's action, than to rush in with inopportune haste, trying to be the first to recognize the new republic. There is propriety in all things, and in this no less than in other matters. Were some country of Europe, or South America, awaiting recognition from the Powers, how would it look to have Japan making mad haste to forestall the nations nearest and most interested, in holding out the chaplet of recognition? It is safe to say that such an attitude on the part of Japan would meet with no little criticism; yet it would be no more out of place than is the position of those stepping in front of Japan to shake hands with her neighbor in new dress. Japan's carefully observed policy in keeping her nose out of occidental affairs is an example of broadminded justice and enlightened statesmanship, that some western nations might do worse than take a hint from.

Anti-Japanese Legislation in California

It is some years since the people of Japan have been as deeply exercised over anything as over the proposal of the California legislature to deny them the right of land ownership in that state. The vernacular press has been almost unanimous in condemnation of the Californian attitude; and under the auspices of the various Chambers of Commerce, meetings of protest have been held throughout the Empire, beseeching the diplomatic authorities to exert all the influence with the American government to prevent the objectionable measure becoming law. There is no doubt that all the more intelligent classes of Japan quite understand that the bill which has passed the California legislature does not represent American opinion; and there is some hope that the bill may be thrown out by the Supreme Court of the United States as contravening international treaties. But with the great mass of the Japanese population this does not mitigate the danger and indignity of the legislation. National honor and right seem to be menaced, and something must be done. It would no doubt be well if Americans would try to put themselves in the place of Japan, and see how the affair would appear if the tables were reversed. For example, if one province of Japan, say Satsuma, were to attempt to carry through a measure denying rights of land ownership to natives of North America, or to all of Teutonic stock, naturally the people affected would resent the discrimination, even more than if the whole of Japan were to assume a similar attitude toward all foreigners. For why should one small section of a great country be suffered to legislate against and offend the whole of a great empire with which the country as a whole is on friendly terms and with which it has entered into agreements guaranteeing equal rights to all? No unprejudiced person can deny that the Japanese have been a benefit and not an injury to California. It was America that opened Japan to the world and invited the Japanese to immigrate and share in developing that country. Can America now in her own case afford to permit the isolation and seclusion which she condemned and forced away in the case of the Tokugawa régime in Japan? The Japanese of the 17th and 18th centuries objected to foreigners for the same reason as the Californians now object to Japanese. But America did not approve of the attitude, and sent her officers and ships

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to force a reversal of policy. Can America now refuse Japan the same right to object to this anachronistic attitude on the part of a section of the republic? Nay, can America in any way blame Japan if she insists on the rights of equality covered by her treaties and agreements with the United States? Amid all the noise and clamor that such discrimination naturally arouses, it is well to remember that Japan has every confidence that the American government and people will never permit the perpetration of injustice on Japanese subjects within American territory; and we believe America will respond to and respect this old-time confidence.

Profits of Tokyo Tramways

The Tokyo Electric Bureau recently published a report of the city tram traffic for the last fiscal year, April 1st, 1912, to March 29th, 1913, and the eight months in the fiscal year of 1911, from August 1st, 1911, when the electric trams were turned over to the Municipality. The following are the comparative returns for the two terms:—

	1911 eight months *yen*	1912 *yen*
REVENUE		
Passenger fares	4,837,586	7,903,722
Receipts for light and power	340,255	806,200
Others receipts	101,237	663,223
Total	5,279,078	9,373,145
EXPENDITURE		
Salaries and wages	96,400	158,325
Business Expenses	101,169	207,300
Transport Expenses	893,329	1,493,000
Motive Power	443,153	1,033,000
Maintenance	565,383	761,000
Expense for supplying Power	117,306	205,000
Sundry expenses	24,489	55,996
Total	2,241,232	3,912,621
Profit	3,037,845	5,460,523
Depreciation	400,000	500,000

The profit was distributed as follows:—

Municipal Treasury	200,000	300,000
Interest on Loan	2,085,283	4,397,118
Other expenses connected with Loan	—	11,004
Commission for raising Loan	155,114	—
Cost of making Loan Bonds	—	109,649
Balance	197,448	142,751

Expenses have greatly increased compared with the old régime, due largely to the expense of removing the main office and the house-rent of 18,000 *yen*. The net proceeds of the last fiscal year are smaller than those of the previous year, because last year 5 per cent. interest was paid on the 82,790,000 *yen* loan—the sum actually received as the tramways loan.

Animal Eccentricties in Japan

Not infrequently one reads in the Japanese press extraordinary stories of aminal eccentricty, one of which comes from Iwami in Shimane ken. A man wending his way up a mountain side, feeling somewhat spent by the climb, sat down to rest; and as he waited, he was surprised by the approach of a young monkey, which, instead of showing fear, came up to him and began to pluck at his garments as if it had been the property of an organ-grinder. The undoubted expression of solicitude on the animal's face indicated something unusual; so the wayfarer arose out of curiosity and followed the monkey to the valley below. Soon he came upon the exciting scene of a regular battlefield with hundreds of monkeys engaged in a firece encounter with a big black bear. The brave simians were rushing in and assaulting bruin on all sides, and, every now and then, the bear succeeded in laying one low. The man counted some thirty monkeys lying dead all around. The man naturally took the side of his ancient ancestors and wanted to assist them in overcoming the ancestral enemy; but he was helpless. In this divergence of opinion he may have seemed too far removed from the mental make-up of the monkeys ever to have been in any way related to their species; a divergence still more emphasised by the man's decision to return to the village for help. Upon returning with companions bearing guns and other weapons, steady aim was taken at the bear; and with the first report from the rifle, bruin and all the monkeys simultaneously took fright and forthwith disappeared into the forest. The men consoled themselves by taking the skins of the

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dead monkeys as a reward for their trouble, the compensation being regarded as highly valuable. Another newspaper report has it that in a certain field a man was recently attacked and pecked to death by swarms of crows; and another paper states that a man attacked by crows was saved in the nick of time by the appearance of his neighbours who, though they did not succeed in driving off the birds, yet eventually got the victim and themselves into a house in time to save their lives. What would happen in Europe or America were it proved that a crow had killed a human being? Even to kill a chicken is regarded as a mortal offence on the part of a crow. The Japanese newspaper naïvely remarks that the villagers have received permission to shoot the blood-thirsty crows, the birds being under the protection of law as scavengers. Their notion as to what constitutes the duty of a scavenger probably differs from that of the authorities; or if the unerring instinct of the crow may be relied upon in such a case, it is rather hard on the victim thus put down in the category of refuse. In this land of reputed baths and water it is but fair to the victim to regard the crows as having been mistaken. In the occident we have heard of crows attacking old horses turned out prematurely as carrion by cruel masters; but should a crow kill a human being, we fear the crow family would become speedily reduced, and the birthrate would decrease with over-positive artificiality.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

VOLUME FOUR JULY, 1913 NUMBER THREE

JAPAN'S RELATIONS WITH BRAZIL

By "J"

THE repulse to Japanese immigration in English speaking countries has lent impetus to the nation's interest in the vast and varied possibilities of South America which all Japanese are coming to regard as the land of the future. Already European nations, as well as the United States, have become conscious of the importance of South America as a field of trade and investment, and Japan does not wish to remain behind other countries in taking advantage of South American possibilities. She already has her steamship lines running to South American ports, and a postal money order service has been effective between the two countries since 1908.

At present Japanese interest is centered more particularly in Brazil. This country, a land large enough to cover the whole of the United States, and yet with only 20,000,000 inhabitants, offers a hopeful future as an outlet to the congesting population of Japan. The climate is hot for the most part, but the superior elevation of its numerous inland plateaux renders the climate quite agreeable to the Japanese. Best of all, the Japanese meet with neither racial nor color prejudice among the Brazilians, and in time they learn to speak the language of the country, which is Portuguese. Rio de Janeiro, the capital of Brazil, has now a population of nearly 1,000,000, and is one of the finest and most rapidly increasing cities in the world. Though specially interested in Brazil, Japan is bidding for what she calls the A. B. C. of Latin America, namely Argentina, Brazil and Chili, and is therefore at present cultivating the most intimate relations with these three.

Brazil has the greatest attraction for the Japanese so far, not only because of its sparsity of population, but because of the hospitality of the government and the agricultural possibilities of the country. The coffee plantations of

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Brazil are world famous, and on these the Japanese immigrants find abundant and remunerative employment. Sugar, cotton and rubber are also important and increasing products, but so far the Japanese have not been much drawn to them. This is largely due to the fact that one of the great Coffee centers is in San Paulo, which has a climate and soil most agreeable to the Japanese, while the regions devoted to sugar, rubber and cotton are more extremely tropical. The population of the more tropical regions consists largely of negroes, mulattoes, and mongrel whites, while the Japanese prefer to mingle with the purer races of the south, which are wholly of European origin. Immigration is to some extent facilitated without prejudice owing to the fact that much of the business of the country is in the hands of foreigners, chiefly those from Europe. Capitalists from England, France and the United States are prominent in all walks of life and in every kind of enterprise.

It is only a few years ago since the Japanese began to immigrate to Brazil, and the number now settled there is over 5,000 with arrangements made for settling 3,000 more. In December 1911 the authorities of the San Paulo government enacted regulations for the promotion of Japanese immigration and the establishment of Japanese colonies in the state. Later the Brazilian Government entered into an agreement with Japanese immigration companies to bring out settlers for the coffee plantations. Last year a company with a capital of one million *yen* was floated in Tokyo, for the purpose of carrying out an immigration scheme with Brazil. The new Brazilian Colonization Company received the active support of men like Prince Katsura, Baron Shibusawa and others. The prime object of the movement is to relieve the surplus population of Japan, though no doubt the immigrants to South America will have more hope of prosperity than they would have at home. The terms which the Tokyo Company entered into with the San Paulo Government are as follows:

1. The San Paulo Government grants the company 50,000 hectares of public land (unreclaimed) gratis.

2. The Government grants, in addition to the above, 50 hectares for the purpose of building a city.

3. The Government pays steerage fare from the place of departure to the colony, for all immigrants, who come within four years for permanent settlement. The grant of the fare will become valid on the immigrants' families settling there.

4. The Government will construct carriage roads to the nearest railway station and harbor.

5. The Government will establish and maintain an experimental farm and a stud, and a primary school for teaching the Portuguese language.

6. The Government will exempt the immigrants from all state taxes for five years commencing with the day the contract is signed.

7. The Government will give the syndicate a prize of 6,500 *yen* for every group of 50 families that shall have settled in the colony.

8. The syndicate will have a preferential right in case a similar charter is offered in the same colonial zone.

The main feature of the company's obligations toward the San Paulo Govvernment is that the company must bring at least 100 families within one year after it has received the public

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JAPANESE IMMIGRANTS IN BRAZIL. *Colonies d'immigrants Japonais au Brésil.* *Japanische Einwanderer Kolonien in Brasilien.*

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A JAPANESE IMMIGRATION COLONY IN BRAZIL. *Colonies d'immigrants Japonais au Brésil* *Japanische Einwanderer Kolonien in Brasilien*

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land, and 2,000 families within four years after the signing of the contract. The company is also under obligation to demonstrate to the Government that these settlers are doing a successful business in the colony.

The very cordial attitude assumed by the Brazilian government toward Japanese immigration will no doubt do much toward developing the vast unoccupied territory of the country, where the ratio of population is only 6 to the square mile, while the arrangement will also do something to relieve Japan's surplus population which is now 365 to the square mile, or more than 60 times that of Brazil.

Most of the Japanese now settled in Brazil are from Hiroshima, Yamaguchi and Kumamoto, with a few from Okinawa, Fukushima and other prefectures. Their condition among the coffee planters is on the whole comfortable and satisfactory. With the constantly rising price of coffee wages are always improving and the future is somewhat bright. Many of the laborers are able to save from 200 to 600 *yen* a year, which is far better than they ever have done at home.

Of course all the Japanese in Brazil are not laboring on the coffee plantations. There is an increasing Japanese population in the towns of Santos and San Paulo, where they are engaged in one occupation or another. Mr. Saburosuke Fujisaki of San Paulo, runs a wholesale and retail business, with equally prosperous branches in Pernambuco and Bahia. The Yamagata Shoten and other trading companies are also doing a good business. If the Japanese emigration companies continue to send to Brazil the thousands now being despatched there the Japanese colony will soon be quite extensive, and no doubt the indirect influence on the trade of the two countries will be very appreciable.

As Japan is now a great cotton manufacturing and consuming as well as exporting country, she is expecting much from Brazil as a future source of supply. Brazilian cotton has been tried in Japan, but most of the volume imported has been by way of Liverpool. The matter of furthering direct trade in this commodity is now under consideration. In bringing about the present agreeable relations between Japan and Brazil much must be ascribed to Mr. Sugimura, late Japanese Minister to Brazil. His genial disposition and eminent diplomatic ability well represented the Japanese character among the people of Brazil. No doubt a good deal remains to be done in promoting mutual trade between Brazil and Japan, and the movement in this direction will find further impetus with the opening of the Panama canal. Assuredly the next ten years will witness a marvellous development in the industrial and general resources of Brazil, as well as of all the other nations of Latin America, and Japan is wisely preparing to share in this prosperity. To have her sons go to South America and help in opening up the resources of the country is the best way for Japan to encourage the desired mutual trade and intercourse. The Brazilian Charge d'Affairs in Tokyo, Mr. Kelsch, has proved a most worthy representative of his country in Japan, and done much to promote their present international intimacy.

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A GREAT AMERICAN JAPANESE

By "B"

SOME time ago an article appeared in the JAPAN MAGAZINE on the subject of Americans who have helped Japan; but as lengthy and truthful a resumé might easily be given of Japanese who have helped America. Among the many Japanese that have sojourned in the United States and added their quota to the progress of the great Republic, none are more worthy of notice than the famous *entrepreneur* and man of science, Dr. Jōkichi Takamine. In the important field of chemical science, discovery and industry there are few names more favourably or better known than that of Dr. Takamine, whose personal modesty and nobility of character are only equalled by his triumphs in the realm of medicine. As the discoverer of *Adrenalin*, indispensable in operations of bloodless surgery, and *Taka-Diastase*, named after him, and one of the most effective starch digestants known to medicine, Dr. Takamine's fame is forever established as a benefactor of not America only but of the whole world.

As it was in America, however, that this great Japanese attained his greatest triumphs in the realm of science, the United States may be said to owe Japan more for him than any other country. And the marvellous work that Dr. Takamine has done for American science may be taken as but exemplary of the quieter but none the less effective work that many sons of Nippon are doing all over America in the realms of banking, commerce, industry and even in the useful sphere of common labour. America owes the Japanese more than she does the immigrants from Europe, for she has never had to spend so much time, and life, and money in punishing or taking care of them.

Born in the city of Takaoka, Japan, in the year 1852, young Takamine was sent to school at Nagasaki at the age of ten, his guardian being the *daimyo* of the province. In this school he remained for over three years, devoting himself chiefly to the study of English. This to some extent indicates his early disposition; for he has always taken a deep interest in the English language, and still holds that the success of all young Japanese, especially those hoping to go abroad, depends on their having a thorough knowledge of English. Dr. Takamine has advised more than once that all Japanese going to America should have some practical acquaintance with the language of the country, and has suggested as much to the authorities. This is another way in which he has been trying to help America as well as Japan.

After a period of preparation for matriculation, young Takamine entered the Imperial University, Tokyo, where he devoted special attention to applied chemistry, and took his degree in that subject in 1879. So brilliant a student could not fail to attract the attention of the government, and accordingly he was selected as a special student to proceed to England in 1880 for post-graduate

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DR. JOKICHI TAKAMINE
A GREAT AMERICAN JAPANESE. *Un fameux Japonais-Americain.* *Ein beruehmter Japan-Amerikaner.*

MRS. TAKAMINE

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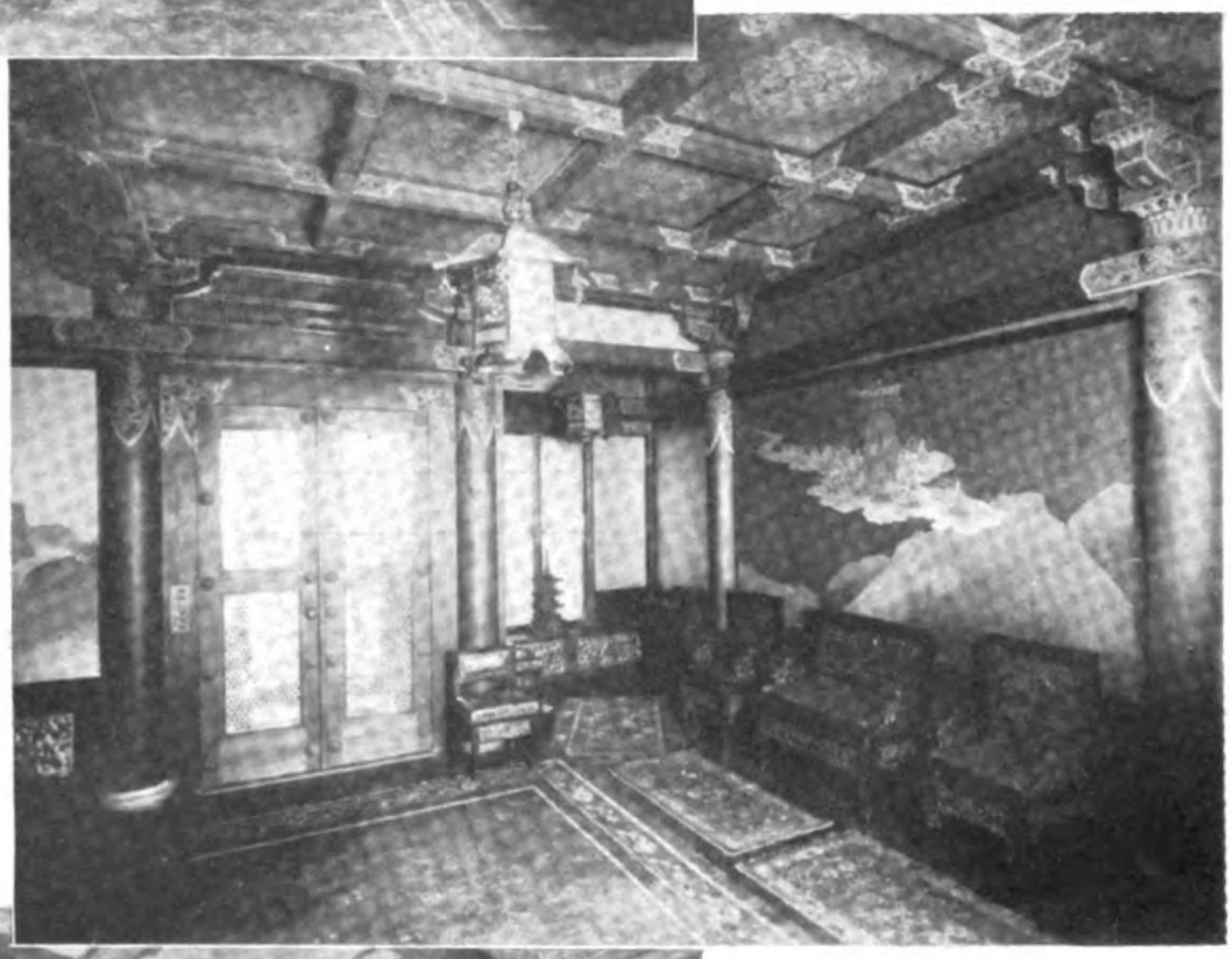

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DR. TAKAMINE'S NEW YORK RESIDENCE: INTERIOR
1 ROOM REPRESENTING THE TOKUGAWA PERIOD 2 DINING ROOM: FUJIWARA PERIOD 3 DRAWING ROOM: MUROMACHI PERIOD

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1 AND 2 ENTRANCE HALL, REPRESENTING FUJIWARA PERIOD 3 RECEPTION ROOM : THE MUROMACHI PERIOD

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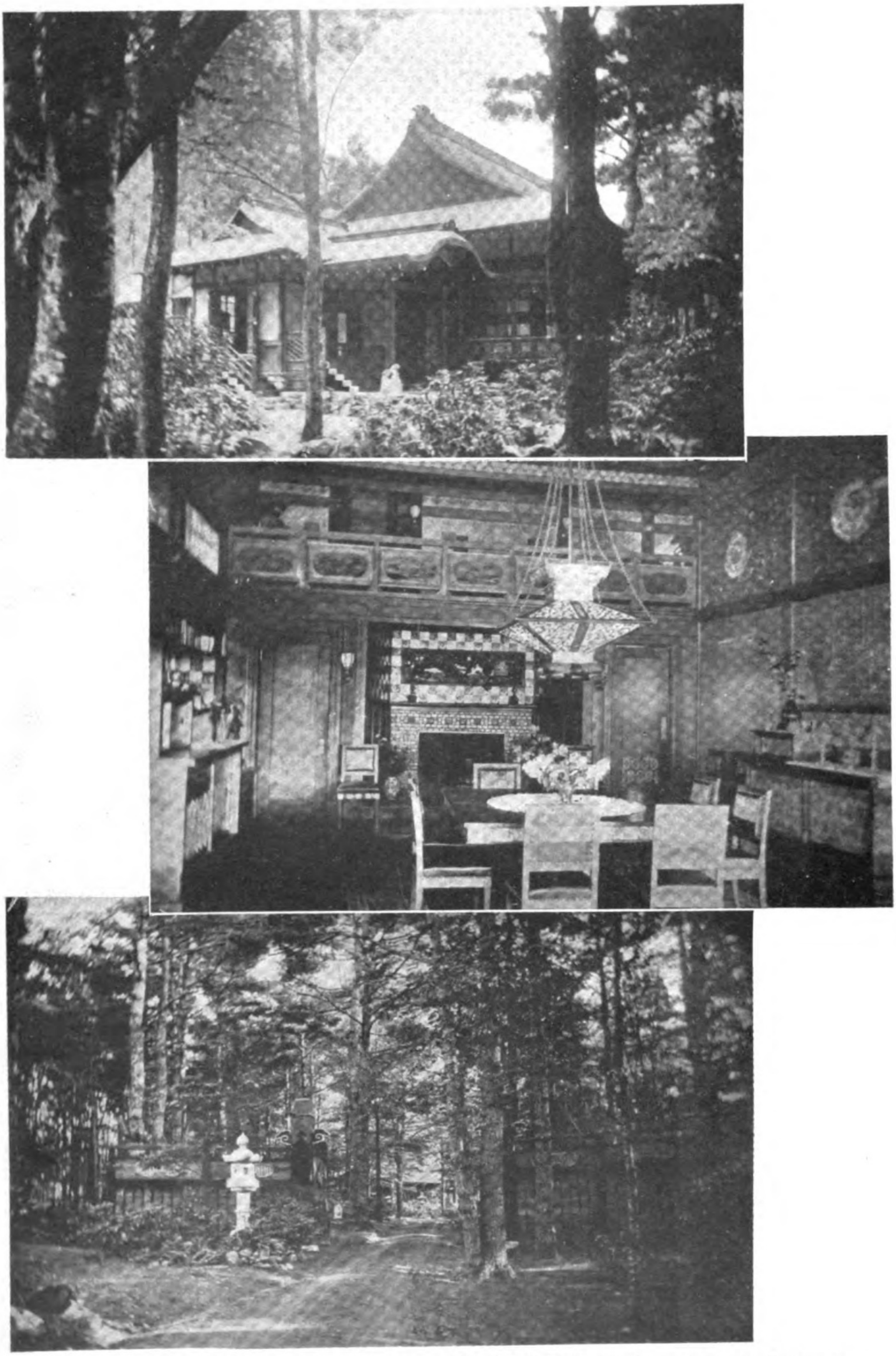

DR. TAKAMINE'S COUNTRY VILLA AT MERRIEWOLD, N. Y. *Maison de Campagne. Landhaus.*

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study in chemistry, where he spent three years at the University of Glasgow, the home of that prince of scientists, the late Lord Kelvin, and then returned to Japan in 1883.

For the next five years Professor Takamine served in the department of Agriculture and Commerce in various capacities, being at one time acting director of the Patent Bureau, and subsequently Chief Chemist of the Department. It was during this term of service that he was selected as Japanese representative to the Cotton Centennial Exposition of Louisiana in 1884, where he acted as Commissioner of the Imperial Government. Government service proving too limited a sphere for a man of such exceptional ambitions and attainments, he resigned in 1888, and organized the Japan Artificial Fertilizer Company, with head offices in Tokyo, an organization which later developed into the famous establishment still bearing the same name but carrying on a greatly extended enterprise in making artificial fertilizer from American phosphate rock.

Finding that his chief sphere of operations now lay in the United States, Dr. Takamine decided to remove to that country, chiefly with a view to putting his ideas on the distilling industry into practical application. He first established his laboratory at Peoria, Illinois, but later removed it to Chicago, where he successfully organized the celebrated Takamine Ferment Company, of which he is still the president, and which is doing a large business throughout the United States.

It was during his long extended and patient investigations in the distilling industry that Dr. Takamine discovered what has since come to be known as the famous "Taka-Diastase," an assistant to the digestion of starch, and which is now largely employed in the treatment of amylaceous dyspepsia all over the world.

In an interview which Dr. Takamine kindly accorded the JAPAN MAGAZINE some time ago, he referred to some of the obstacles he had to overcome in developing his experiments that led to the discovery of his new method of fermentation in distilling. The process invented by Dr. Takamine is derived from wheat bran, and has proved one of the most efficient converting agents in distilling that is known to science. Hitherto barley malt had been the chief agent in this process; and if the wheat bran treated by Dr. Takamine comes into general use, as it most probably will, the results will be nothing short of a revolution in the brewery business. The great difficulty at first was want of capital, and the lack was the more awkward to surmount as the inventor was a Japanese in a strange land. Through the good offices of relatives of Mrs. Takamine her husband was at last introduced to a leading distiller who consented to try the new method in his business, with results that were more than satisfactory. At that time Dr. Takamine was in rather poor health, but he was determined, as he himself put it, not to die till he had perfected his invention.

The next move was to get the new method adopted by the Alcohol Trust; for unless that was accomplished its acceptance could never expect to become universal. Fortunately the president of the Trust was a man of big caliber and experience, and promised to install the new process if it proved satis-

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factory. But as the adoption of the new method would inflict a fatal blow upon the malt factories in which millions were invested, the opposition was very great. But the president of the Trust, believed in the superiority of the Takamine method; he persisted in the face of all odds and invested some $200,000 in experimentation. The experimental factory was set up beside a cattle barn, as the animals were fed on the refuse of the distillery and soon the Takamine factory was turning out enough slop to feed 1,500 cattle daily. But most of the directors of the Alcohol Trust still fought the proposal with determined efforts; yet Dr. Takamine and the president persisted, knowing that they were working on scientific lines and that in the end the truth would prevail. To make matters worse, however, Dr. Takamine was awakened one night only to behold his beloved factory in flames. But undeterred by such calamities, the president soon established another factory. In a short time however, the Trust was broken up on account of its opponents and thus more delay took place. Some years later the new Trust agreed to try further experiments with the Takamine process, and erected a small experimental plant at Baltimore. In the meantime various improvements had been made in the malt process and the old hand process had been replaced by machinery, all of which militated against the adoption of the Takamine process. Again there was a lull in interest; and it was at this stage of experimentation that Dr. Takamine distinguished himself by the discovery of *Taka-Diastase*. Realizing that if his method was to compete successfully with malt it must be treated by machinery, Dr. Takamine now invented the necessary machinery for his process. Dr. Takamine has every hope that his new process will some day come into universal use.

In order to be in closer touch with the scientific center of things Dr. Takamine established a research laboratory in New York city in 1899; and it was here that he made his famous discovery of ***Adrenalin*** in 1900, by isolating the blood-pressure-raising principle of suprarenal glands. So indispensable has this element become in all operations of bloodless surgery that it is now everywhere used by the medical profession throughout the world. The manufacture of both *Taka-Diastase* and ***Adrenalin*** has been entrusted to the great pharmaceutical firm of Messrs. Parke Davis & Co., of Detroit, who are among the largest manufacturing chemists in the world, and of which firm Dr. Takamine is the consulting chemist.

In recognition of his wonderful achievements in the realm of chemical science Dr. Takamine received in 1906 from the Emperor of Japan the Fifth Order of the Rising Sun; and in 1912 the Japanese Imperial Academy of Science conferred upon him the prize of the year for his discovery of ***Adrenalin.***

To-day Dr. Takamine is one of the most illustrious Japanese in the United States, and both scientifically and socially enjoys the confidence of all Americans and Japanese alike. He is the worthy president of the Nippon Club of New York, and honorary Vice President of the Japan Society of New York, as well as president of the Merriewold Golf Club, near his country villa. Nor have the learned societies of other lands been less lavish in their recognition of the achievements of this representative of Japan. Dr. Takamine is a member of the Chemical Society of London, as well as of the same Society in America and Tokyo. The American

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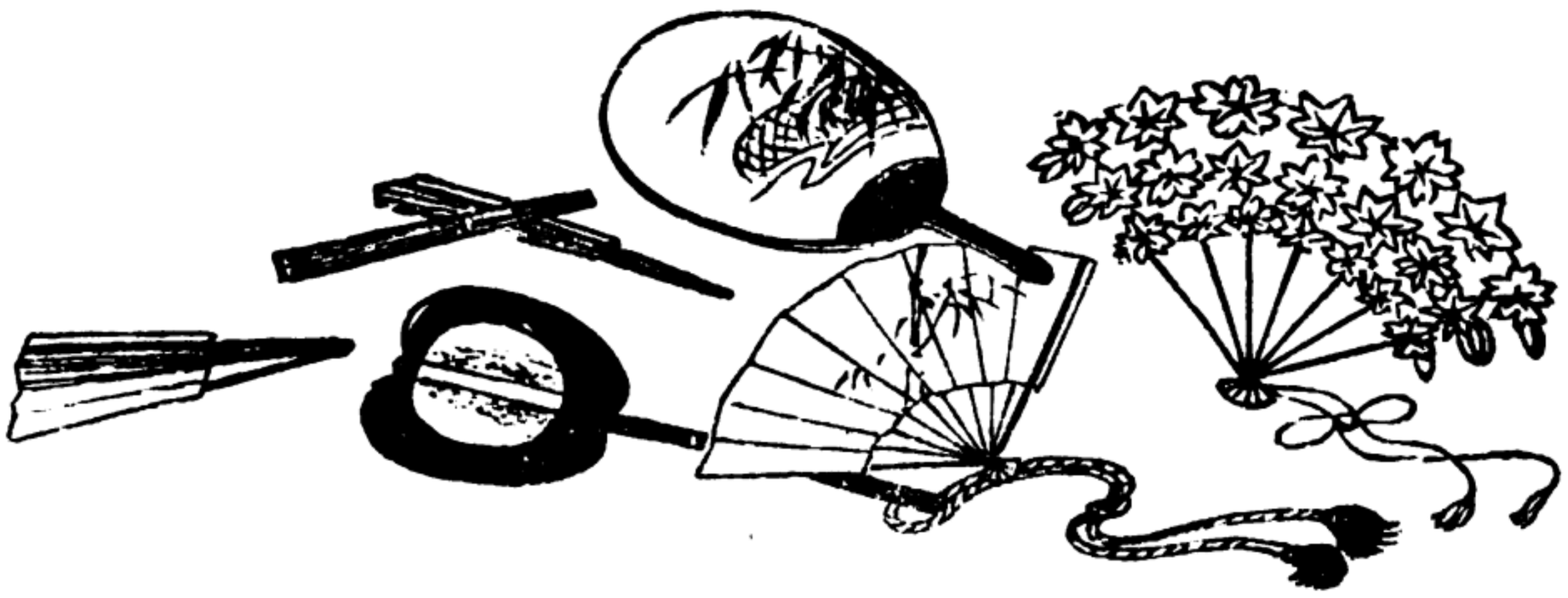
Institude of Chemical Engineers and the American Electro-chemical Society have also placed him on their list of distinguished names. If one were to name all the societies and clubs that have enrolled the name of Dr. Takamine the number would be legion, including the Lotos Club of New York, the Drug and Chemical Club, the New York Athletic Club, the New York Peace Society and so on. And yet, compared with the lowest class of immigrant from Europe and even the negro, Dr. Takamine is not eligible for American citizenship, according to present rulings. Surely no more forcible illustration could be found of the utter absurdity of the present discrimination against Japanese in favour of Europeans and negroes in regard to eligibility to citizenship in the United States. One hesitates to drag in so invidious a comparison in a tale so otherwise pleasant, but such is the situation, and it has to be faced. It is our fervent hope that the day is not far distant when America will put herself right with the East in according naturalization to citizens of Japan.

Dr. Takamine's beautiful residence at Riverside Drive near New York, overlooking the Hudson river, is a home where Japanese and friends of all nationalities alike find a welcome, and is a delightful social centre for the many friends such a name naturally commands in the metropolis of America. Mrs. Takamine is an American lady, and one of the most gracious and charming of hostesses. This happy union between Nippon and Columbia is but one more answer to the calumny of unhappy Japan-foreign marriages. Dr. and Mrs. Takamine have two sons, both now students in the Sheffield Scientific School at Yale University, with the possibility of following in the footsteps of their distinguished father. The eldest expects to graduate this summer. Dr. Takamine's research laboratory is at 550 West 173rd street, New York; and in addition to his city residence on Riverside Drive, he has a country house at Merriewold Park, Sullivan Country, N.Y., about 100 miles from the city. The city residence of Dr. and Mrs. Takamine represents a unique and artistic combination of the best in Japanese and Western domestic architecture; and the plans and decorations of the interior are fine examples of Japanese taste, as may be seen from the photographs herewith reproduced. Dr. Takamine's long residence in the United States, where he is so well and favourably known, cannot but draw the two peoples into closer bonds of mutual friendship and good will



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JAPAN'S COMPLIMENT TO PEACE

WHEN it was decided to establish a Court of Arbitration at the Hague, and build there a Peace Palace where nations might meet to adjust their differences without the arbitrament of war, His Imperial Majesty, the late Emperor of Japan, wishing to signalize his approval of the spirit and purpose of the institution, determined to furnish the wall decoration for one of the rooms; and in accordance with His Majesty's desire, one of the greatest art masters of the Empire was requested to produce a piece, or pieces, of silk brocade, such as had never before been attempted, depicting some characteristic scene of Japan. For some years now the great artist has been engaged upon his task; and in the meantime the beloved Emperor has passed away; but the work now is nearing completion, and in due time will be presented by the young Emperor, Yoshihito, in the name of Meiji Tenno, to adorn the Japanese room at the Hague Palace and to symbolize Japan's love of Peace.

Japan has for centuries been famed for her artists in silk tapestry, or *tsuzure-nishiki*, as they call it; and it is certainly marvellous the work they can do with their tiny looms in the way of producing any design or pattern selected, including the most exquisite scenes from nature. How long Japan has been cultivating the art of weaving pictures from silk and gold in this manner is not accurately known, but some of the national specimens of silk brocade are very old; and it is altogether likely that the art has been known since Japan's first acquaintance with China in the almost prehistoric past. Though it is but recently that the art has been cultivated to an extensive degree, on account of its tediousness and lack of the necessary machinery, in a small way it has been known from the remote period already indicated. The art is believed to be older than its appearance in China; and is said to have been first practised in Egypt, as may be seen from pictures found in Egyptian ruins. From these pictures it is clear that at that time it consisted of little more than a bit of clever hand-woven tapestry in colored thread. But doubtless the manufacture of it spread into Asia, finally reaching China and Japan. It has now been an art of Japan for at least 800 years.

With the development of the art the method of weaving naturally became more and more complex, and its best achievements objects of real beauty, such as only a true artist could conceive and produce. Silk brocade soon came to be looked upon as the very highest attainment of the weaver's art, and the most highly prized of all textiles. Of course wall hangings, and ornaments, as well as dresses, of such costly material could be afforded only by great personages, like princes and nobles; and even these wore them, or showed them, only on the most important occasion. Owing to the scarcity of artists equal to this task, and the expense and difficulty of producing successful brocade, it was woven on but a very small scale until the opening of the Meiji era, when improved machinery was introduced and great progress was made in the making of *tsuzure-nishiki*.

The master to whom the nation owes most of these later achievements is Mr. Jimbei Kawashima, of Kyoto, the artist

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GREAT WALL PANELS OF SILK BROCADE FOR THE HAGUE PEACE PALACE, GIVEN BY HIS IMPERIAL MAJESTY, THE EMPEROR OF JAPAN. *Les grands gobelins de brocart présentés par l'Empereur du Japon au Palais de la Paix à La Haie.* *Der grosse Wandteppich aus Brokat vom Kaiser von Japan fuer den Haaget Friedenspalast gestiftet*

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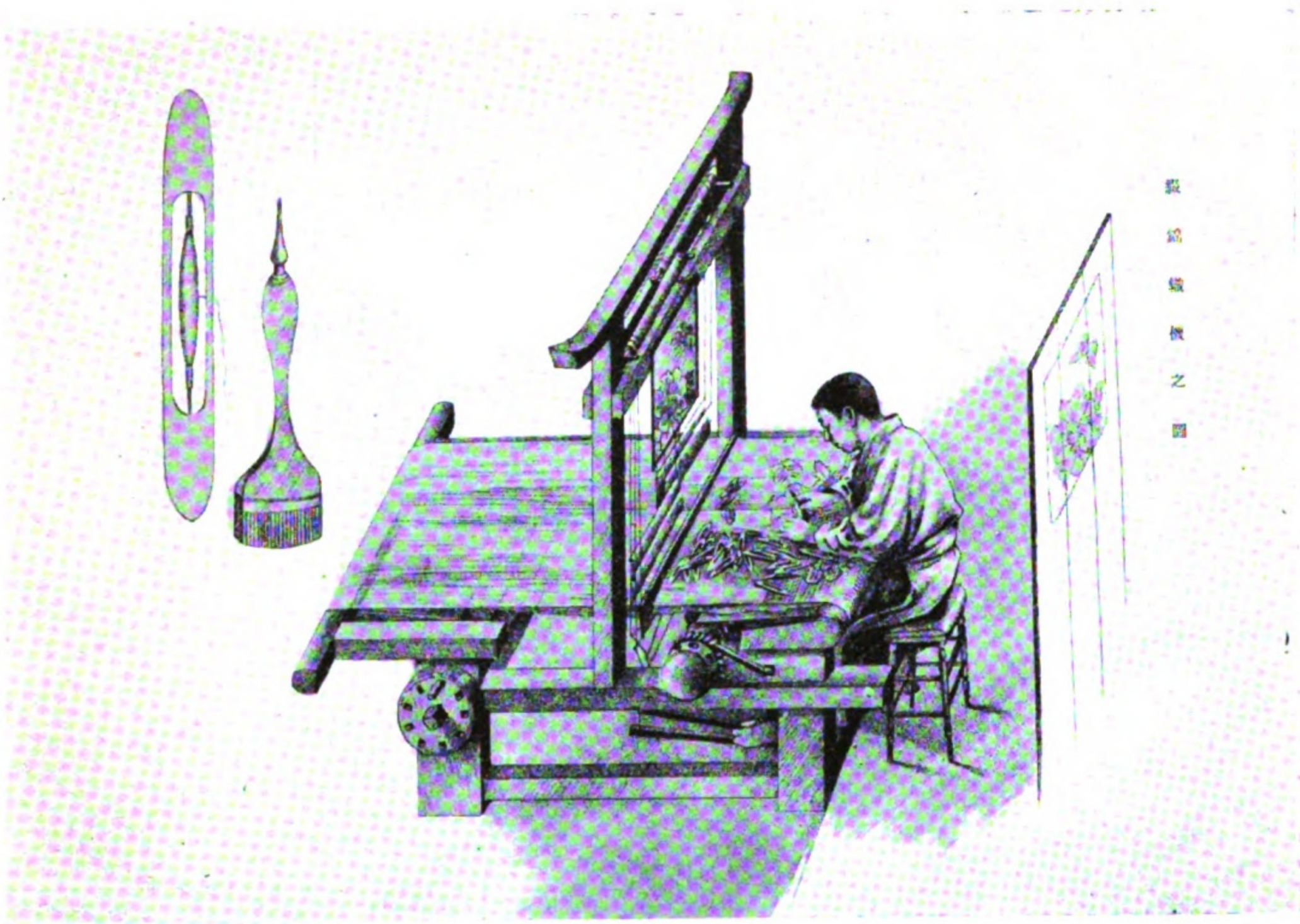
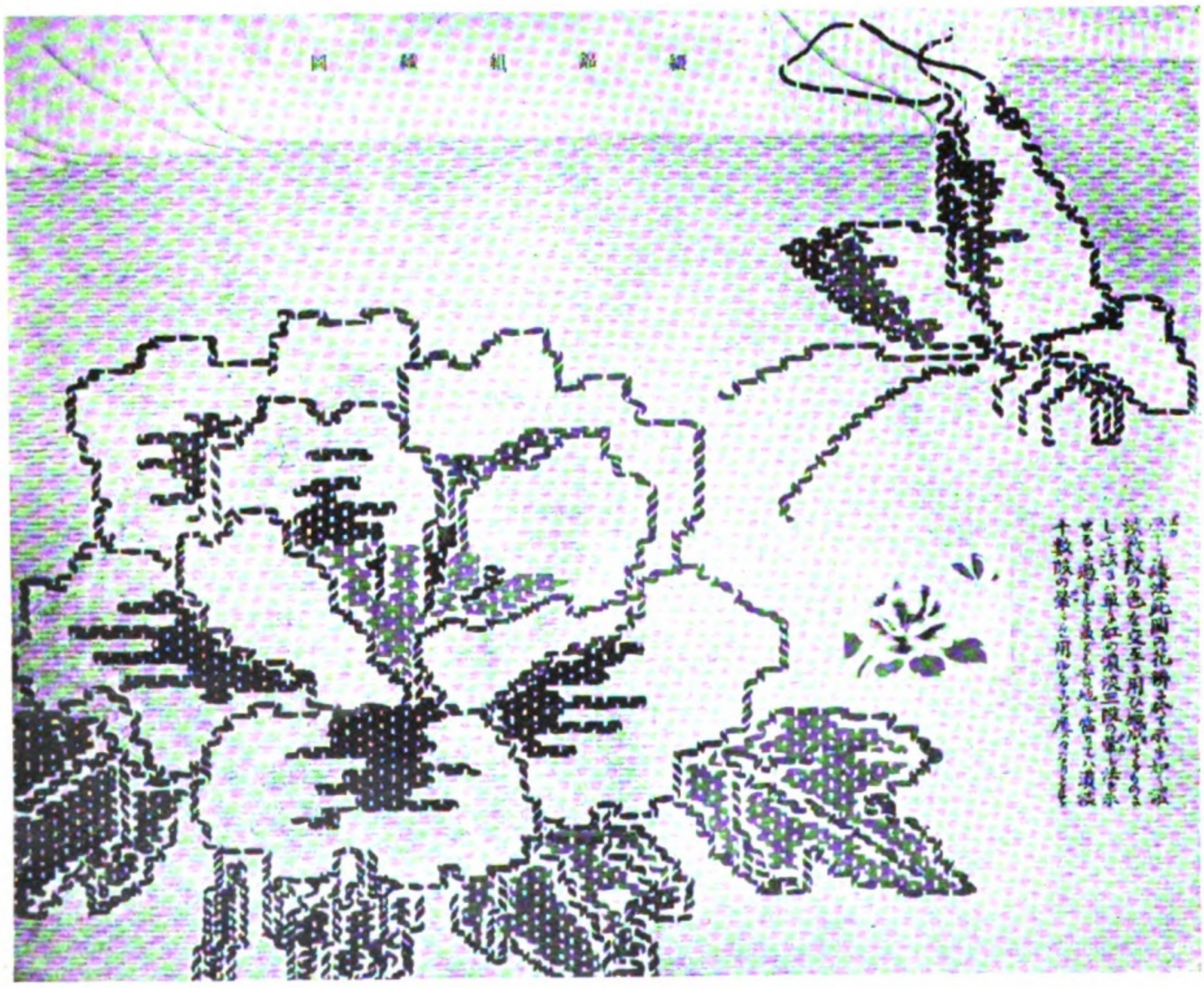


A LOOM FOR WEAVING SILK TAPESTRY. *Mêtier à tisser le brocart.* *Webstuhl für seidenbrokat.*



A BROCADE FLOWER MAGNIFIED TO SHOW TEXTURE. *Une pièce de brocart magaifiée.* *Brokatgewebe ver groessert*

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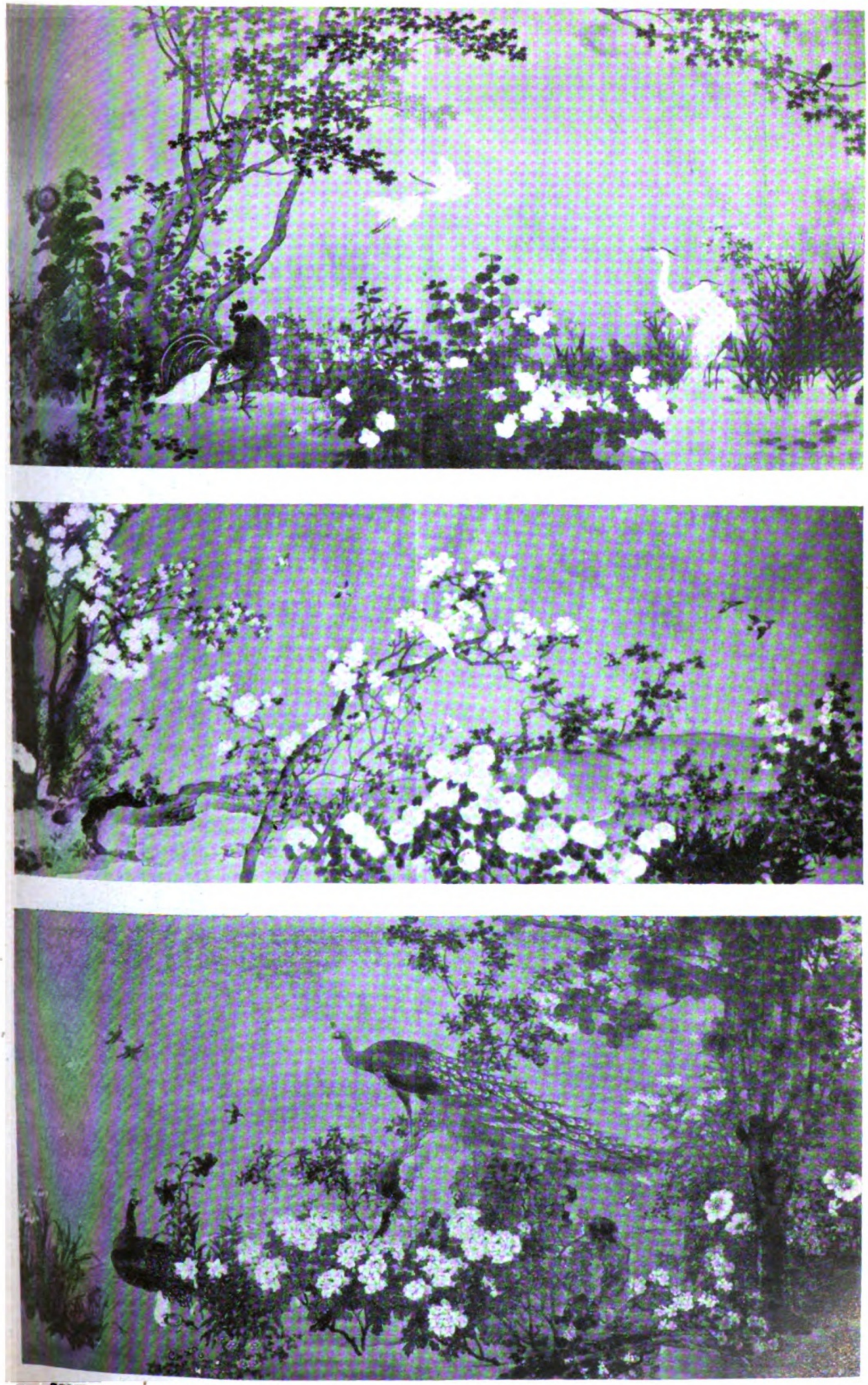

SOME MAGNIFICENT PANELS OF SILK BROCADE, SUCH AS ADORN THE IMPERIAL PALACE, TOKYO. *Une pièce magnifique de brocart.* *Ein Prachtstueck von Seidenborokat.*

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EXQUISITE PIECES OF SILK BROCADE: HIS IMPERIAL JAPANESE MAJESTY'S COMPLIMENT TO THE CAU. E OF PEACE.
Les grands gobelins de brocart présentés par l'Empereur du Japon au Palais de la Paix à La Haie. Der grosse Wandteppich aus Brokat vom Kaiser von Japan fuer dan Haaget Friedenspalast gestiftet.

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selected by the late Emperor to weave the masterpiece for the Hague Palace. Finding that were was some similarity between French brocade and the Japanese article, Mr. Kawashima made a study of French methods, and therefrom was able to devise various improvements in the Japanese loom, as well as in other ways. The nation was charmed by the designs and pictures of wondrous beauty that the artist was able to make appear on the surface of the brocade, and soon his products were in great demand all over the Empire. Naturally among his most devoted patrons were the members of the Imperial Family, his pieces being usually selected as Imperial gifts to foreign princes and potentates.

When Mr. Kawashima was honored with the Imperial order for the Hague Palace, he hardly knew how to begin; for the pieces wanted were of a design and dimension beyond anything before attempted. The artist was equal to the occasion, however, and at once had a new loom, and an enlarged room to house it, built, and the necessary facilities for the great task were soon installed. The tapestry was to consist of six pieces, three feet wide and thirty feet long. After the warp is set in, a model of the design is placed under, and the picture is slowly and carefully woven in by the woof. The model shows geometrical lines at certain places to indicate the position of the thread; and while the weaving is in process a mirror stands over the web, reflecting the picture of the model below. Thus by means of the picture and its reflection in the mirror the weaver by hand produces the picture designed, while he keeps the loom going with his feet. The process is unimaginably slow, more than a day being occupied in advancing three inches; and in case of a very delicate bit of scenery, only about half an inch a day can be done. There is perhaps no more painstaking labor in the realm of fine art.

To secure the right picture-model for the brocade is in itself no easy matter. For the tapestry intended for the Hague Palace the well known painter, Hobun Kikuchi, was engaged. Kawabata, who used to design the brocades so much appreciated by the late Emperor, had passed away. The best artist has to be employed, as the quality of the model much affects the final result. Usually the Japanese brocade weaver prefers scenes from Japanese life or history; but for the Palace of the Imperial Crown Prince European paintings were taken for models, the results proving very satisfactory. One of the largest pieces of silk tapestry in the Palace is eighteen feet by twenty-four, and represents the *Hyakka-hyakucho*, or scene of a hundred birds and flowers. This piece took several years to complete, and the bird and flower effects are wonderfully life-like and beautiful. Another fine piece, seven feet by twelve, representing a dog carrying something in its mouth, was presented to the Imperial Russian Crown Prince by the Imperial Family of Japan. A very fine piece of tapestry was presented to Mr. Knox, American Secretary of State, when he visited Japan as an envoy to the funeral of Meiji Tenno. An admirable specimen of *tsuzure-nishiki* from Japan is to be seen in the Chicago museum, the piece measuring thirteen by twenty-two feet. Some of the greater masterpieces, however, are in possession of the Imperial Family.

In producing silk brocade of exquisite design an artist of genius and inspiration is essential. The ordinary weaver simply copies the model. But Mr. Kawashima is far beyond an ordinary weaver; and the pieces he has produced for the Peace Palace at the Hague will reflect credit on Japanese art for ever. Only a master artist could reap such achievement; for the apprentice has many failures before he can succeed. Knowing that the effort can never be repeated, and that there is to be but one such achievement, the artist puts his whole soul into his work, thinking only of honour and duty; and his chief reward is in the perfection of the result. Even the smallest article in silk brocade commands a high price. A bit four feet square costs about 80 *yen*, and common at that. And for pieces involving exquisite taste, and perfection of execution, the cost would be accordingly high.

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SOME JULY FESTIVALS

By F. YAMAZAKI

ON the 7th July the Japanese celebrate the *Tanabata matsuri*, or Festival of the Stars, a delightfully poetic conception, and like many others, introduced from China. Out of the far mythic ages comes the tradition that along the banks of the East river of Heaven, the Milky Way, there lived the fair Princess Tanabata, who shone over the world as The Star Vega; and her profession was that of a weaver. But like all true women she must needs marry and live up to the *raison d'etre* of her sex; and so Heaven chose for her the great male star, Kengyu (Aquila) whose abode was on the West river. Not unnaturally the newly wedded pair were so happy that the Princess for the time forgot her weaving; and Heaven was so displeased with this neglect of duty that the fair lady was exiled back to the East river and not permitted to see her husband more than once a year. And the time of this happy meeting always falls on the 7th of July. All pray for fine weather on that day; for should it rain ever so little, the East river will overflow and the beautiful princess will be unable to cross the river, and can see her beloved only from afar. Such was the tradition as it found its way to Japan during the Nara period.

On the evening of the eventful day straw matting is spread out in the garden, on which is placed a table with fruits and cakes as offerings to the two stars. As it is essentially a love affair this duty has to be attended to by girls, the custodians of the human heart. As they thus wait upon the celestial pair, the girls have their own love secrets and ambitions to pray over and meditate upon. Some pray for long life with plenty of children. Others of a still more domestic turn of mind set up a bamboo pole on which is hung an embroidered fabric as a symbol of their prayers for skill with the needle. Many of the country folk hang pieces of paper containing poems on the pole by which they sing the praises of the heavenly couple. With the progress of a more materialistic spirit this dainty festival has fallen into neglect in the larger centers like Tokyo; but in certain country districts and villages it is still celebrated with all its old-time zest and fancy.

Closely associated with the Tanabata festival is one that takes place the previous day in preparation for it. This consists chiefly of a meeting of children before the shrine of Tenjin, the canonized name of the celebrated patriot, Sugawara Michizane, who was noted also for his caligraphic skill; and so the youthful members of the community meet and practice their handwriting in poems to be hung on the bamboo pole at the Tanabata festival. In this way, by self-purification, prayer and practice, the youths of old Japan endeavored to 'hitch their waggon to a star' and to achieve. The following example of one such poem is taken from the Manyoshu, the oldest anthology of Japanese verse:

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Hikoboshi to
Tanabatazume to
Koyoi au
Ama no kawa-to ni
Nami tatsuna yume!

The lady Tanabata
And her lord, the star Kengyu,
Tonight make yearly meeting;
And so we pray no wave may rise
To bar their passage of the skies!

This *tanka* is attributed to the famous poet Hitomaru. Another poem by Minamoto describes the parting of the starry bride from her husband the next morning, the two poems reminding one of Browning's two poems, "Meeting at Night" and "Parting at Morning."

Ima wa tote
Wakaruru toki wa
Ama no kawa
Wataranu saki ni
Sode zo hijinuru!

And now we part across the stream
That flows adown the years;
We vanish in the morning gleam,
Our sleeves all wet with tears!

One of the most human and touching of all the national festivals is the Bon, or *urabonye*, observed on the 13th of July. It is the Japanese "All Souls" day, when the spirits of the dead are welcomed back on their annual visits to their former habitations, all persons, especially relatives, doing what they can to make the return visit a happy one. The festival is one of the oldest observed in the empire; and as it touches every home in a way the most tender (since there is scarcely a home without some missing member), the observance is very general. The origin of the festival is said to have been on this wise. Far back in the early days of Buddhism a boy in India fell ill and died, and when he went to purgatory he found his poor mother in great distress for something to eat, and for the usual social amenities she had been accustomed to in her former life. He prayed to the god of Mercy to help his mother, but was informed that as the woman was a great sinner, her friends on earth must make atonement through the prayers and masses of the priests, and that on a certain day each year five kinds of fruits were to be offered. The boy had the regulations fulfilled and his mother was made very happy. Upon its arrival in Japan the festival assumed a more humane aspect, and was turned into a time of welcome to the spirits of the universal dead, when offerings of fruits are placed on the household altars and everything is done to make the spirits of the departed feel that they are not forgotten. The festival has been thus observed in Japan since 657 A.D. when it received Imperial sanction. On the appointed day a stick of incense is seen burning before every family altar. Over the graves of the dead, too, each returning ghostly visitant is welcomed with the same aromatic odour; for many of the dead have now no family altar left; the family has, alas, become extinct. The care shown to those that have no relatives to remember them, is truly pathetic. Sometimes one sees a poor old woman trudging through the long grass over the hills and in the forest looking for long lost graves where she may set up a tiny stick of incense, so that the spirit of the departed one may not be disappointed when it returns, by finding no one to welcome it. The smoke of burning incense rising over these lonely isolated graves in the waste places is something never to be forgotten; for it betrays a heart truly human. In some places the Bon festival is a thing of splendor unapproachable, such as at Nagasaki, where the beautiful hills environing the fair harbour are all covered with the graves of the countless ones that, through the city's long past, have there been laid to rest; and on the evening of the Bon when every grave has its lantern, the myriad lights upon the hills are reflected in the harbour below, and if the night be starlight, as it so often is, the whole presents a scene resembling a firmament above and below, the beauty of which no one that has seen it, can ever forget. The festival goes on for three or four days, on certain of which, usually the 15th and 16th, the priests go to the houses where they are

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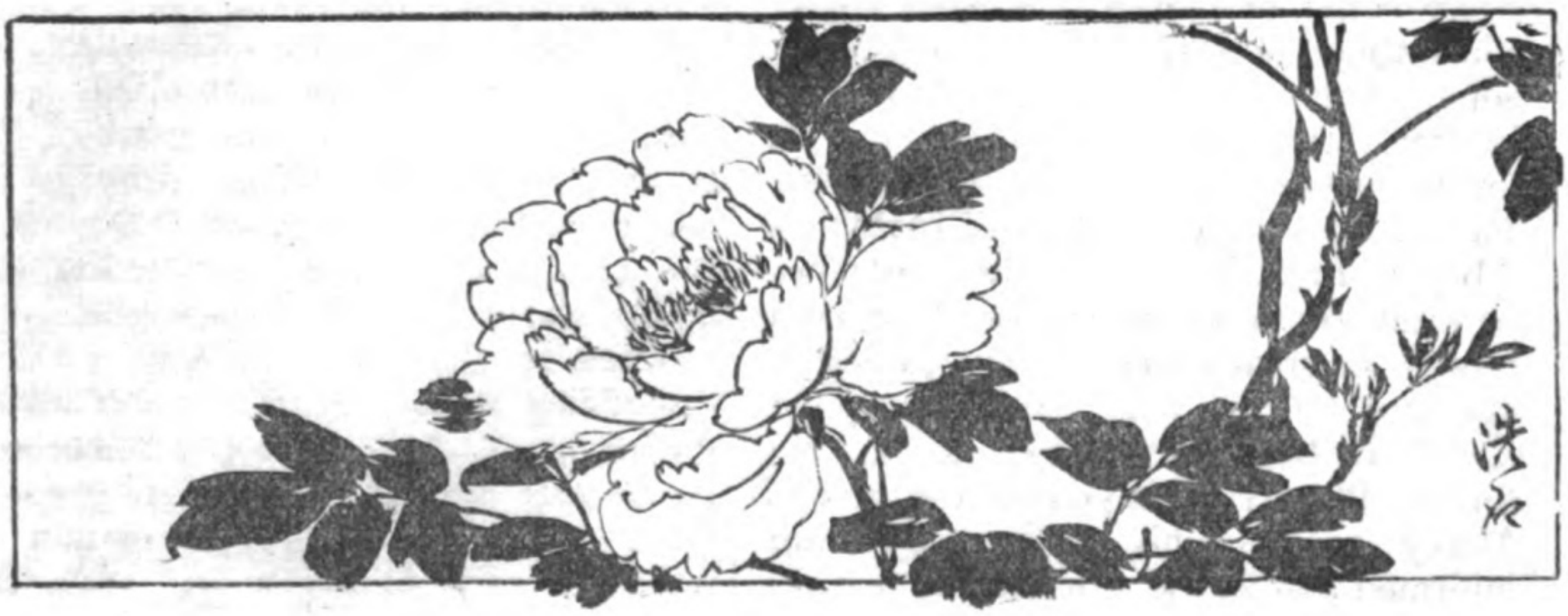
invited, and recite *sutras* for the dead, before the family altars with their gifts and smoking incense. Before every door hangs a paper lantern called the *kirikotoro*, of which there are many kinds, some of them very beautiful, and appropriately suggestive of the meaning of a festival, at once the most touching and human of the whole year. In certain places, such as at the Jodo temple at Higashiyama in Kyoto, they have the custom of celebrating the Bon by building great bonfires on the hills, the fire outlining some appropriate ideograph, like that for "great," (大), while others outline the figure of a *torii*, and so on. In many places the Bon festival is celebrated with dances given by the youths of the village, dressed in their best bib-and-tucker, this being the only time when boys and girls were permitted to dance together. The practice is not favored by the best classes of Japanese society, whose opinion of occidental dancing may be inferred from their comparison of it with this vulgar way of celebrating the Bon festival. In the villages of Iwakura and Hanazono north of Kyoto they have a Bon dance that is rather picturesque. The girls of the neighbourhood, with lanterns on their heads, march to the Hachiman shrine, where they dance to the songs of young men. The lanterns are made secretly by the girls themselves, so that the design is a surprise to their friends when seen on the night of the festival.

In Japan the 15th of July is called *Chugen*, a day on which Japanese exchange presents, something after the manner of western people at Christmas time. In this way acquaintances are renewed and people take stock as to social obligations. The presents usually consist of cakes in pretty boxes. eggs, or some sort of fabric, and servants are included in the attention. When the present arrives it means an inquiry after the health of the recipient, and may be a hint of not having seen one for a long time.

Indeed July seems to the Japanese the most human month of the year, since so many of the year's most spiritual festivals take place in that month. Another one of them is the *Jizo Matsuri*, which is held on the 24th. Jizo is the god of dead babies, and naturally he is a favourite deity with all mothers. Here and there in many a cozy nook of town and city one may see his statue standing, and always with a gift or two, even if it be only the bib of some departed little one to mark the attention he receives from some sad mother with an empty but loving heart. In Japan Jizo is regarded with the same affection as the one who said "Suffer the little children to come unto me;" and if the missionary could only persuade the mothers of Japan that the two are but one and the same person, the way for closer relations between East and West would be made easier.



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JULY FESTIVALS. *Fêtes de Juillet. Feste im Juli.*

1. A BON-MATSURI DANCE AT KYOTO 2. A HIGASHIYAMA BON-FIRE REPRESENTING IDEOGRAPH FOR 'GREAT.' 3. A BON DANCE OF TOKUGAWA PERIOD BY HANABUSA

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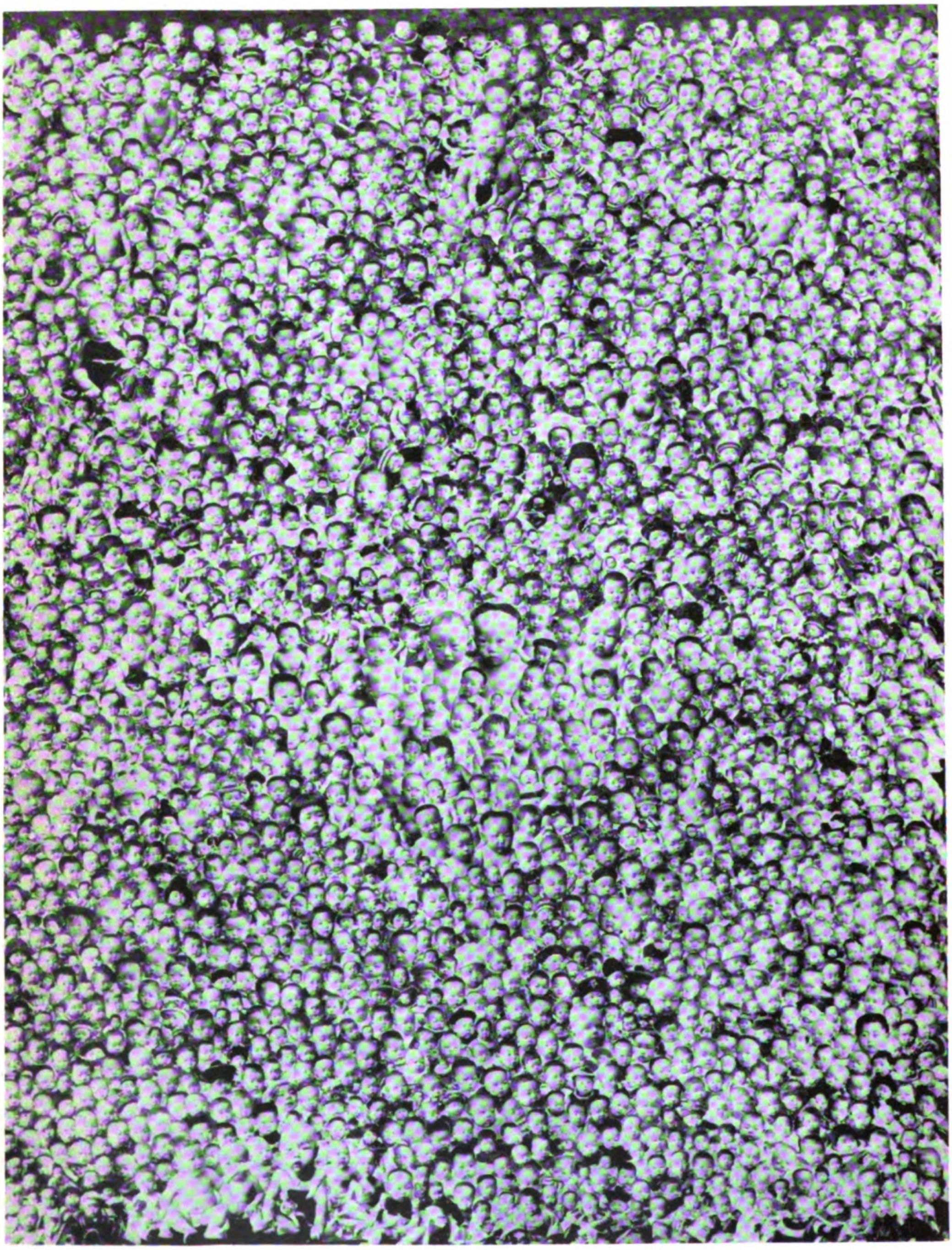

HOW JAPAN WILL WIN! *Comment le Japan gagnera! Wie Japan gewinnen wird.*

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HOW JAPAN WILL WIN

By DR. J. INGRAM BRYAN

IT is now coming to be understood by the nations of the world, and no less by Japan herself, that racial rivalry is going to be the crucial international problem of the future, if it is not already well to the fore and demanding solution. The prospects at present are that the contest is to be one between the East and the West, between the so-called yellow races and the white; and there is an equal certainty that Japan will be the leader of the hosts of the East.

Should this process of increasing rivalry between the races of the orient and the occident prove a menace to either, let not the blame, for the present at least, rest on Japan; for, as matters stand to-day, we find the West arrayed against the East, with vociferous warnings to keep off, yet at the same time itself constantly encroaching upon the East. For centuries unnumbered the Far East was a thing apart and lived unto itself, until the West broke in upon its seclusion and demanded international intercourse. Though loath to be disturbed the oriental nations were forced to open up to the West, and obliged to acquiesce in agreements providing for diplomatic negotiation and trade. Then it was that the East began to awake to the fact that it would assuredly be overwhelmed by western nations unless it secured the same naval and military protection that had given the West its power and prestige. Japan was the first to realize this; and China is now slowly beginning to follow suit.

But it was impossible for western nations to invade the East without themselves suffering invasion in turn; and consequently increasing numbers of oriental people began to pour into the less occupied territories of the West. They did not go without invitation, however; for in reality they were wanted as hewers of wood and drawers of water for the lords of western lands. These lords of the West came to the East for purposes of spoil and gain, and to improve their position in the world; but as soon as they saw that the oriental went westward for the same reason, and that he had in him a capacity for something greater than menial service, the people of the West became alarmed and would have none of him. At first the terms were to be reciprocal: each was to enjoy equal privileges in the land of the other, and to be free to go and come at pleasure. Now the lords of the West wish to stop the coming of the oriental, while retaining the right to come East as they please. To this unequal treatment the East strongly and indignantly objects, while the West is equally unyielding. Hence the West is to-day arrayed against the East, not because of the inferior civilization of the latter, as some allege, but because the man from Asia has proved himslf able to outdo the man of the West on his own ground. In other words, the oriental is resented not because of his inferiority but because of his superiority.

The secret of this admitted superiority of the East to the West is well worth the world's profoundest consideration. Nor is it a matter requiring very elaborate elucidation in order to be understood.

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As a rule the secret of survival in this world is the capacity to endure. The oriental is a man who has learned the utmost limit of endurance: he has endured even unto the end, and shall be saved. The West has never known the suffering that for centuries has trained and tried the East. The teeming tide of oriental life to-day is but the fittest to survive of greater millions swept away by the calamities of time. Remnants they are that have survived the sea of pain and sorrow, surging over the East from immemorial time. Out of oceans of trouble they have come in triumph; they have defied plague, pestilence and famine; battle, murder and sudden death; heat and cold and savage decimation; and to-day they stand a monument of endurance beyond anything known among men. The oriental has proved his capacity to adapt himself to all environments and, therefore, his fitness to live. He can underlive, and therefore outlive, any occidental.

This inherent ability of the man from Asia is in itself sufficient to preclude the domination of the world by western races, and to lead some to ask whether the future does not belong to the East. It is easily the conviction of those who reside in the East, and have learned to comprehend somewhat the depth and force of its tides of life, as well as its immeasurable capacities for assimilation and adaptation. The West has indeed created a wondrous civilization that has encircled the earth with its arts and sciences, both of construction and destruction; but the East has ability to take all these advantages to itself, and make them still more mighty with the addition of the oriental soul. The more complex and delicate a civilization the more is it susceptible to fatal ills. Western civilization is evolving millions into conditions impossible to maintain. Greater and greater numbers of the population are becoming dependent upon others. The vital question is not whether one race is superior to another, but whether it is as able to survive. In this simple power of living, the so-called higher races are far inferior to the races of the Far East. Though in physical energy and intellectual resource the Occidental excels the Oriental, he cannot keep himself up except at an expense wholly incommensurate with racial advantage. The Oriental can do all that the Occidental can do in the same time and by the same means, with far less expense; whereas the Occidental cannot live except at a cost sufficient for the maintenance of twenty oriental lives. Just as many of the larger animals of the earth have become extinct on account of the costliness of their upkeep, so the so-called superior races may perish, unless they change their habits. In the same way, too, have even whole races of men become extinct and passed away, unregretted by those that have overlived them and inherited their useful inventions and all that was worth preserving in their arts and civilization. Nations may grow old and die, as men do; but society itself never dies. The essence of society is a spiritual quality, a sanity and vigor of soul, a capacity to overcome environment; and the nation that most represents this quality holds the future in its hands. Where there is a lowering of spiritual activity, and a slackening of the will, there is a severing of the bonds that bind society together, and the nation is in danger. Japan and China have not yet come into their full spiritual efflorescence, but while the West seems beginning to weaken, the soul of the East is about to awaken; and whether the social life of the Orient will surpass that of the Occident, is a question the future alone can answer.

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The East, however, does not hope to win by inherent strength alone, but also by its capacity for procreation. If fertility be a sign of national permanence and virility, then the odds are even now in favour of the East. In nearly all occidental countries to-day the birthrate appears to be steadily on the decline, while among the peoples of the East the tide is decidely the other way. No country can be great or do great things without population. Even wealth and physical constitution are less important factors than people, in deciding a nation's future, Two hundred years ago France was the most populous and consequently the most prosperous country in Europe. But her birthrate began to decline, and now both in importance and population she is exceeded by Russia, Germany and Great Britain. This diminution of population has left France at the mercy of her allies. Thus it is clear that in spite of great wealth, keen intellect and high civilization a nation is ultimately dependent upon population for its strength and position among the world powers.

Now this canker eating at the vitals of France has spread to nearly all the Western races, and their future is inevitably threatened. On every side we hear complaints of the increasing tendency to shirk parental responsibility, especially the duty of motherhood. The white woman has not suffered to the degree the oriental woman has; and her greater ease and comforts have given her only a desire for more luxury and less responsibility, so that now she is losing even the bit of courage necessary to the bearing of offspring. When history writes her name childless, her race will have perished. Childlessness and sterility are as a dry-rot to-day in the heart of western society. The increasing population of America is not due to births but to immigration. Many of the old American families leave none to succeed them, and the stranger comes in to take their places. In fertility the white man can not at all compare with the man of Asia; and the European emigrating to America seems to lose his capacity for multiplication. The same insidious tendency is at work in Australia and Canada. Thus we have the remarkable circumstance of half-peopled lands with a decreasing birthrate refusing space to the tribes of Asia, who are willing to multiply and replenish the earth. This dog-in-the-manger attitude is not going to work.

Japan's best hope for the future lies in the fact that as yet she has not contracted the decimating western disease of artificial sterility; and so long as Japan remains thus free, she is sure to win. Owing to the pestilence and famine of past ages Japan did not increase in population to any great extent. But since her adoption of modern methods of fighting disease, she has not only recovered, but is fast outstripping her teachers, and to-day she has by birth alone a population increasing at the rate of over half a million a year. There is an old Japanese legend which says that once the god Izanami became angry at the goddess Izanagi and threatened that the population should die off at the rate of a thousand a day; but the goddess replied that she would increase the birthrate to fifteen hundred a day. Hence the Japanese conclude that the excess of births over deaths will be always at least five hundred a day.

Owing to this enormous annual increase of population Japan has to face the problem of either finding an outlet for the surplus, or of extending her territory. Extension of territory is the more natural and prudent solution of the difficulty, as then subjects would not be lost to the nation. Emigration to lands that might ultimately become part of the Empire might indeed not be so short-sighted. It is in fact one of the easiest means of territorial extension. Not that Japan wishes conquest; but lands acquired by Japanese in foreign countries, is Japanese land and a friendly extension of the Empire. Japan's present policy, then, is territorial extension by purchase, not for the purpose of territorial expansion, but for the laudible reason of finding room for her people. So long as permitted Japan's surplus population will continue to go out honourably into

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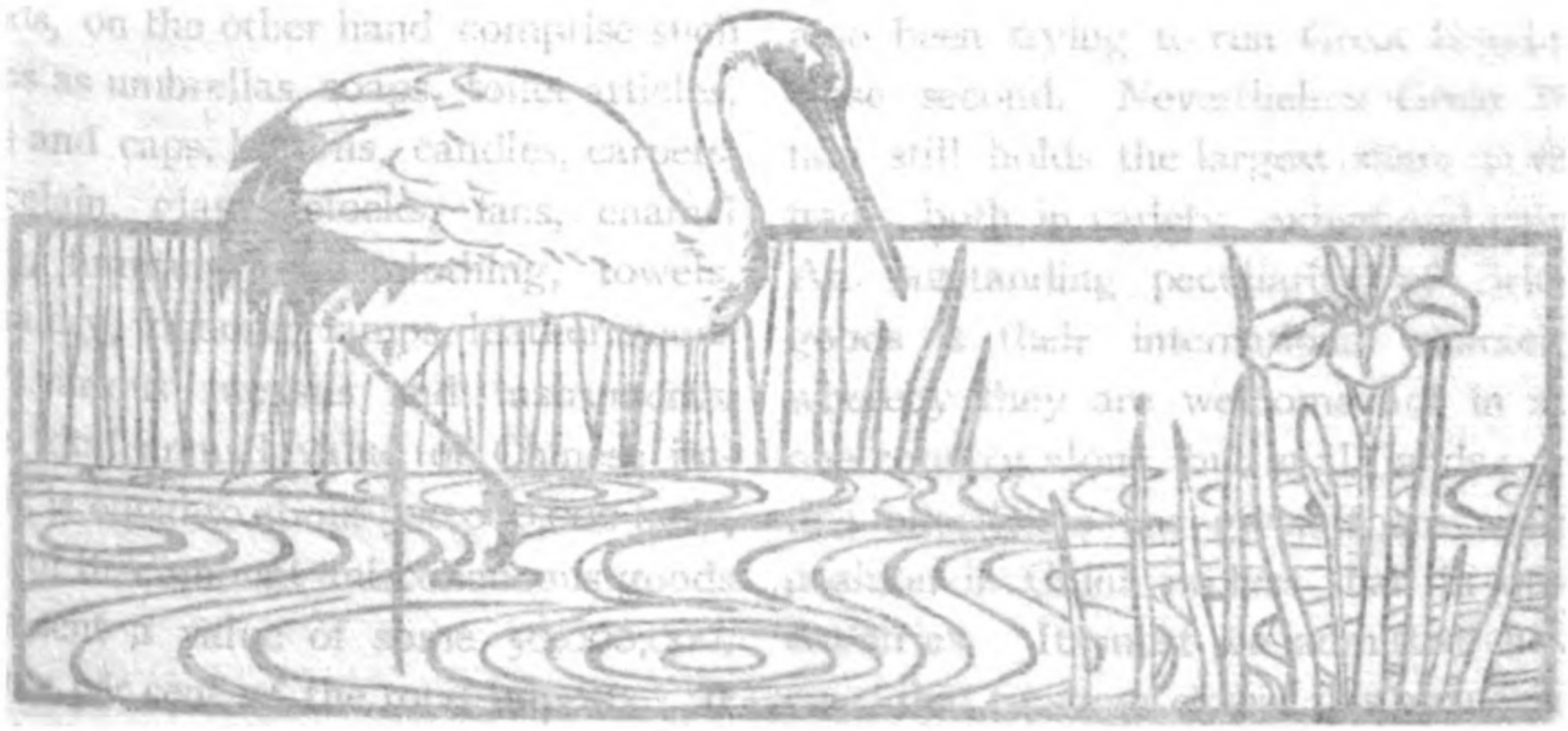

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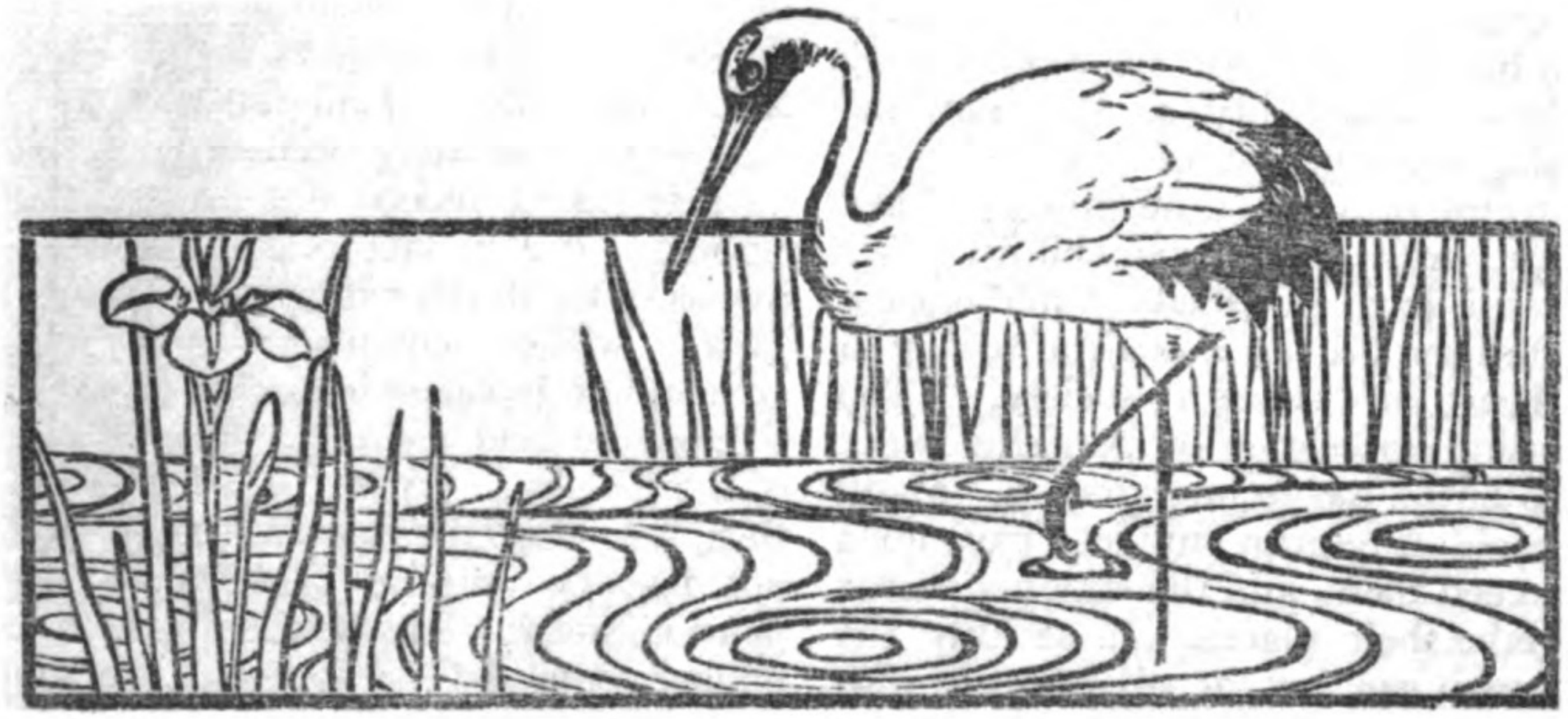
all lands, to labour, multiply and replenish the earth, as at home. Already Japan has flourishing colonies in various parts of China, in Hawaii and along the Pacific coast of America and Canada. Recently the tide has turned in favour of South America, and now large streams of immigration are pouring into Argentina, Brazil and Chili; in fact the possibilities in so large and so unoccupied a territory as South America are unlimited. Moreover, in that happy land there is so far no sign of color prejudice.

Including Japan and Korea the population of the Empire is now somewhat over 65,000,000 souls, representing over 300 to the square mile. The United States has a population of not more than 100,000,000; and the country could support fifteen times that number. If America had the same birthrate as Japan, or as Mr. Roosevelt advises her to adopt, the population would be 400,000,000 in a hundred years, and in a hundred years more it would be no less than 1,600,000,000. But at the present birthrate Mr. Roosevelt's ambition can never be realized without the help of Japan. Japan's present territory is insufficient to accommodate her enormously increasing population; and she must have a free outlet, just as England has and as Germany is determined to have. Whether Japan can find this outlet peaceably, depends on the so-called superior races now in occupation or control of most of the sparsely settled regions of the earth. If Japan must choose between congestion and forcible expansion, she can have no hesitation in taking the latter. There is plenty of room in the world for all, if the inhabitants of the earth are humane enough to live and let live. But if greedy nations are going to give way to selfishness and race prejudice, and hold lands which they will neither use themselves nor let others use, then there is going to be trouble. The same outcry that now wages against the selfish landlords of Europe will break out against the selfish nations, and there will be a vengeful redistribution. Injustice is ever the mother of strife. It need not necessarily be a strife of armies and ironclads; more likely will it be simply the survival of the fittest, a contest between the motherhood of the East and that of the West. This is how Japan will win!



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THE COMMERCIAL MÊLEE IN CHINA

By H. Y.

IN China, as elsewhere, such staple lines of trade as silk and cotton are carried on independently of the more miscellaneous items of commerce; and though international competition is keen in staple goods, it is much more intensely so in miscellaneous goods, where the mêlée is something beyond description. This is chiefly due to the fact that this nondescript trade is still in its infancy, and as yet has not reached that state of organization experienced n the more outstanding lines of trade. Organization is retarded by the nature of the goods, the kinds of which are constantly undergoing change, as well as receiving constant additions.

The staples of China's import trade include the following: cotton yarns and tissues, opium, silk textiles, woolen textiles, metals, machinery, dyes, drugs, paper, foods, drinks, tobacco, leather, lumber and furs, all of which have their representative dealers. Miscellaneous goods, on the other hand comprise such items as umbrellas, soaps, toilet articles, hats and caps, buttons, candles, carpets, porcelain, glass, clocks, fans, enamel ware, furniture, underclothing, towels, jewellery, ribbons, lamps, leather goods and various utensils and instruments. The total annual value of Chinese imports is equal to about 500,000,000 taels, and of this amount miscellaneous goods represent a value of some 50,000,000, or ten per cent of the total imports. It is significant that the present trend of trade in China is in favor of these miscellaneous goods.

This enormous trade in miscellaneous goods as such is not carried on in advanced countries, as it is in China, yet these goods are all manufactured in the more highly developed countries for the Chinese trade. As the sources of these imports are various, so the nature and quality of the goods vary, which tends to make the tradal confusion worse confounded. England has perhaps the longest experience in this trade with China, and previous to the Sino-Japanese war she almost monopolized this trade. Next in order came Germany, which also did a considerable business. But after the war with Russia Japan began to come to the fore, and she is now well holding her own with her foreign competitors. The decrease noticed recently in British miscellaneous exports to China has not been wholly due to Japanese competition, for Germany has also been trying to run Great Britain a close second. Nevertheless Great Britain still holds the largest share in this trade, both in variety, extent and value. An outstanding peculiarity of British goods is their international character, whereby they are welcome not in any one country alone, but in all lands; and this excellence has given them a first position in China no less than in other countries. It must be admitted, however, that to some extent this virtue is a defect in China, where goods made spe-

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cially for the Chinese market enjoy a greater demand than those adapted for all nations alike. It is in this respect that Germany and Japan have been able to make successful inroads on British miscellaneous trade in China.

In such articles as handkerchiefs the British have always led, supplying over 70 per cent of an annual import of 300,000 taels, the balance falling to the trade of Germany and Japan. In porcelains the British have been fast giving way before the Germans and Japanese, chiefly owing to unsuitability in quality, taste and price, matters to which Britain's competitors have been devoting the most careful attention. British merchants do about fifty per cent of the soap trade with China, Germany some 10 per cent and Japan about 12 per cent. In the matter of scientific instruments and appliances China imports about 700,000 taels worth a year; and of this, the share of Great Britain is about 40 per cent and Japan about 24 per cent. Britain well holds her own as to metals and machinery in the Chinese market, but in umbrellas and perfumes Japan is taking the lead.

German activity in the miscellaneous goods trade of China, has in recent years been extraordinary, and that country is now running close to the heels of Great Britain. The most attractive feature of the German goods is their low price and convenience. Germans study the customs of China and the conditions of the market to a degree unapproached by other occidental nations, and to this success in China is chiefly due. Even the Japanese have not so far been able to excel the Germans in this respect, though they are closer in kindred and proximity to China. It must be borne in mind, however, that it is not in all lines that the Germans attain this excellence. The most successful German trade is in enamel ware, underclothing, buttons, and so on, while in other lines the British and Japanese are superior. A defect of German trade in China is lack of great commercial houses, the entire trade being carried on by a few commercial agents, yet they do a flourishing business in enamel ware, buttons, lamps, stockings, underwear, toys, clocks, glassware, and scientific instruments.

Great Britain, America and Germany are the only occidental nations that have any large share in the trade of China. France sends a few watches, some jewellery, toilet goods and ribbons and Austria a few lines similar to those sent by Germany, but these are as nothing compared to the trade of Britain, Japan and Germany.

Japan is more advantageously situated than the West, for catering to the miscellaneous trade of China, for her knowledge of China and its whimsicalness in this line of trade, enables her to meet the demand and adapt herself to rapid changes of taste more successfully than any western country. As a rule Japanese traders in China have a superior knowledge of the situation, as compared with their foreign competitors, and the results are seen in their volume of trade. Moreover Japanese miscellaneous goods have all the virtues of German goods in the same line with even less expense, and a greater facility for placing goods upon the market at short notice. Japanese goods are not only cheaper, but are in greater variety than either the British or German. The following table shows how large a share Japan is now taking in the miscellaneous goods trade of China:

Items	Total imports taels	Japan per cent
Buttons...	150,000	50
Stockings	150,000	20
Hats, Caps, etc.	500,000	40
Porcelains	260,000	40
Leathers and furs ...	120,000	38
Toilet articles	260,000	51
Scientific instuments ...	266,000	24
Umbrellas	554,000	63
Glassware	1,032,000	27
Lamps	784,000	20

Thus out of a total of about 6,000,000 taels of imports in miscellaneous goods Japan now supplies about 38 per cent; and the amount will increase as Japan has greater facilities for the manufacture of enamel ware, ribbons and other lines of goods demanded by the Chinese market. A great part of the Japanese.

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export to China is still the output of hand labor, and comes from numerous factories where operations are carried out on a small scale. There is, of course, the possibility that manufacturing industries in China may develop to a degree equal to occidental countries, when, with her cheap labor, and great natural resources, China might easily eclipse Japan as a manufacturing country. Japan must, therefore, take into account not only competition with the West but with China herself.

Japan's prosperity in China has so far been due largely to her advantage over Europe and America in geographical position, as well to the knowledge and perseverance of her traders. After our first successes in Chinese trade we made the mistake of resting on our oars and giving less attention to quality of output; hence our trade met with a setback from which we are just beginning to recover. By close attention to improvement of quality we are doing what we can to enhance the reputation of our goods in the markets of China. At first a good deal of our trade with China was in the hands of Chinese traders in Japan, but now direct trade has begun to prevail, and most of our exports to China go though the hands of our own merchants in that country. At least three quarters of the trade is now carried on by Japanese. Formerly, too, a good part of the trade was in the hands of those with small experience and less capital, and the results were naturally unsatisfactory, but many of the Japanese traders in China represent firms of wealth and established reputation, whose promises and products are worthy of confidence. This is a matter of supreme importance in miscellaneous trade, which hitherto has been regarded as in the hands of temporary traders not always to be depended upon. Our travelling dealers in China have now assumed the attitudes and methods of the regular occidental commercial traveller, and this way of doing business is commanding greater confidence among the purchasing public of China. Since the close of the revolution there has been a marked revival in the direction of miscellaneous trade.

Naturally the new state of affairs has led to the adoption of new customs and a consequent demand for new items of trade. The change is especially marked as regards preference for colors. Hitherto the Chinese have shown a decided predilection for deep unmixed colors, such as blue, yellow, indigo, red, or black; and they were also very fond of gorgeous designs, but since the revolution there has been a violent reaction in taste, and now mixed colors and complex designs and patterns are in growing demand. There has likewise been a great change in fashions, which is having a marked effect upon trade.

In a big country like China the successful trader has to pay much attention to climate and locality, both of which strongly affect fashion. For example North China with Tientsin as a center, and mid-China with Shanghai as a center and South China with Hongkong as a center, all have similarities and differences of trade; but owing to easy steamship communication the similarities are more pronounced than centers more remote, especially in the matter of fashion. In the internal districts fashion travels slowly, and becomes much modified before reaching is final destination. So far Japanese goods have made their biggest hit in North China; but the market for them is gradually opening in the southern districts hitherto held by Great Britain and Germany.

How far China herself is preparing to meet her own demand for miscellaneous goods is an interesting question. It may be said that thus far very little progress has been made. Some toilet articles are produced in Canton and some cotton underwear and hats at Shanghai, but most of the output in miscellaneous goods is from manual operation in a very small way. The difficulty in China is lack of capital without which manufacturing industry cannot make much development. It will, therefore, be a long time yet before China reaches a position wherein she can meet the domestic demand, and there is consequently a bright future for miscellaneous imports in that vast and densely populated territory.

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PROGRESS OF JAPANESE SHIPPING

By DR. SEIICHI TERANO

JAPAN, like Great Britain, is an island Empire ; and the Japanese, like the British, possess the maritime instinct as a gift of nature. The configuration of their country demands easy means of communication by sea, and hence from the very earliest times they have been among the most skillful and daring seamen of the Far East. Were it not for the unfortunate setback placed upon Japanese maritime enterprise by the Tokugawa Shogunate in the 17th century Japan would to-day occupy a position second to no other maritime country in the world. The earlier shoguns, beginning with the house of Ashikaga, did all they could to encourage intercourse with foreign countries, and subsequently Japanese ships were to be seen in all seas from the home coasts to the Philippines, Siam and India. But the advent of foreigners to Japan, bent, as they were, upon despoiling the land of its gold, and prone to interfere in politics, filled the authorities with suspicions and apprehensions, and safety was sought in the exclusion of the strangers, and the prohibition of all overseas navigation as well as of all intercourse with foreigners. With the closure of Japanese ports to foreign trade and the restrictions placed upon shipbuilding, maritime enterprise greatly declined, and did not recover till the ban was removed upon opening intercourse with the world in the middle of the 19th century.

Though we have thus been left behind temporarily in the race for maritime achievement, our progress in recent years has been nothing less than phenomenal, and prospects for the future are very bright. Japan is to-day fast marching toward the goal where her own flag will be supreme on her own seas, and even now her ships are traversing all the great ocean highways. Even as recently as 1903 some 60 per cent of our exports and 66 per cent of our imports were carried in foreign bottoms, but to-day this percentage has been encouragingly decreased, and we have now a gross tonnage of over 500,000, excluding all ships below 1,000 tons, engaged in the carrying trade. The total number of ships is 6,436, with a total tonnage of 1,564,443. Not only so, but this enormous tonnage is for the most part under the guidance of our own seamen, very few foreigners now being employed in our marine service. In fact the efficiency of Japanese seamanship is now everywhere recognized. In 1876 Japanese licensed mariners numbered only 74, of whom but 4 were Japanese subjects, whereas to-day they number 22,154, of whom 21,803 are subjects of Japan.

There is no doubt that the revival of national courage following the victory over Russia resulted in abnormal stimulation of maritime enterprise. During the war the government requisitioned so many merchant ships for transport duty that for a time the shipping was almost crippled ; and many shipowners were led into purchasing old ships abroad to meet immediate necessity. This brought about a sudden increase in quantity with no improvement in quality, which was not exactly wholesome for our shipping trade. However, the Imperial Govern-

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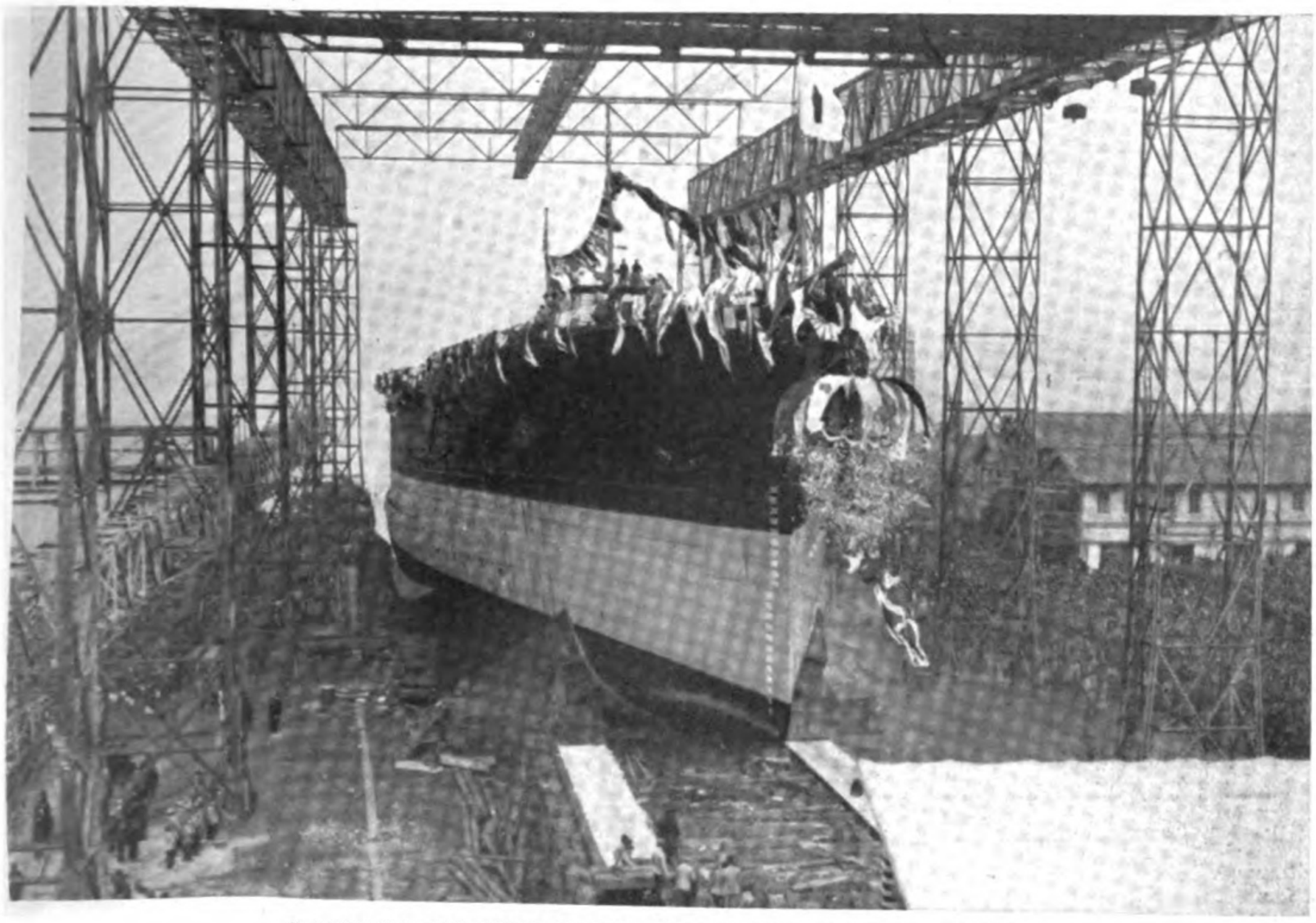
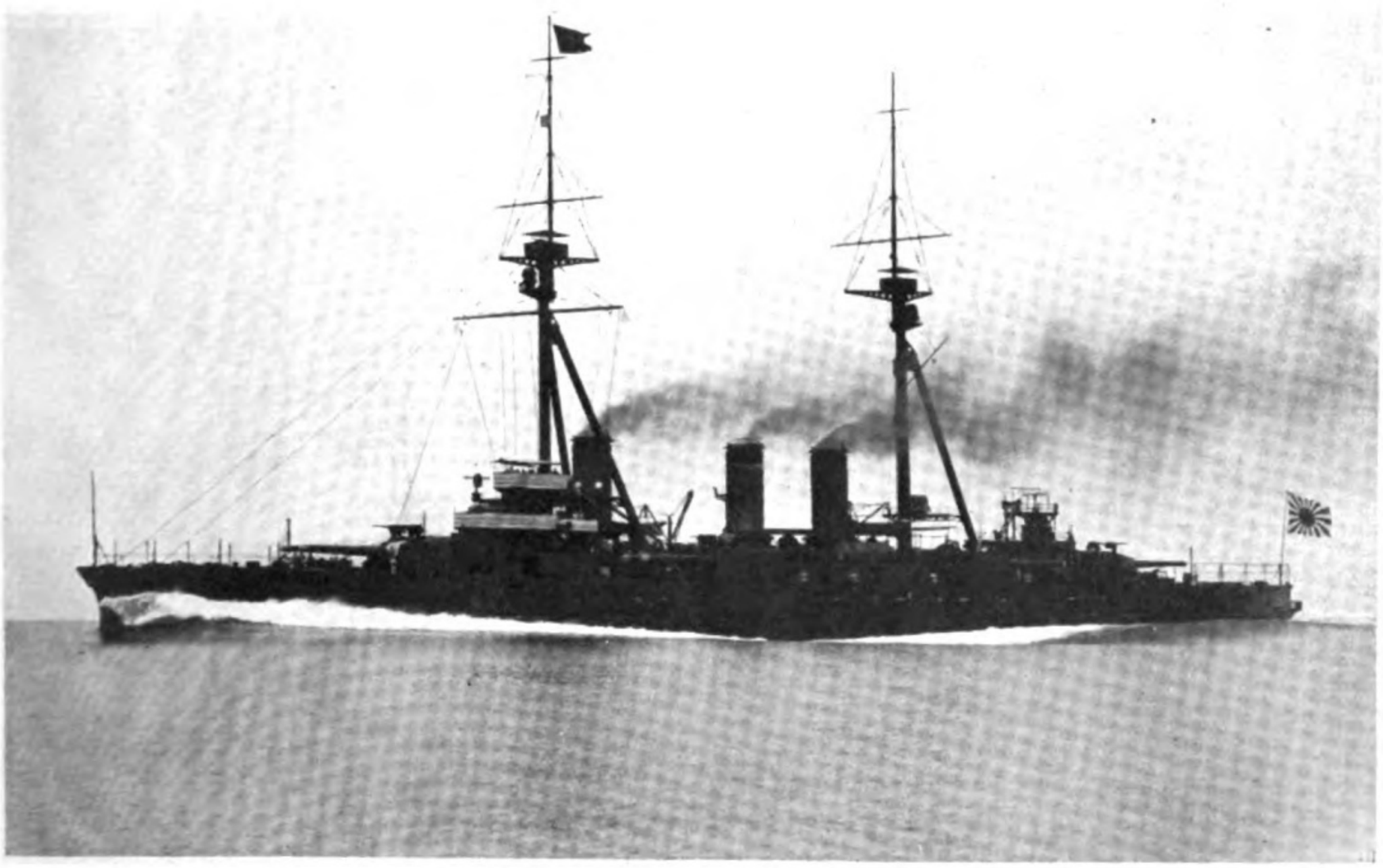


LAUNCH OF THE BATTLESHIP SETTSU 20.800 TONS



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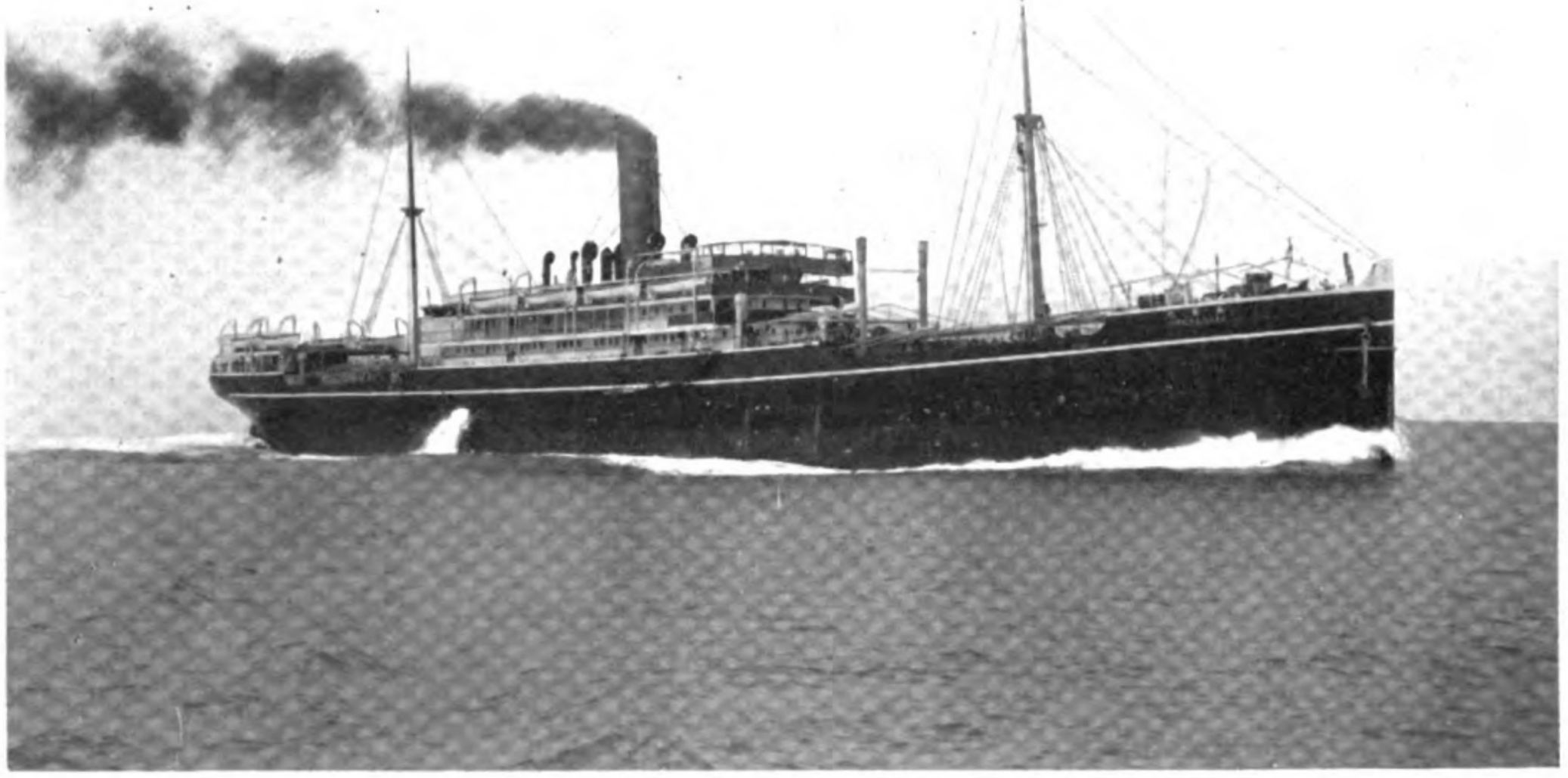
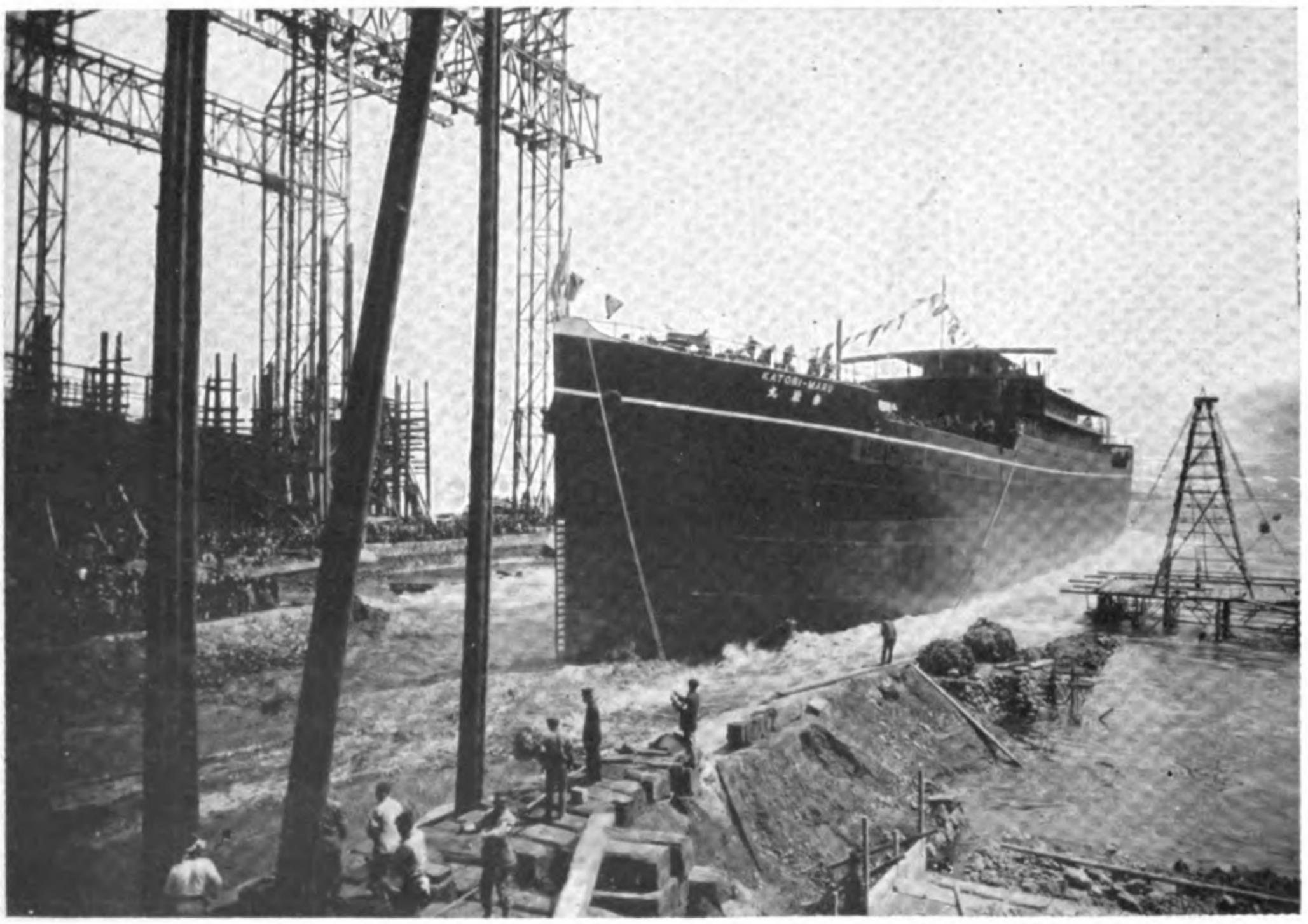


N. Y. K LINER, MISHIMA MARU; EUROPEAN LINE



S. S. KATORI LEAVING THE WAYS AT THE MITSU BISHI YARD, NAGASAKI.

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ment has long taken an active and intelligent interest in this phase of national progress, and by subsidies, and otherwise, done much to promote the expansion of maritime enterprise. The total amount of annual subsidy was in the vicinity 6,000,000 *yen*, and if ships were built according to certain specifications they were entitled to 25 per cent more, and if built in foreign yards they were entitled to but half the subsidy available for home built ships. Such impetus was given to shipbuilding that for a time there was an oversupply, and it looked as though maritime expansion was going to outrun economic need, as a result of the impulse given to material enterprise after the war. A similar depression was at that time felt in shipping circles throughout the world, but not to the same extent as in Japan. But with the economic recovery of the times the universal revival was felt in Japan and from that time our shipping has been making steady progress. For more than a year Japanese ships have been kept busy to their fullest capacity, and the rise in freight rates has made a handsome profit possible.

During the past two years Japan has bought more than 70 new ships with a tonnage of 178,000. Though our total tonnage of well over a million is now something to be proud of it cannot be said that all our ships are of the kind best suited to promote efficiency in our maritime service. Our mercantile fleet contains so many ships purchased abroad to fill emergency that they are now to a large degree obsolete, many of them being ships that occidentals were only glad to get rid of. Some 40 per cent of our mercantile marine represents ships of over 25 years of age and with machinery that must be regarded as out of date. These old ships are expensive to run and to keep up, and have no chance in competition with modern boats. It is a question whether our shipowners will not in the end have lost more than gained in this speculation with second-hand ships. Their insufficient equipment together with similar deficiencies in local landing facilities, make them a burden upon their owners. If we are to attain our ideals in maritime achievement it is clear that improvement in ships must be sought at all costs, especially along the international routes. The approaching completion of the Panama Canal will doubtless result in still greater shipping activity in the Pacific, and Japan must not be behind hand in preparing to share in this trade. At present too many of our shipowners and companies are liable to be tempted more by cheapness than efficiency in ships, a mistake against which they cannot be too persistently warned. The mistake, however, is more often made by private owners than by shipping companies.

The matter of improving the *materiel* of our mercantile marine is now under careful investigation; and we are endeavoring to ascertain whether it is really cheaper to have our new ships built at home or to order them abroad. The policy best for Japan is to promote a cheap circulation of money so as to afford capital available for building at home. The average Japanese is apt to regard shipping enterprise as partaking of the nature of a dangerous investment, and this dread of martime risks reacts very unfavorably on the progress of improvement in ships. The Government is doing what it can to increase the circulation of cheap capital, and in time we believe our shipyards will feel the benefit.

A further important aspect of our maritime enterprise is the question of larger ships, a policy all occidental shipping circles are now adopting. It is only a little over 10 years ago that ships of 10,000 *tons* began to be necessary. At the end of last year there were only 29 ships of this size and over on the stocks in Great Britain and but five in Japan. According to statistics the number of ships listed as above 10,000 tons and below 15,000 tons is 148; and those above 15,000 tons and below 20,000 now number only 13. As yet, therefore, the number of big ships, compared with the smaller type, is very small. There have already been launched some 178 ships with a tonnage of over 10,000; of these 100 are British; 30

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belong to Germany; 10 to the United States, and 8 to France. About 80 per cent of these larger liners ply across the Atlantic; and the various nations take much pride in their big ships. The tremendous passenger traffic of the Atlantic renders ships of large passenger capacity profitable, though even freight boats are growing larger in type from year to year. The task of carrying British exports and returning with food materials is in itself enough to keep big freight ships profitably employed. As yet traffic on the Pacific has not urged the utilization of large steamers, but this type of boat is fast coming into use for passenger and mail services. After the opening of the Panama canal this feature will be still more pronounced. I am persuaded, however, that it will be some time yet before such big ships as are now used on the Atlantic, will pay on the Pacific. But as the East and the West are drawn closer together, not only commercially and politically but morally and spiritually, intercourse will no doubt grow sufficiently intimate to demand recourse to the largest ships. The big-ships policy is not the wisest one for Japan to adopt at present. Still, one never can tell what the future may necessitate; and if a policy of bigger ships should come into force on the Pacific, as it now obtains on the Atlantic, Japan should be obliged to undergo great outlay in the way of providing more ample harbor facilities to accommodate such ships. At present, however, we do not believe that the opening of the Panama Canal will so much increase the size, as the number of the ships, visiting the shores of Japan.

INCONGRUITIES

Soul-wrapt, I listen to the entrancing song
Of that fair nightingale, which carries me
Almost to heaven's portals. Then a knock
Which brings me back to earth—the baker's boy!

Yuya, 1663-1740

Translated by the late Prof. Arthur Lloyd

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THE JAPANESE MARK TWAIN

By F. YAMAZAKI B. A.

II

MY former article in a recent number of the JAPAN MAGAZINE on the *Hizakurige* (Shank's Mare), the most noted work of the "Japanese Mark Twain," excited such favourable comment abroad that I venture on a further instalment on the same subject, dealing with a few more of the many comic adventures related in the volume.

As the two travellers, Yaji and Kitahachi, were making their way from Kanagawa to Hodogaya they fell in with a boy pilgrim on his way to the Shrine of Isé; and as the lad was very poor, he accosted them and begged assistance:

"Sir, a penny for a poor pilgrim!" said the boy.

"Certainly, with pleasure," responded Yaji, intending to take a rise out of the lad. "But where do you hail from?"

"I am from Ōshu," answered the boy.

"What part of Ōshu?" intervened Kitahachi.

"Please read it on my bamboo hat," said the lad; for a pilgrim's name and address are always written on the broad bamboo hat he wears.

"Yes, you are quite right," said Yaji, reading from the hat: "Chomatsu, of Hatayama village in the country of Shinobu."

"Ah," exclaimed Yaji; "from Hatayama! Why I have an acquaintance there named Yojirobei. How is he? Quite well, I presume!"

"Well," replied the boy, somewhat bewildered," I don't happen to know anyone of that name; but I know one, Yotaro, who lives next door to me."

"O, yes, Yotaro, it is," interrupted Yaji, "I know him very well. He has an aged father, hasn't he?"

"Yes," answered the boy, meditatively; "a grandfather."

"Of course," continued Yaji;" and he has a woman for a wife, too, has he not?"

"Well, yes," said the lad; "most men have women for wives. You seem to be a well informed sort of person, and know everything."

Just then a *mochi* pedlar came along, and Yaji bought a cake of it for the pilgrim boy; whereupon another boy came along, and seeing the young pilgrim eating the *mochi*, he asked for bit of it.

"Ask that gentleman there," suggested the boy. "He gave it to me. Make some sort of answer to all his questions, and he will be sure to give you some."

"Really?" exclaimed the other boy; "then I shall attack him." Approaching Yaji very gingerly, the boy at last blurted out his request: "Please get *me* a little *mochi* too!"

Yaji began to put to him the same questions as he had fired at the first boy; but as there appeared to be some hesitation in replying, he exclaimed:

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II

LAVIN
THE INTERNATIONAL HOTEL

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"Don't you know your name, and where you are from?"

"Well," said the boy; if you buy me the *mochi* I shall be able to answer any question you like."

The two wags then proceeded on their way; and as they were on the journey from Shimada to Kanaya they came to the river Ōi where common pedestrians were carried over on the backs of coolies, and those of higher rank went over in a kind of sedan chair. The river was a boundry between *daimyō* estates, and so no bridge was permitted over it. When Yaji and Kita-hachi came in sight of the stream, they knew they could not afford the fare for a sedan chair; and so, to avoid the indignity of being classed with the commonality, they determined upon a game of bluff. They knew they could not very well pass themselves off as *samurai* without the customary two swords; but as each of them had a short sword, the *dōchuzashi* of those days, Yaji borrowed the weapon of Kitahachi, which he stuck in his belt beside his own, leaving the handle protruding some distance above the other sword so as to appear like the longer of the two *samurai* swords. He then pulled himself together, put on *samurai* airs and stepped up to the coolies at the station, while Kitahachi came trudging behind apparently bearing his master's baggage.

"I have to pass over the river as soon as possible," he said in lordly tones, as he walked into the shed; "I am on very important business for my lord, the *daimyō*. Get me some coolies at once to take me over the river!"

"All the coolies huddled together in the place, made humble obeisance before the masterly young *samurai*, and cried out one and all: "At your service, sir!"

"How large is your retinue?" one of the men ventured to inquire.

"Three horses, fifteen packhorses and numerous servants," answered Yaji without the least hesitation; "but they are still some distance behind, and I am hurrying on at post haste to accomplish my errand."

"But how many *samurai* may we expect," continued the head coolie.

"Twelve retainers, one spearman and a sandal-carrier: altogether there are thirty in the party."

"But where are they, may I ask?" persisted the head coolie.

"Didn't I tell you I am hastening on ahead? They are one or two stops behind; and as one of them fell sick by the way, they may be delayed indefinitely. I have no time to discuss this matter further. There are but two of us now; and we want chairs. What is the fare?"

"The fare will be 480 *mon* for the two, sir."

"Can't you take less than that?"

"No, sir; we never make any reduc- in the fare; it is a fixed price."

"Go on!" interrupted Yaji; "none of your fooling; I have no time for it."

As the coolies still appeared to hesitate, Yaji altered his tone, and began to berate them: "You fellows don't seem to know whom you are talking to. Is this the way you speak to a *samurai?*"

"A *samurai?*" exclaimed the head coolie, almost jumping out of his sandals. "Are you really a *samurai?*," he continued, trembling.

"Who else?" said Yaji, with some heat. "You have great audacity to treat a *samurai* as you do."

"You a *samurai?*" persisted the head coolie. "Why, look at the way you carry your sword; it is turned the wrong

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way. What! A *samurai* to gird on his sword in such a manner? You cannot fool me, sir! If you don't make yourself scarce in two minutes, I'll have you arrested."

Thereupon the two crestfallen travellers slunk away.

After this disappointing escapade the two adventurers got on very well till they took the route from Fujikawa to Okazaki, when they stopped at a rest house by the way. There Kitahachi, while strolling about the garden, noticed a very pretty girl sitting on one of the seats near the back, and as she cast inviting eyes upon him, he sat down on the other end of the seat and entered into conversation with her.

"May I ask you to favour me with a drink of cold water, if you please?" he said to her at last. But the maid did nothing but grin. "Why do you smile so?" inquired Kitahachi; and as she continued to laugh in his face, he moved nearer to her, and took her hand in his, a familiarity she in nowise resented. Just then a group of children looking out through a hole in the *shoji*, exclained: "Come! See that man flirting with the poor crazy girl!"

While Kitahachi was pondering over the possibility of the girl being really mad, he began to move away from her; but she refused to give him up, clinging to him closer than a brother. In the midst of his struggle for freedom, her father appeared on the scene, and naturally grew very angry.

"Here, you fellow! What are doing with that girl?" cried the old man in wrathful tones.

"Nothing?" shouted the old man. "Why you are struggling with her and kicking up a tremendous fuss. What is it all about, I want to know!"

Kitahachi protested and tried to explain the circumstances, but the angry father refused to listen; and there was going to be trouble, when Yaji heard the noise and appeared, and took a hand in the rumpus.

"Excuse me, sir;" he interrupted; "but this man is an acquaintance of mine. He is a madman, and you really should not give your wit for one so insane. I feel much disgraced that he has got me into this trouble, but what can you expect from people who are crazy?"

Thereupon the old man, thinking this the best explanation of the affair, accepted it and the trouble ended. To confirm the old man's convictions and justify the pleadings of Yaji, Kitahachi now began to rave and talk like one off his head, till the old man said sympathetically: "Ah, yes, I see; I see; it is sad, isn't it? My only daughter here is mad too, and I know what it is. I sympathize with you very deeply."

As Yaji and Kitahachi came into Kyoto they met a woman peddling wooden ware, carrying the goods on her head, after the manner of the Kyoto pedlars of those times; and among them were stepladders. To make some fun for themselves the two wags began to banter the woman.

"You sell stepladders, I see," remarked Yaji.

"Yes, sir; please buy one, won't you?" pleaded the poor woman.

"How much do you sell them for?" inquired Yaji.

"I will let you have one at a bargain," answered the woman; "here is a fine, strong one that I will let go at six *momme* (10 *sen*).

"Oh, that is much above my pocket," protested Yaji. "You'll take 4 *sen* for it, I'm sure."

"No, no, I cannot take so little as that; but I will come down to 5 *momme* (8 *sen*), if you really want it."

"No," said Yaji, "that is much too high for me."

At this the woman said: "Well, if I go home without selling a ladder I shall only get scolded, and as you are the first one to want one, I will let you have it for 4 *sen*, your own price, you know; so here it is for you."

At this sudden turn of affairs Yaji was much taken back, and exclaimed, "O, that is too cheap: I could not think of taking it at that price. What should I do with it, in any case?"

"Never mind," said the pedlar; "here is your ladder."

"Well, to tell the truth, explained Yaji, "I am now staying at a hotel in

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Sanjo; and you know I could not think of taking this ladder there. What to do about it, I don't know."

"What!" cried the woman, growing angry. "You don't mean to tell me that you have kept me here all this time trying to sell you what you do not want? Look here! I have no time to fool in this way. I am a poor woman whose business is business and not joking!"

By this time a crowd had gathered around, including several policemen; and as Yaji could not get out of it without drawing upon himself the indignation of the community, he had to hand out the cash and carry off the ladder on his back like a pedlar. As he strode along the streets of the capital he presented a unique sight, the butt of the boys and a laughing stock to all he met. How to get rid of the encumbrance was now a problem. At last coming to a corner where nobody seemed to be about, he stood the ladder up against a wall and tried to get out of sight as quickly as possible. But he had only taken a few paces when someone looked out from a window and called after him to remove the ladder at once, as it could not remain there; and thus he was obliged to endure the indignity of bearing the purchase back to the hotel where the landlord and the assembled guests received him with no little wonderment. Why a gentleman from Yedo should fancy carrying a ladder along the street, they could not make out. To get out of the difficulty he had to invent some plausible explanation.

"A ladder" said Yaji," is a very useful article to travellers. It is very convenient for mounting a horse; and when crossing a river it may be used as a sedan chair. My advice to all you guests is that when you go travelling, don't forget to take a ladder!"

STRIFE

There's always something wrong:

When noisy boatmen are not quarreling,

Then it's the frogs.

Yuya

Translated by the late Prof. Arthur Lloyd

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THE GAYEST SPOT IN NIPPON

By ONZAN

WHAT old Vauxhall was to old London, Asakusa is to modern Japan, a place of recreation and amusement, good, bad and indifferent, where the youth of the teeming capital gather on holidays and in the warm summer evenings to while away an hour and to see life as some live it. Here a motley throng for hours pours in and out the narrow streets and into the spacious temple grounds, mixing pleasure and religion, curiosity and superstition, in a manner as old as humanity. It is indeed a sight to behold; for the old and new, the sublime and the grotesque meet in unwitting neighbourliness. The praying wheel and the cinematograph, the modern band and the old Shinto music, the ancient Buddhist and the modern Agnostic, the *geisha* song and the occidental hymn, all meet and mingle in a noise and bustle that is as enthralling to the untiring multitudes as it is mysterious to the western stranger.

With the sweeping lines of its great roof, towering like enormous billows, the temple of Kwannon, the merciful, overshadows all. It is the lure of the goddess of mercy, so say the people, that attracts the immense numbers that are daily to be seen at Asakusa. The origin of the old fane goes back into the mists of antiquity. How a sacred edifice came to occupy this site is accounted for on this wise. In the days of the good old Empress Suiko, 628 A. D. one Hashino-omi Nakatomi, together with two of his retainers, was fishing in the river near by, when in their net they chanced to take up a statue of the goddess Kwannon. A tiny statuette, in fact; for it was but two and one half inches in height. In accordance with the faith of the time they at once deemed it their duty to establish a sacred edifice to house worthily the mysteriously found treasure; and the priest Kaisho was installed as ministrant at the new altar.

The ears of Kwannon when besought from this place, have, through the ages, proved so amenable to human petition that the temple has ever been prosperous. Even the great Yoritomo hesitated not to bow low before the altar at Asakusa, and the goddess gave ear unto his prayers for victory. Thus was he enabled to vanquish the Heike, for which mercy he vouchsafed splendid offerings to the Asakusa temple. Succeeding heroes like the Hojo and the Ashikaga also sought the blessings of the Asakusa Kwannon; and the great shogun Ieyasu bestowed upon the establishment vast landed estates. The present structure was commenced in 1650, and was twelve years in building. It is in the long eaved *Irimoya* style of architecture, with one story, and has a length of 126 feet by 115 broad. The period of greatest devotion was reserved for the shogun Iyemitsu, who poured out upon it the splendour of his munificence, a generosity he shared with the beautiful temples of

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the Tokugawa shoguns at Nikko. Dr. Sekino, of the Imperial University, Tokyo, holds that in point of architecture the Asakusa temple has no equal in the capital, and its magnificent wood carvings reveal the vigorous and artistic touch of the early Tokugawa period.

Nor is the interior any less a good example of early Tokugawa art, the splendid ornaments and decorations being unsurpassed by any of that time. The beautiful pagoda opposite was erected by the same architects, and in point of age is next to the one at Uyeno. It may be said that the temple of Kwannon at Asakusa, the Toshogu at Uyeno and the mausoleum at Shiba park are the only remaining examples of real Tokugawa architecture in Tokyo. On this account they are highly esteemed by all Japanese, whether religious or not, and the nation is anxious to preserve them intact forever.

Among the more notable pieces of old Japanese art in the temple at Asakusa is a painting of the famous hero Yoshimasa, shooting a bird of night. This is from the brush of Kosuikoku. Another picture is The Night Attack at Horikawa by Kikuchi Yosai. A dragon on clouds adorning one of the great panels of the ceiling, painted by Kano Yasunobu, is another good specimen of ancient art. The caligraphy of the ancient master, Fukami Gentai, may also be seen at the temple of Kwannon. Those entering the temple grounds will doubtless be impressed by the fine proportions of the great gate. It is believed to have been built in 942 by one Kinga. Its wierd guardian deities on either side usually impress the western stranger, who must not mistake them for gods to be worshipped. They are mere symbols of protection, just as lions one sees at gates and near monuments in western countries. Some people pray to the spirits they represent, however, as may be seen from the pair of big straw sandals bestowed upon them as gifts for answers to petitions. The colossal lantern at the entrance was given by the people of the fish market at Nihonbashi. It is said that the big ideographs giving the name of the temple, on the board over the gate, were indited by a famous caligrapher of the Ming dynasty of China. After ten years of practice the famous penman sent ten specimens of the three characters, with the request that any set of them might be selected; and after careful inspection by all the great penmen of Japan, those over the gate were selected. His method was to practise with one pen for one year, and thus to go on taking the best of each year for ten years, until he had ten specimens of the same text; and, remarkable to relate, the specimen chosen by the Japanese experts was the very text finished in the tenth year of his practice. The caligrapher was so pleased with the knowledge of penmanship displayed by the Japanese experts, that he refused all gifts tendered him in reward for his pains. As usual there are thousands of pigeons always hovering about the grounds; and old women may be seen sitting in the vicinity selling beans for visitors to feed the birds.

Time would fail to tell of all that is to be seen at Asakusa. One has to see it to know what it means. One of the most curious phases of faith to be witnessed there is that of those who try to get rid of their ailments by rubbing the image of a certain god, and then rubbing the part of their body affected,

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ASAKUSA TEMPLE, WITH GIANT LANTERN

THE 'NAKAMISE,' WITH SIDE SHOWS

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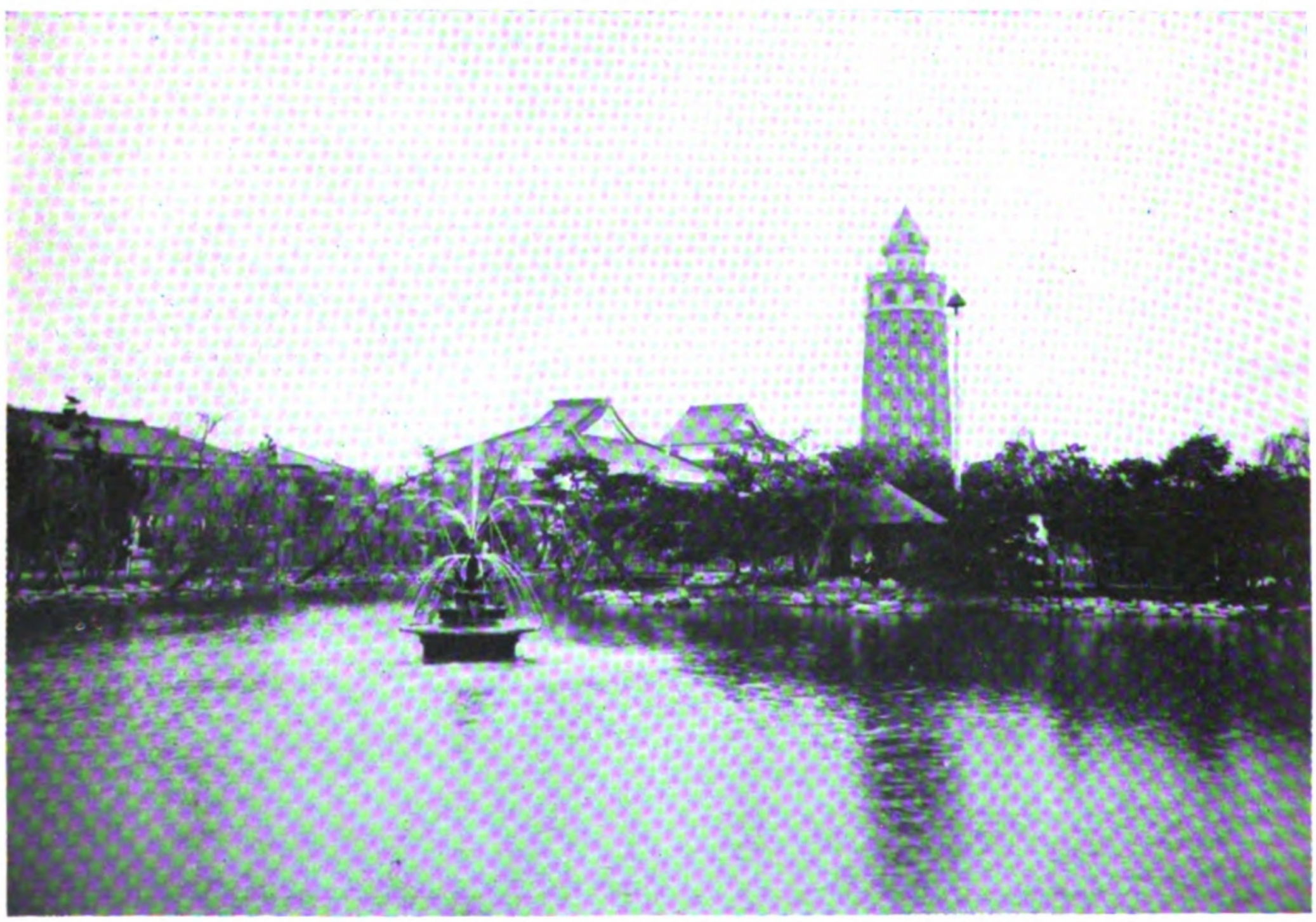
BIRDSEYE VIEW OF ASAKUSA PARK



ASAKUSA PARK, FROM THE LAKE

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in the belief, it is supposed, that the disease will be conveyed to the image, or else that virtue will be extracted from the image and conveyed to the affected part. And the various parts of the image are well worn away; so much so indeed that one can readily distinguish the most common afflictions and know the bodily parts most commonly affected, by noticing the parts of the image most worn away. It reminds one of what may be seen at St. Peter's in Rome where the bronze statue of St. Peter is quite worn away from a similar cause. In the temple, too, priests of Kwannon are ever ready to sell charms written on pieces of paper, something like the custom of the Roman Church of the Middle Ages; and the great numbers of people that buy indicate to what extent this faith obtains among the masses.

The approach to the temple gate is a long narrow avenue called *Nakamise*, lined on either side by bazaars and toy shops of every description, which are a greater fascination to children than the temple itself. Cakes of every kind are also on sale; and for those in need of refreshment there are restaurants in plenty. Then after passing through the great gate and inspecting the temple, one turns to the amusement halls and side shows at the left, where every form of Japanese amusement can be had. This quarter is a replica of the famous Coney Island, with its Luna Park and other well known names that catch the fancy. As the sun goes down the whole assumes the appearance of a nightless city. Among the restaurants the most famous for *unagimeshi* are the Yaozen and the Jubako. There are hosts of others that represent what is called Asakusa cooking, while yet others cater to foreign tastes. The houses advertized as beer halls and reading rooms are not very respectable.

On a holiday or a Sunday the crowds at Asakusa are so great that one can with difficulty get along, and the air is equally dense. The best time to see the place is in spring and autumn, though it seems to be in its element any time. Here one gets a glimpse of Japanese life that can be had in no other way with such little time and trouble.

RETICENCE

Be not thou like the croaking frog that opes
His wide-stretched mouth, and shows you everything
That he has within him.

Anon

Translated by the late Prof. Arthur Lloyd

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TO JAPAN

I saw thee first at break of day
Japan, the bride I soon must greet:
—A round hill rising from the bay,
The sea-line coiling round its feet,

I felt, in darkened vales below,
Woods too mysterious to be seen:
And black pines fringed its outer brow,
The cold light glimmering between.

And, as the dawn to daylight spread,
Came my companions on the ship:
I heard the many things they said,
Speaking thy praise with eager lip.

How easily their praises ran!
But I was silent at their side;
For I must meet thee, Oh Japan,
Not as a stranger but a bride.

Ah well might those who merely roam
Lightly extol thy wondrous shore;
For this, that thou must be my home,
I feared and loved thee both the more,

With something too of jealous rue
For that dear country I had left:
I felt the soul of England knew
When she was of one child bereft

Yet wish nor vow has ever wrought
Hearts to life's fires impervious;
We cannot change by taking thought
What Nature wills to do with us.

And the long years that bound me fast,
At first unwilling, to thy side,
Through hopes and fears, find thee at last,
By love as well as fate, my bride.

I love thee—street and mountain scene,
The landscape's melancholy grace:
I cannot be as I had been
If I had never seen thy face.

In former days I dreamed it not,
Yet, in the sanction Time allows,
For thy dear sake I have forgot
My country and my father's house.

Lilian A. Rawlings

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INDIRECT INFLUENCE OF NAPOLEON I. ON DUTCH LANGUAGE STUDY IN JAPAN

By K. C.

IN the martial days of Napoleonic supremacy, the mighty conqueror made the Kingdom of Holland a part and parcel of his vast Empire of France and enlisted all the available battle-ships as well as merchantmen possessed by Holland into his own service. This high-handed measure had the deplorable effect of cutting off all communications, for the space of some sixteen years, between the East and West, thus depriving the Dutchmen of the privilege of commercial intercourse with our country which, of all the European nations, they alone had enjoyed. A small company of Dutch traders had to lead, in consequence, a solitary and weary life on the tiny Island of Deshima, to which they had been confined by the Shogun's government whose policy it was to keep Japan aloof from the rest of the world as much as possible. I once chanced to see somewhere a pathetic picture of a Dutchman, with his favourite long pipe in his mouth, wistfully looking far out into the Pacific for the sight of a vessel from home. However, not a single sail hove in sight for more than a decade.

Among those unfortunate Dutchmen left on the islet of Deshima, there was one Doeff, who, in order to beguile his lonely and monotonous days and nights, undertook the compilation of a Dutch—French Dictionary. On its completion, another Dutch Robinson Crusœ on the same Island—Holmar by name—had translated the Dutch portion of it into Japanese, and published it under the title of the Doeff—Holmar Dictionary. No sooner was it brought out than our pioneers in the study of foreign languages eagerly sought after the work, which proved to be an inestimable treasure to the Japanese students of Dutch in the pre-Restoration period.

There was a time in the history of the introduction of western civilization into Japan when the Dutch language was the sole medium through which "Things Occidental" were made known in this part of the world. Viewed in this light, it may be said that, not only the spread of the Dutch language, but also the consequent planting of the seeds of European civilization on the soil of Japan was due indirectly to the world-conquering policy of Napoleon the warrior.*

The mention of Deshima calls to mind a story of no less interest to us Japanese, than the preceeding one.

A little prior to the Restoration of 1868, Tokugawa Mimbu Tayu, a relative of the Shogun family, accompanied,

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* I am indebted to the kindness of Baron Kikuchi for the above information.

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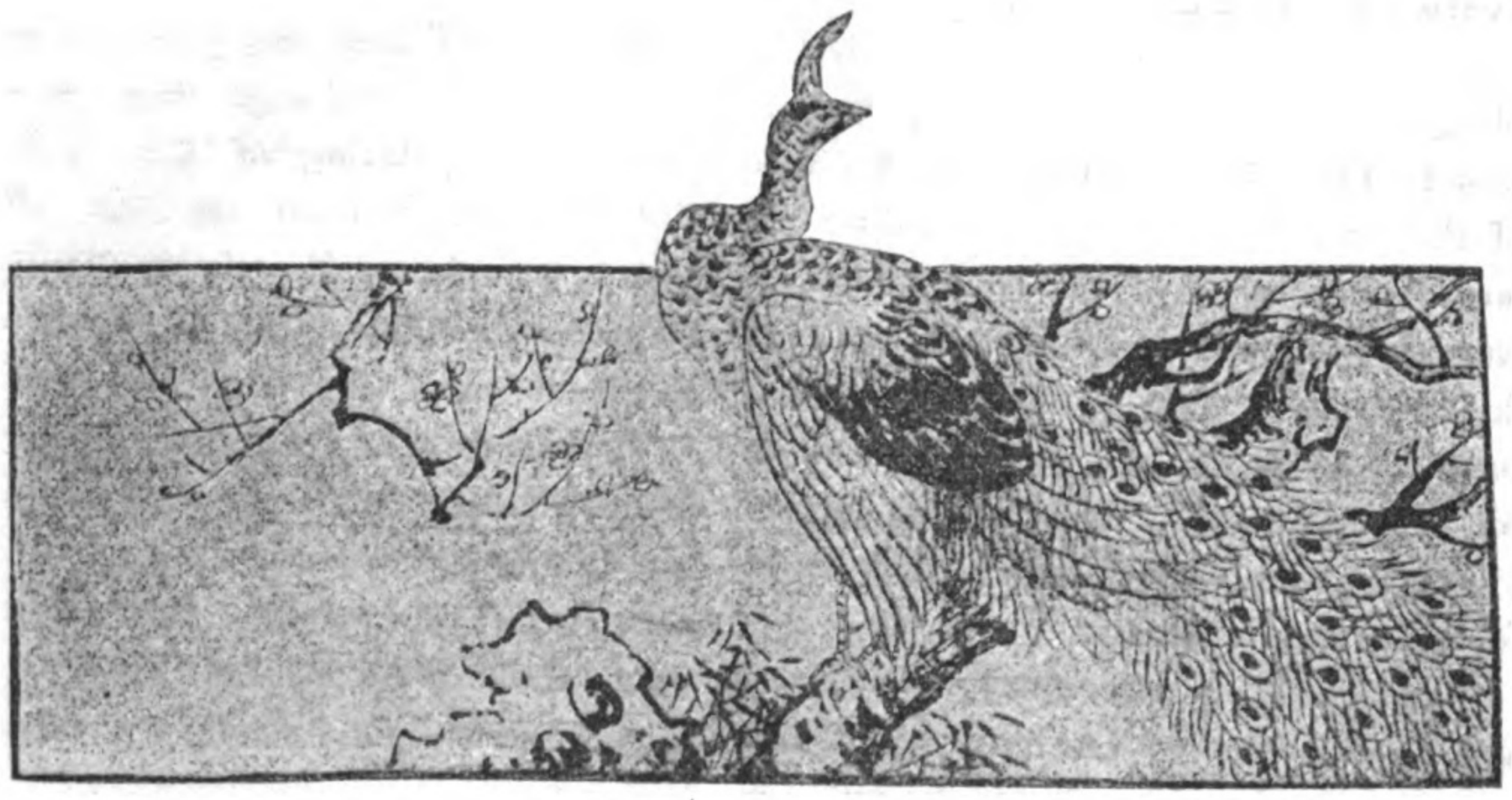
so I am told, by (now Baron) Shibusawa and a couple of others, started for France on a tour of observation. Not long afterward, the last of the Shoguns resigned his office, the event being followed by civil war between the loyalists on the one hand and the adherents of the ex-Shogun on the other. The unenviable situation in which the Tokugawa family were thus suddenly placed left them no time to attend to the affairs of their kinsman and his fellow-travellers in France. There were neither Japanese consulates nor legations anywhere in those days; in fact, a few sojourners were probably the only Japanese then in France, and the travellers were in sore straits. At a conference they had come to the conclusion that, since Japan had been carrying on in the past an amicable intercourse with Holland, perhaps they might be able to find there a sympathizer in their misfortunes. Arriving at the city of Amsterdam, they first of all inquired after a restaurant where they might have dinner and at the same time consult about their future plans. While they were enjoying their repast, a native who happened to be dining in the same restaurant, approached the strangers and politely asked them if they were not from Japan. Long conversations followed, in the course of which the Dutchman, having been fully informed as to the particulars of their journey, kindly volunteered that he, a banker in the city, would be quite willing to provide them with any amount they would require. He added that Holland had not only derived, for a number of years, substantial benefits from commercial transactions with Japan, but also the isle of Deshima had been, during the whole period of Napoleonic sway over continental Europe, the only spot under the sun where his countrymen had the honour of hoisting their national flag unmolested, and so the government as well as the people of Holland should be sincerely grateful for all this, and ungrudingly assist the Japanese in such a case as the present.

* * * *

Needless to state Tokugawa and his companions were liberally provided for by the noble and generous gentleman to whom lucky chance had brought them, and they safely returned to their families and friends in due course of time.



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THE FOREIGN TRADE OF FORMOSA

By KAZUYOSHI YAGIU

(PRESIDENT, BANK OF TAIWAN)

THE phenomenal increase in commercial and industrial development, which Formosa has experienced since coming under Japanese rule, has been fortunately accompanied by a corresponding degree of increase in foreign trade, the volume of which is now fully fifty per cent greater than before the cession of the island to Japan.

During the first fourteen years of Japanese occupation the total annual trade increased from 20,026,000 *yen* to as much as 31,836,000 *yen*, in which it has to be admitted that imports far exceeded exports. The greater volume of the chief exports, such as rice and sugar, goes to Japan proper, while such exports as tea, camphor and peanuts for the most part go abroad. Most of the imports are confined to machinery of various kinds, and certain necessities of native life such as opium, tobacco and general merchandise.

The countries with which Formosa is most intimately connected in trade, in the order of importance, are the United States, China, Germany, France, England, Hongkong and India. The larger proportion of Formosan imports comes from China, Great Britain, India and the Straits Settlements. The greatest ratio of increase, however, is in connection with Japan proper. This is owing largely to greater efficiency in the matter of steamship communication, as well as to development of the island's industries. The following table indicates the rate of annual growth in trade with Japan proper and with other lands for the last ten years or so:

EXPORTS

	Japan proper	Foreign	Total
	yen	*yen*	*yen*
1899	3,650,475	11,114.922	14,765,397
1900	4.402,110	10,571,285	14,973,395
1901	7,345,956	8.298,800	15,644,757
1902	7,407,498	18,816,868	21,224,366
1903	9,729,460	11,078,321	20,807,781
1904	10,431,307	12,391,124	22,822,431
1905	13,661,500	10,629,607	24,291,107
1906	18,259,528	9,779,084	28,038,612
1907	17,634,672	9,741,429	27,376,102
1908	24,423,387	9,297,875	33,722,262
1909	36,309,500	11,687,576	47,997,076
1910	47,937,252	11,986,096	59,923,348
1911	51,508,302	13,175,590	64,683,892

IMPORTS

	yen	*yen*	*yen*
1899	8,011,826	14,273,092	22,284,918
1900	8,439,033	13,570 664	22,009,697
1901	8,781,858	12,805,795	21,591,653
1902	9,235,290	10,100,532	19,335,822
1903	11,194,788	10,772,372	21,967,160
1904	10,156,311	12,838,443	22,994.754
1905	13,483,833	10,963,877	24,447,710
1906	15,634,341	12,737,460	28,371,801
1907	19,750,445	11,220,685	30,971,130
1908	20,926,859	17,074,766	38,001,625
1909	24,006,803	12,591,470	36,598.273
1610	29,070,095	19.852,562	48,922,657
1911	33,738,791	19,555,047	53,293,838

Formosa's trade with China and countries in the tropic zones, betrays certain features worthy of special mention. In the first place trade is carried on almost

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exclusively with the Southern provinces of China, as these sections furnish articles most in demand by the Formosan natives, such as opium, cottons, tobacco, paper and porcelain. Imports from the Straits Settlements and the Dutch East Indies also help to swell the volume of goods brought in, especially petroleum, and matting, while tea is the largest exchange product, amounting to over 2,000,000 *yen* a year. It is owing to this extraordinary tradal development between Formosa and South China that the Bank of Taiwan is opening branches in Singapore and Kuchiang.

According to a distinguished economist a colony must possess the following qualifications for prosperous development :

1. Extensive stretches of rich virgin soil to attract home makers.

2. A plentiful endowment of forest land well watered by streams and rivers.

3. There should be an abundance of game and fish.

4. The cost of land should be within the means of settlers.

5. The natural resources must be rich and varied.

6. It must have attractive differences as compared with the home land, especially in climate, industry and economic possibilities, and if somewhat distant, all the better, so as to avoid competition with home products.

Fortunately the island of Formosa fills these conditions to a remarkable degree, with perhaps the exception of the cost of land and the facilities for getting an adequate supply of meat food.

It is probable that for some time to come tea will continue to be one of Formosa's most important articles of foreign trade. At present most of it goes to the United States, a very small fraction of the crop going to England. A difficulty is the high price of Formosan tea, due largely to the prevalence of too many middle men, which naturally increases the cost to the consumer. As the British people are great tea drinkers there is ample opportunity for improvement in the trade with that country, if this matter of too many agents could be eliminated. Foreign merchants have so long had a monopoly of the tea business in Formosa that they now naturally resent in some measure the coming in of Japanese exporters, but the latter have insisted on their rights and the result has been a marked improvement in the tea trade.

As Formosan rice still remains inferior to that produced in Japan it cannot compete, which is a considerable draw back to the colony, but the authorities have been devoting a due amount of attention to it and there is every hope of improvement. About 30,000,000 *yen* is to be spent in irrigation also, and this will greatly facilitate rice production. Most of the sugar output from Formosa goes to Japan proper, and even there the annual consumption of sugar is yet only one seventh of what it is in Great Britain, and but one sixth of the consumption per capita in America. Consequently the output from Formosa will soon reach a condition of overproduction, but there is good hope of finding a market in China and the United States. Owing to the present high cost of rice, our staple food, there is some speculation as to whether it would not be better to devote more of Formosa to rice and less to sugar, but no definite decision has been reached. The extensive forest resources of Formosa should have a very favorable effect on the island's foreign trade, if they were but more fully developed, but in this respect the camphor industry is the only one of large proportions. Considering the fact that the total amount of capital so far invested in Formosan industries does not exceed 120,000,000 *yen*, more than 8 per cent of which represents sugar alone, the progress of trade must be regarded as on the whole satisfactory. If we can keep down wild speculation and unintelligent methods of promoting industry it is probable that the next few years will witness a still more phenomenal development in the island's foreign trade.

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Around the Hibachi

BITTER FOR SWEET

IN the Kwansei era, that is, about the middle of the 17th century, there lived in a village in Bitchu a venerable old man named Furukawa Koshoken, who was regarded as remarkable for his extraordinary intelligence and reserved demeanor. As he lived not far from the mansion of Lord Ito of Okada-mura, the retainers used to call upon him frequently in leisure hours to have a chat and to enjoy his conversation.

One day as they were all engaged in animated conversation the old man excused himself and retired to another part of the house; and as his absence lengthened, the guests began to grow weary of waiting and wondered what was the cause of his delay. As it was in the early days of winter, strings of drying persimmon hung from the eaves of the house; and the mellow, luscious appearance of the newly-cut fruit attracted the attention of the visitors. Finally for a lark they began to try them, and ended in consuming the lot. Then they waited to see what the old man would do.

In time he returned to his place in the room and with due apology for having kept them waiting, resumed the conversation. All were surprised that he seemed not to notice that the fruit had gone; or if he did, he made no reference to it. The guilty guests looked at one another with knowing glances, and tried to keep up the chat as if nothing had happened.

The old man now opened a drawer in a tobacco box, and commenced searching as if he missed something therefrom. Asked if he had lost anything, he replied; "Gentlemen, before you came in, I placed some money I had just received, in this drawer, as there was no time to put it away more carefully; and now when I come to examine the box, the money is not to be found. I did not take the box out of the room with me, as you know; and yet the money has disappeared."

The visitors, looking very much agitated, got up and joined in searching for the money; and the host called in his wife and servants to join in the hunt. As suspicion naturally fell on the visitors, they were in no small degree embarrassed, and knew not what to do or say. "Of course," began the old man at last, "from my knowledge of you all

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I cannot accuse you of taking the money; you are undoubtedly too honest for that. Yet how is it that the money has gone? Not for a moment would I suspect one of you of attempting to relieve me of my property. But I know that it is very difficult to get perfect servants, and if any of my household should be so regardless of duty as to whisper this affair abroad, it would doubtless bring dishonour on the good name of all of you; and how to prevent this from passing from mouth to mouth is a distressing difficulty."

"We beg of you to allay suspicion against us as far as possible," said the guests; "for truly, as you suggest, if this thing should come to be known outside ourselves, the result could only be our disgrace."

After pondering for some time the old man at length began again: "This is a matter that cannot be set at rest by speech alone; and it would be impossible to go around to every house and try to remove suspicion. But there is a device less inconvenient and more sure. You know the old saying, which certainly seems foolish, yet is so long credited that it may be worth acting upon, namely that if a deceiver swallows the *go-ō* of Kumano he will expectorate blood. Some years ago when I was in Kumano I got some of the real article, thinking that it might prove interesting some time, but as I have not yet tried it, now seems the very opportunity. If I dissolve it in water, and allow each of you to take a cup, all suspicion in the eyes of the common people would be allayed. But as it would be somewhat rude of me to press such a test upon my guests, of course I leave it to your judgement."

To his surprise, the visitors one and all agreed to the proposal, requesting their host to prepare the charmed liquid at once. This the old man got up and did in no time, presenting a cupful to each. The visitors on tasting it, found it bitter beyond words but as guests they could not reject what they had accepted; and so with knit brows, and pursed lips, wry faces and trembling heads and hands, they finally managed to get it all down. Then some got up and began vigorously to rinse their mouths, while others failed to retain what they had drunk. They began to realize that if they did not actually spit up blood, they at least were more uncomfortable than if they had. There was no doubt that they had the worst of the bargain. As they coughed and spluttered and appeared somewhat discomposed and averse to further conversation, the old man spoke and said:

"After overmuch pleasure always comes pain." The guests looked at each other in bewilderment and remorse. The old man continued: "It is but a natural consequence that you should experience a taste intolerably bitter after regaling yourselves on what was so sweet. The liquid you have taken is reckoned a very good thing for the *innerds*, especially after a surfeit of fruit which is liable to bring on colic and bowel complaint."

The visitors now saw what their host was after; and they realized how they had fallen into their own trap. They could not, of course, refrain from laughter, as the old man smiled somewhat knowingly at them in their awkward predicament; but they had learned the folly of unkind practical jokes, nevertheless.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The Illness of the Emperor

The illness of his Imperial Majesty, the Emperor of Japan, caused extreme anxiety throughout the nation, and evoked the usual profound expressions of universal sympathy and prayerful solicitude even to drawing crowds before the palace gates to engage in acts of devotion, just as they did in the case of the late Emperor. The condition of the Imperial patient was reported by bulletin three or four times daily, and the news that the malady was nothing less grave than pneumonia but deepened anxiety; for his Majesty's physical constitution not being very robust, it was felt that an attack of so serious an ailment might go hard with him. Fortunately, however, under the cheerful attendance of her gracious Majesty, the Empress, and the careful scientific attention of the noted physicians in charge, the Emperor made very satisfactory progress, and expects soon to enjoy his wonted health and spirits, to the joy of the whole nation. The doctors attribute the Emperor's indisposition largely to the overconfinement to affairs of state that has characterized his Majesty's attitude since assuming the Crown, thus following in the footsteps of Meiji Tenno; but it is expected that after complete recovery from the present illness his Majesty may be induced to take an extended holiday at one of the Imperial villas, for a season of recuperation.

Mr. Bryce In Japan

Tokyo enjoyed but a brief visit from the Right Honorable James Bryce, recently British Ambassador at Washington, whose presence created much interest among all classes, especially among the readers of his books; but in true British fashion the illustrious visitor shrank from interviews and entertainments, and the nation did not see much of him, though the Minister of Foreign Affairs, we believe, succeeded in having him to dinner. Mr. and Mrs. Bryce were none the less welcome to Japan, however, and the only regret is that they did not remain long enough to see, if not to learn, something of the country and people. Mr. and Mrs. Bryce, during their stay in Tokyo, were guests of Sir Conyngham and Lady Lily Greene at the British Embassy; and coming, as Mr. Bryce did, so recently from the center of Americo-Japanese affairs at Washington, the visit would no doubt prove of special interest to the representative of Japan's Ally in Tokyo, and perhaps no less to the Minister of Foreign Affairs.

Japan Honours A Veteran Missionary

Japan's sincere appreciation of what is good, independently of race or nationality, is conspicuously seen in the action of his Majesty, the Emperor, recently in bestowing upon the veteran missionary, Dr. D. Crosby Greene, the 3rd Class Order of the Rising

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Sun. Dr. Greene has lived and laboured in Japan for nearly fifty years, and during that time the influence of his noble personality has been powerful in the promotion of righteousness and peace among men, and especially between the East and the West.

Japan's Credit

The high confidence enjoyed by Japanese securities in Europe may be inferred from the attitude of the public toward the loan of some 80,000,000 *yen* recently raised in Paris. The big loan was oversubscribed some days before the list closed. The reorganization that is at present going on in all the Government departments and the extensive retrenchments that are being made in the cost of administration, will also do much to enable the nation to reduce some of its foreign indebtedness and to further strengthen the national credit.

New President For Imperial University

The appointment of Dr. Yamakawa to the presidency of Tokyo Imperial University brings back to the capital one of the foremost scholars and educators of Japan, and a man of fine independence of thought and character. Many will no doubt regard this move as indicating the progressive policy of the new Minister of Education, and as marking a new era of liberal education in Japan. The appointment of Dr. Sawayanagi to the University of Kyoto is a step in the same direction, as he is equally distinguished for high personality, scholarship and the progressive spirit.

Japan Grieves

Since the passing of the anti-alien land bill in California public feeling in Japan has been subdued but none the less intense. Japan is not angry but she is earnestly anxious to know whether America will rest content to allow the California attitude to pass as national. No, Japan is not wrathful, but she is mortified to see any section of a country that calls itself her friend, somewhat abruptly suggest that her absence is preferred to her presence, even excluding her from the common rights of owning a plot on which to make a living, a right accorded to all Europeans in the United States. Happily the California attitude does not represent the American people, so that Japan still has hopes of a reconsideration and a reinstatement. On the other hand it is unfortunate that the majority of Japanese residents in the United States are not really representative of Japan. Certainly the average of the emigrants going to America is not at all on an intellectual or social equality with the average citizen at home. Consequently it is most unfair of Californians to judge the whole Japanese Empire by the immigrant class. The immigrants to America from Europe are usually on a low plane socially; but Americans are accustomed to judge them by the capacity shown by their nationals at home in Italy or Germany. The Japanese in California should be regarded in the same way. They are the poorest and most unfortunate of their countrymen, and would never have left home if they could have as well succeeded in their own country. The same may be said of every immigrant from Europe. But the Japanese in California have shown themselves able to make good. Most of them are industrious and prosperous, far too much so to please their European competitors. When the lowest class can do so well, a better class would do even better; but the better class of Japanese will never leave their own

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country for a land that is jealous of their prosperity and offers them no welcome. If the people of California but knew the Japanese there would be no question as to their welcome along the Pacific coast. The main hope at present lies in so instructing intending emigrants that they will be able to assimilate speedily and amicably with American society and abide by the customs and laws of the country; and on the side of America there should be the same concession of the privilege of naturalization that is already extended to Europeans.

Some Japanese Opinion

The *Yomiuri* characterizes the Alien Land Bill passed by the California Assembly as "virtually a Japanese Expulsion Bill." This incident, it remarks, has made it clear that a section of the American people is in favor, and very strongly so, of expelling the Japanese from their country. The reported scheme to revise the Navigation Laws of Australia in such a manner as would discriminate against the interests of the Japanese, shows that they are not welcomed in that Commonwealth either. These anti-Japanese agitations are due in some measure to mere racial prejudice, but their most important cause is the conflict of interest between the white and yellow races. An expanding nation like the Japanese must be prepared to encounter similar opposition wherever it extends its activity. Unfortunately, war and concession afford the only alternative means of meeting such opposition. But as often as not the conflict of interest is merely imaginary. The California affair affords an ideal example. It is true that there is a conflict of interests among the white and Asiatic laborers there, but the employment of the latter is really in the best interests of California or America. The best way to solve the problem is to make the Californians see this all-important point.

A Delicate Question

The *Chuo* dwells at length on the "cordial relations" existing between the lands of the Rising Sun and of the Stars and Stripes. It says that these relations have hardly been affected by the California alien land-ownership trouble. The two nations are destined to co-operate with each other in the cause of peace, humanity, and civilization. Even those who supported the Alien Land Bill must be aware of the common destiny of their country and Japan. The alien land question is certainly a vexatious one, but as long as there exists a perfect understanding between Tokyo and Washington, or between the Japanese and American peoples, one need not despair of an amicable settlement. Those who are in doubt have only to remember how delicate have often been the diplomatic relations between Englishmen and their "cousins" beyond the Atlantic. Since the 18th Century Anglo-American relations are said to have taxed the ingenuity of British and American diplomats more than any other international questions. Hence it is maintained by diplomats that the more cordial the relations between two countries, the more they are liable to cause vexatious questions. Only those who fully understand the truth of this saying can sympathize with the diplomats at Washington and Tokyo. There are, however, several ways of solving the California question. The Supreme Court of the United States some time ago ruled that the American Indians are a white race, and that therefore they are eligible to American citizenship.

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As long as the Japanese and American statesmen are solicitous for friendship between the two countries, one need not be over-anxious about the future of the California question.

Suggestions from the Jiji

The *Jiji Shimpo* agrees with an article in our June number in suggesting that by voluntarily making the Japanese eligible to citizenship, America would smooth the way to an easy solution of the problem. If President Wilson and Secretary Bryan have been sincere in all that they have been saying, they ought gladly to accept the suggestion, and also take steps immediately to carry it out. If they consider it just and proper to treat the Japanese as on the same footing with the Whites, or for that matter, with Africans and Indians, they ought to ask Congress to make them eligible to citizenship. They ought to do their best to obtain its consent even if there should be little hope of success. If they are unwilling to do this, they must justly be charged with downright hypocrisy. If, moreover, public opinion in America is against the ill-treatment of the Japanese, and Congress is the true mirror of that opinion, why should it decline to pass a measure that aims at putting an end to such injustice? Congress, it is objected, would feel humiliated to accede to Japan's demand. But it is the Japanese that have hitherto endured humiliation, and it would be no humiliation for the American Legislature to remove the iniquity. The Americans are proud to treat the "darkies" as the equals of the Whites. Ought they not to be ashamed to treat the Japanese as the inferiors of the "darkies?" Even if the Federal Government wishes to readjust the matter by the revision of the treaty, much will depend on the temper of Congress, for an anti-Japanese Senate would decline to ratify the revised treaty. If the war-talk indulged in in the West is due to the naturalization difficulty, who is to blame for it but the statesmen at Washington, who can not, apparently, guide public opinion in the right direction?

Racial Equality

In a frendly editorial on the California trouble, the *Japan Times* concludes:

"The light that nightly burns in the hand of the Statue of Liberty standing at the entrance to the Harbor of New York means nothing, if it does not proclaim to the whole world, the spirit of the Declaration of Independence saying, "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." To treat the Japanese as ineligible to citizenship and to deprive them of the right of owning property is equal to extinguishing the light on the Statue of Liberty."

Ship-building in Japan

Some information on the building of war and other ships in Japan appears in the Japanese papers from official quarters. The marked development in the art of shipbuilding, as well as in the provision of naval arsenals and other dockyards, is stated to be the result of the constant encouragement given by the Government for the construction of warships and other vessels at home, in order not only to economize expenditure but to ensure the independence of arms and ammunition which is of paramount importance from the strategical standpoint.

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The Imperial Navy has therefore decided to construct at home, besides the *Fusō* and three other sister ships of 20,000 to 30,000 tons already built at Kure and Yokosuka, three battleships of the same size, namely the *Hiei*, *Haruna* and *Kirishima*, the warships now building abroad being only the *Kongō* and a few destroyers and submarine boats.

So far as the construction of merchant ships is concerned, however, the condition of the dockyards in the country does not enable Japan to adhere entirely to the policy of constructing ships at home, the vessels building abroad for the Nippon Yusen Kaisha alone numbering four, of 23,700 gross tons, namely the *Tottori Maru* of 6,500 tons, the *Tokushima Maru* of 6,500 tons, the *Penang Maru* of 5,500 tons and the *Rangoon Maru* of 5,200 tons. But the tendency is nevertheless towards a steady development in the home construction of vessels on account of the Government subsidies as well as other encouragement constantly afforded by the authorities concerned. The vessels now building in the domestic dockyards number eight in all, with a gross tonnage of 77,100 tons, as detailed in the following table :—

Dockyards	Names of Vessels	Gross Tonnage
Mitsubishi	*Fushimi*	11,900
„	*Suwa*	11,900
„	*Katori*	10,500
„	*Anyo*	9,400
Kawasaki	*Yasaka*	11,900
„	*Kashima* ...	10,500
„	*Yamashiro* ...	3,500
„	*Sakaki*	3,500

Pride and Prejudice

In the New York *Outlook* for May 10th there is a remarkable article by a resident of California attempting to account for the anti-Japanese attitude in that state. The author, Mr. Walter H. Woehlke, evidently a European American, freely admits that the Japanese immigrant is in every way equal if not superior to the average immigrant from Europe, and that, practically, the people of California have but one objection to the Japanese, namely his haughtiness and pride. The immigrant from Europe defers to the assumption that the native is superior, or at least must take precedence, to the newcomer, and accepts admission to American hospitality on sufferance; while the Japanese, on the other hand, demands equality from the beginning and takes his stand on racial pride and isolation. The Japanese, says Mr. Woehlke, is the only immigrant who fails to bow down before the claims of the native American to superiority over the stranger; and so "when steel strikes steel, the sparks fly .... It is Caucasian granite against Asiatic gneiss." He adds that Japanese labor is not cheap, and that the Japanese do not work for less wages than other immigrants. "Their standard of living is as high as that of other nationalities. They dress well, eat well, and spend money without stint for entertainment. The percentage of criminals among them is low. Be it work in the household, in orchard or vineyard, they perform the task with speed and unusual intelligence, if they are so minded. Their clannishness is no more pronounced than the group adhesion of a dozen other nationalities whose ignorance of the English language forces them into linguistic colonies. The number of the Japanese in California is not increasing. They readily, eagerly adopt the dress, the manners and methods of their new home." California admits all this, and yet does not want the Japanese, simply because of his alleged proud and self-assuming spirit. In other words the Californian has the same objection to the Japanese that the Canadian has to the Englishman, his *cockiness*, and over-self-confidence in the superiority of his motherland. This goes hard in a country like America, whose citizens have more national pride than most other nations. Yet the Canadian does not propose to exclude the Englishman on this score; and no more should America ban the Japanese simply because they are proud of their race and nation. When two strong, proud men meet, their character should determine their relations, even though they come from the ends of the earth. "Pride goeth before destruction, and a haughty spirit before a fall," said the wisest of philosophers, and this fate will overtake America as well as Japan unless there is

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moral interference. That this leaves the responsibility largely on America may be seen from the fact that the author of the article under review fails to mention the *injustice* to which the Japanese in California are subjected by being discriminated against in favour of Europeans. If Americans were treated in Japan as Japanese are in California in the matter of land-ownership rights, the pride of America would be more wounded even than that of Japan is under present circumstances. When one proud race discriminates against another, it is not for the offender to complain of the arrogance and pride of the victim. The pot calling the kettle black does not change either of them. The moral worth of these two great, proud nations demands that they tolerate each other as all true men, and all true nations, must; and this is surely possible so long as their is nothing worse than pride separating them. Let the people leave it to the two governments and there will be no danger of failure to arrive at a solution. In the meantime it is the duty of Americans and Japanese alike to cultivate a tactful and manly control of race-pride, so as to suffer one another as men; and progress in this direction depends on religion and education. The leaders of education and the ethical teachers of both nations should impress upon the public, and especially upon the rising generation, the wickedness of suffering pride to destroy brotherhood, and thus gendering international strife.

A Correction

We are very sorry to find that a mistake crept into the article on Argentina and Japan in our last number, to the effect that there was no Argentine Minister in Tokyo at present; whereas on the contrary, His Excellency Dr. Francisco Ortiz is Chargé d'Affaires for the Argentine Republic in Tokyo, and resides at the Imperial Hotel.

Japanese in North and South America.

In connection with the Californian land question, it will be of some interest to know how the Japanese immigrants are distributed in the different localities in North and South America. According to the result of investigations made by the Department of Foreign Affairs, the Japanese immigrants in America total 170,375, of whom 131,435 are males and 38,980 females, comprising 33,113 families, as detailed below :—

	No. of Families.	Population.
Washington	8	54
New York	?	1,980
California	7,401	51,746
Seattle	1,446	12,949
Chicago	225	2,279
Portland	804	6,726
Hawaii	21,378	71,100
Vancouver	914	11,402
Ottawa	10	40
Brazil	?	3,801
Argentine	?	3,246
Chile	48	264
Peru	413	5,297
Mexico	466	2,491
Total	33,113	170,375

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THE JAPAN MAGAZINE

VOLUME FOUR AUGUST, 1914 NUMBER FOUR

SWEDEN AND JAPAN

By "J"

WHILE the men of northern Europe were among the greatest sailors of the early world they appear to have confined their ambitions eastward to efforts after a discovery of the northwest passage to India; yet their scarcely more southern neighbors, the Dutch, convinced that the longest way round was the shortest way home, sailed out into unknown seas southward, and rounding the Cape of Good Hope, coasted the shores of the Indies and Japan. Though relations between Sweden aud Japan were somewhat late in being realized, compared with some of the more prominent nations of the West, they have been none the less lasting and intimate, the two peoples ever since the opening of intercourse knowing naught save the most cordial of understandings.

In 1868 Count Higashikuze, afterwards governor of Kanagawa-ken, opened up negotiations for a treaty with Sweden, and on November 7th, 1870, the document received the signatures of the contracting parties. On the basis of this treaty the best of relations prevailed between Japan and Sweden; and when the status of Japan underwent some change after the conclusion of the victorious war with China, a desire was expressed for a revision of foreign treaties; so the treaty with Sweden was renewed and enlarged. As Norway and Sweden at this time were under the same régime, it is understood, of course, that what is said of one is implied of the other, in reference to early relations with Japan. Since the revision of the treaty, down to the present it cannot be said that Japan and Sweden have had very much business with each other from a diplomatic point of view, though they have exchanged courtesies from time to time, and shown the best of fellow-feeling. This friendly regard was further strengthened by the visit to Japan of the distinguished traveller, Dr. Sven Hedin, after his remarkable explorations in Tibet, in 1910. He was received with enthusiasm and universal esteem by all classes of the Japanese, was the subject of high honors from the Imperial Government, and asked to lecture before the Geographical Society of Japan. This visit from the famous explorer was all the more appreciated by the Japanese in that, in order to come

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to Japan, he had to decline much more remunerative invitations from other countries which were equally anxious to have the honour of seeing and hearing him. The visit of Dr. Hedin made a very favorable impression on Japan, and will forever be remembered by the nation.

Consequently last year when the Olympic games were to take place in Sweden, Japan at once decided to send a delegation, when Mr. Mishima, a student of the Imperial University, and Mr. Kanaguri, a student of the Higher Normal School, were despatched to enter the contests, the former taking part in the 200 métre race and the latter in the Marathon race. Dr. Jiguro Kano, president of the Tokyo Higher Normal School, accompanied the Japanese delegation to Sweden, and introduced to the athletes of that country the art of *jūdō*, of which he is a past master. This favor was extended in return for the introduction to Japan of the gymnasium practice which, through Mrs. Iguchi, was inaugurated in the Tokyo Girls' Higher Normal School, having been brought from Sweden.

Commerce, no less than diplomacy and private intercourse, is to-day the increasing force that binds nations and races together; and it may be said that already trade between Japan and Sweden is beginning to count in this direction. The first exports from Sweden to Japan came in 1882, and exports from Japan to that country did not commence for some ten years later. Japan now sends to Sweden increasing exports of camphor, porcelain, kidney beans, raw peppermint, buttons, lanterns, bamboo, silk *habutae*, wall-paper, lacquer ware, sulphur and rice. Japanese wares in various lines are at present in great demand in Sweden, being cheaper and more artistic than similar articles made in Europe. The demand is more marked among the middle classes of the population.

One particular drawback to trade with Sweden is our ignorance of the real nature of the commercial field in that country, chiefly because Japanese merchants seldom if ever visit Sweden; and the general tendency is for them to pay more attention to imports from Sweden than to exports thereto. In fact most of our exports in that direction are allowed to depend upon orders from Swedish merchants, without any special effort to create a market or to extend our sphere of trade in that land. The difficulty was for some time rendered more acute by lack of facilities for direct transportation; but since the inauguration of the Swedish Oriental S. S. Company, this hindrance has been somewhat modified and the resultant increase in exports to Sweden has been marked.

Another difficulty has been that the people of Sweden labor under a similar misconception to that prevailing in Europe generally, to the effect that Japanese goods are for the most part ornamental and fantastic rather than enduring and useful. We therefore suffer for want of well informed agents on the spot to exhibit our manufactures and show the public that they are both durable and practical. This is a matter that should not be left to our Swedish representatives alone. A nation must look after its own interests, commercially as well as diplomatically, or they will be neglected.

Japan's chief imports from Sweden are in raw materials for manufacture, such as iron, and pulp for making paper. Imports in these materials have increased during the past few years to such an extent that now it is not uncommon for a ship leaving Sweden to start with full cargo for Japan, with no room for anything extra by the way. As a matter of fact the number of ships on the line between Japan and Sweden is proving too small, and several new steamers are now under construction for this service. At first the port of starting was Cōteborg, but later it was found necessary to call at Stockholm for shipments to the Far East. On the whole it may be said that the outlook for increasing trade between Japan and Sweden is in every way hopeful and encouraging.

The present Minister of Sweden in Tokyo is His Excellency Gustaf Oscar Wallenberg, who, with his gracious wife and charming daughter, has done much to promote interest in his country among the Japanese.

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HIS EXCELLENCY THE MINISTER OF SWEDEN, TOKYO, THE HON. GUSTAF OSCAR WALLENBERG. *Le Ministre de Suède à Tokyo.* *Der schwedische Gesandte in Tokyo.*

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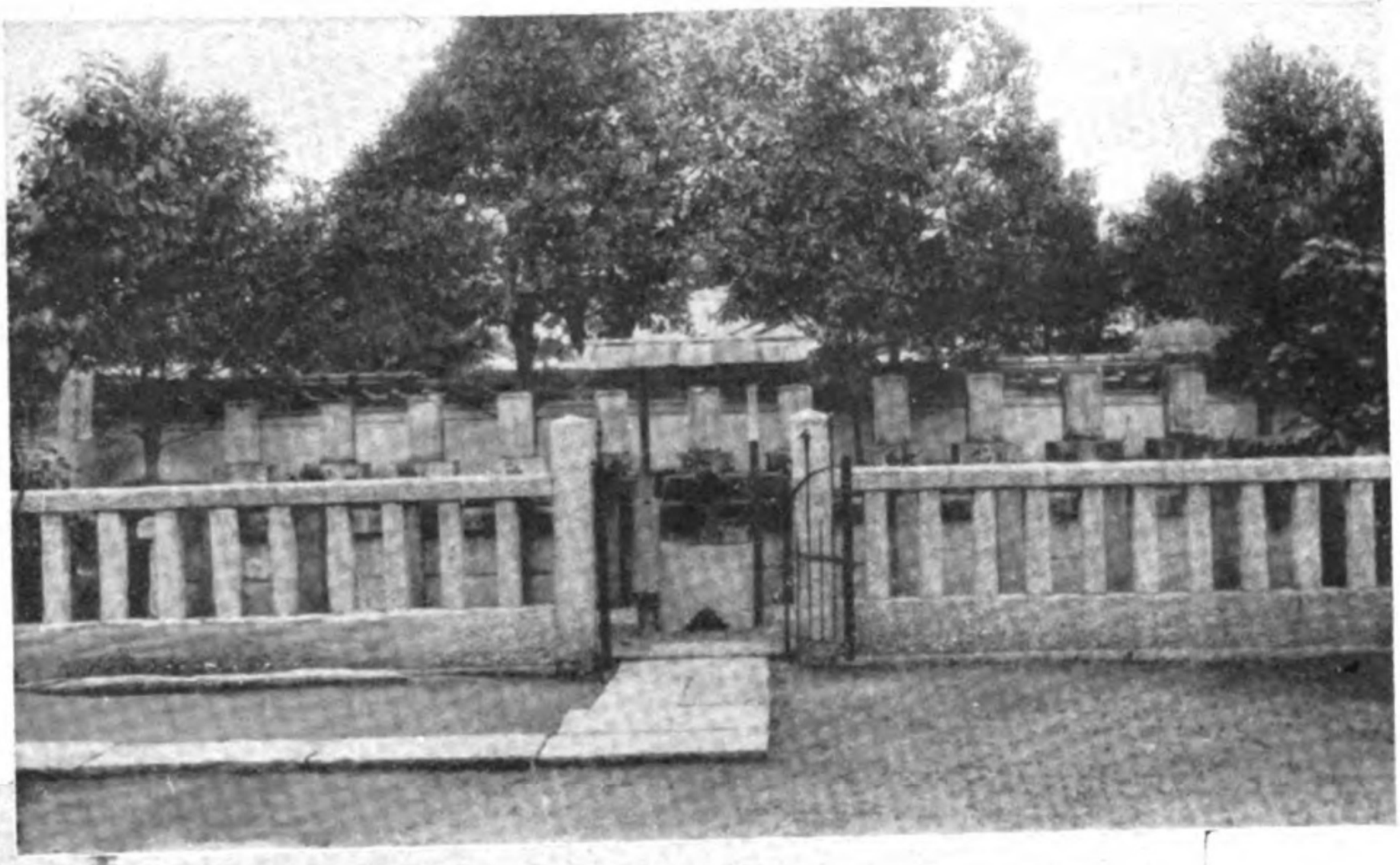

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1. TOMBS OF ELEVEN SAKAI HEROES 2. PAGODA OF MYOKOKU
3. TEMPLE OF MYOKOKU

Tombeaux des héros de Sakai. Graeber der Helden von Sakai.

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THE SAKAI TRAGEDY

By K. C.

IN the Spring of the 4th year of Keio (1868), there occurred at Sakai, formerly a flourishing seaport town to the south of Osaka, one of the most tragic episodes in the history of our early intercourse with western nations. Towards the latter part of February in that year, in response to a request of the officers of a French man-of-war, which paid us an unwelcome visit at that time —to let them see the interior of the celebrated castle of Osaka, a government official, accompanied by an interpreter and a number of escorts, conducted the foreign visitors to the castle. When they were about to return, the Captain expressed his desire to go to the coast of Sakai where, he said, he ordered the ship's boats to be waiting for the party. The Japanese officer willingly consented, and when they arrived at a bridge thrown across a stream at the entrance to the town of Sakai, they were peremptorily told to retrace their steps; for none could be allowed to pass on without permission from the *daimyo* of Tosa under whose instructions a band of Tosa soldiers were guarding the place. Hot words were exchanged between the government official on the one hand and the soldiers on the other. Fortunately, however, the French Captain, on being informed of the particulars of the case, grasped the situation at once, and quietly resumed the route by which they had come. There the matter ended without any further ado.

In the meantime the French sailors on the shore of Sakai had been anxiously expecting their superiors' appearance. The specified time had long elapsed and certain undefinable forebodings took possession of their minds. At last, they found their way to the town in order to ascertain whether there had not been anything amiss. To their disgrace on reaching the town, they committed some reprehensible acts—for instance, running away with cakes and fruits from the shops, without ceremony, or making game of girls—acts not very serious in themselves but which, done at the time when the people damned foreigners with the epithet of "barbarians," roused the indignation of the townsfolk. Some of the most hot-tempered among them hastened to the head-quarters of the Tosa clansmen, and bitterly complained of the Frenchmen's outrageous conduct, magnifying what was in reality only the stirring of a mouse into a tremendous earthquake. While the soldiers were listening to the tale, a few sailors came trotting on. The soldiers were then enjoying rest inside a big house, leaving their rifles standing outside with bayonets crossed. A marine in advance of others took from a rifle one of the small banners—the badge of the Tosa clan. Needless to say the soldiers flew into a passion on seeing their military flag being made a plaything of by the "red haired barbarians." "Rascals! What are you doing?" they shouted. Some of them rushed out of the house, and one of the two chiefs vociferated—"To arms! Forward!" In an instant all was bustle and confusion. The muskets were separated and shouldered, and there commenced the pursuit of the

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sailors who were already in flight. Not only, however, on the Frenchmen's side lay the advantage of early start, but also the soldiers were handicapped with various encumbrances—muskets, swords, and their clumsy uniforms (multi-forms, in fact). Among those who had joined in the pursuit either out of mere curiosity or perhaps with the purpose of revenging themselves, there happened to be a fireman, one of a class of men noted, among other things, for the speed of their legs. This fellow it was who caused all the subsequent mischief and diplomatic trouble. Overtaking the fugitive who lagged behind most, the fellow hit the marine on the head with a fire-hook, an instrument always carried by fire-men in their belts. The sudden and pitiable cries of the ill-fated man caused his companions to turn back, when lo! one of their friends writhing with mournful groans on the ground! Immediately pistol bullets whizzed right and left, and in answer to the challenge, Minoura, a chief of the Tosa band, ordered "Fire." Besides the wounded, more than a dozen of the French sailors fell down dead, and a few others were consigned to watery graves while swimming out to their ships. According to a certain authority one officer and ten sailors were killed The first act of the drama ended, another more tragical still was to be enacted.

The rage of those on board the man-of-war at what they naturally considered to be wanton cruelty may well be imagined, and they opened negotiations without loss of time.

By the way, I was then a mere boy, and vaguely remember my boyish fears about the speedy fulfilment of the awful rumours widely circulated throughout my native province to the effect that Tosa could not escape from the fate of Kagoshima and Shimonoseki in being bombarded by the formidable engines of destruction. The *samurai* were hurriedly called out; suites of armour examined and coats inspected—in short, every man and woman, from the highest down to the lowest, was in a state of feverish excitement.

But to resume the thread of my narrative, the French demanded:—

1st The execution of the responsible officers together with a number of soldiers equal to those murdered.

2nd An apology to the French government to be tendered in person, within three days, by the Daimyo of Tosa, on board the man-of-war.

3rd A certain amount of indemnity to be paid to the families of the killed.

4th An order to forbid the Tosa soldiers to enter any of the treaty ports carrying arms.

In our days of unified Japan, plausible arguments might be advanced against these demands. But not only was Japanese diplomacy in its infant stage, but that of the French was backed by the presence of the much dreaded "black ships," and as, in questions of this kind, might makes right, our government had to bow down to what could not be avoided. The matter being settled to the satisfaction of the French, various difficulties confronted the Lord of Tosa and his advisers. The chiefs—Minoura and Nishimura—did not listen to *harakiri*, much less to ordinary criminal execution. Rightly they referred to the fact of the marines disgracing Tosa by having trifled with its banner and also to the fact that it was they who challenged the soldiers to fight by opening fire first and so on; and concluded by declaring that it would be more proper and just that those who had wiped off the blot which would otherwise have stained their feudatory flag forever, should be loaded with honours rather than any punishment be meted out to them. Moreover, public sympathy was strongly in their favour, for the cry of "Honour the Mikado and expel the barbarians" was the order of the day, especially with the *ronins* (literally wave-men) who swarmed in and around Kyoto and Osaka. On the side of the authorities it was represented to both Minoura and Nishimura that, unless they should sacrifice their lives, Japan would be exposed to a serious danger. At last, they were forced to be loyal to the Mikado by manfully embracing voluntary death. Another knotty ques-

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tion sorely tasked the ingenuity of the Tosa authorities. No sooner had the impending doom of the two chiefs reached the ears of about one hundred and fifty soldiers than they, one and all, resolved to share the fate of their superiors. To tide over this difficulty it was decided to invoke the will of the gods ; in other words, to determine who it should be by drawing lots before the shrine of Inari and to abide by divine verdict ! Two sorts of long, rolled-up papers—thirteen of which had black marks inside while the rest were all blank—were laid upon a small wooden stand which first of all was reverently offered before the altar of Inari Daimyojin. The priests then chanted prayers to the gods, after which the soldiers were instructed to pick out, one by one, the rolled-up paper, and he to whose lot fell the paper with a black mark should be the favoured one. One more trouble succeeded. The soldiers were below *Samurai* rank, and according to *Bushido*, they were not entitled to the honour of *harakiri*. What was to be done ? The best way would be to ennoble them, and this expedient was resorted to at once to the satisfaction of all.

Various difficulties were thus surmounted one after the other, and the terrible day of doom—the 23rd of February—arrived. The unfortunate, fifteen (namely, two officers and thirteen of their subordinates), after bidding an eternal adieu, over cups of *sake*, to their friends and comrades in arms, and to this mundane world, slowly and with solemn mien proceeded to the temple of Myokoku, which still stands just as it was in one of the streets of Sakai town ; and there in the presence both of the French as well as of the Japanese officers, a delegate of the *Daimyo* of Tosa among the number, the victims of misunderstandings and impotent diplomacy deliberately took their seats upon mats spread on the temple ground. Presently sheets of paper and boxes containing Japanes inkstone, ink, and brush were distributed to each that he might express, if so inclined, his dying sentiments in writing. None who look over these but will be struck by one and the same sentiment pervading them all—an intense love for fatherland and utter indifference to life and death. To give a few specimens :

In a poem in Chinese character, Minoura gives utterance to his thoughts as follows :—

Hereby, I have purified the air of evil
spirits that I may transmit the cause of
justice through a thousand years. Let
others say what they may, it is thus that
I do repay a debt of gratitude to my
country. For what is Death after all ?
Anyhow, my resolution is firmly fixed
to answer my Sovereign's call.

Nishimura wrote in a syllabary stanza very common on such an occasion as this :

Care not I for my life that falls,
Like dew before the morning wind.
The future of my country dear
Still troubles me in my last hour.

Another by a soldier runs :—

Let me not miss the righteous path of
man.
It is to serve our Lord with Life and Death.
This is the path of our *Bushi* to tread,
The *Bushi* of our honored Island Realm.

At last the moment of doom had come. Before witnesses both native and foreign, first of all the two Commanders and then the soldiers, each in due course, disembowelled themselves, and were, according to *Bushido* etiquette, decapitated by their respective friends. When the eleven headless corpses were arranged in a row, the sight then and there presented was indeed a shocking one to behold.

Two circumstances should not be passed over in silence. One is—Minoura dipped his dagger so deeply into his belly and ripped it so widely that the intestines oozed out. Consequently his whole frame trembled with excessive pain, causing the decapitator, renowned swordsman as he was, to twice miss his aim. The first stroke fell upon the skull of the suffering man and another trial, somewhat below the neck. Poor Minoura ! He who had so far borne himself with forced resignation raised himself, straight up, as far as he could, and casting a furious slance on his enemies exclaimed — " Not yet dead. Hateful strangers ! "

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Be that as it may, the Frenchmen who had been watching the horrible proceeding with breathless interest and unfeigned admiration for the marble calmness and Stoical fortitude displayed by every one of the unfortunates could contain themselves no longer—according to one version, they were extremely alarmed by the savage heroism shown by the eleventh—and, declaring that enough blood had already been shed, they earnestly interceded in behalf of the remaining four for their lives. After conferences amid awful silence, the drama closed, to the intense relief of all present.

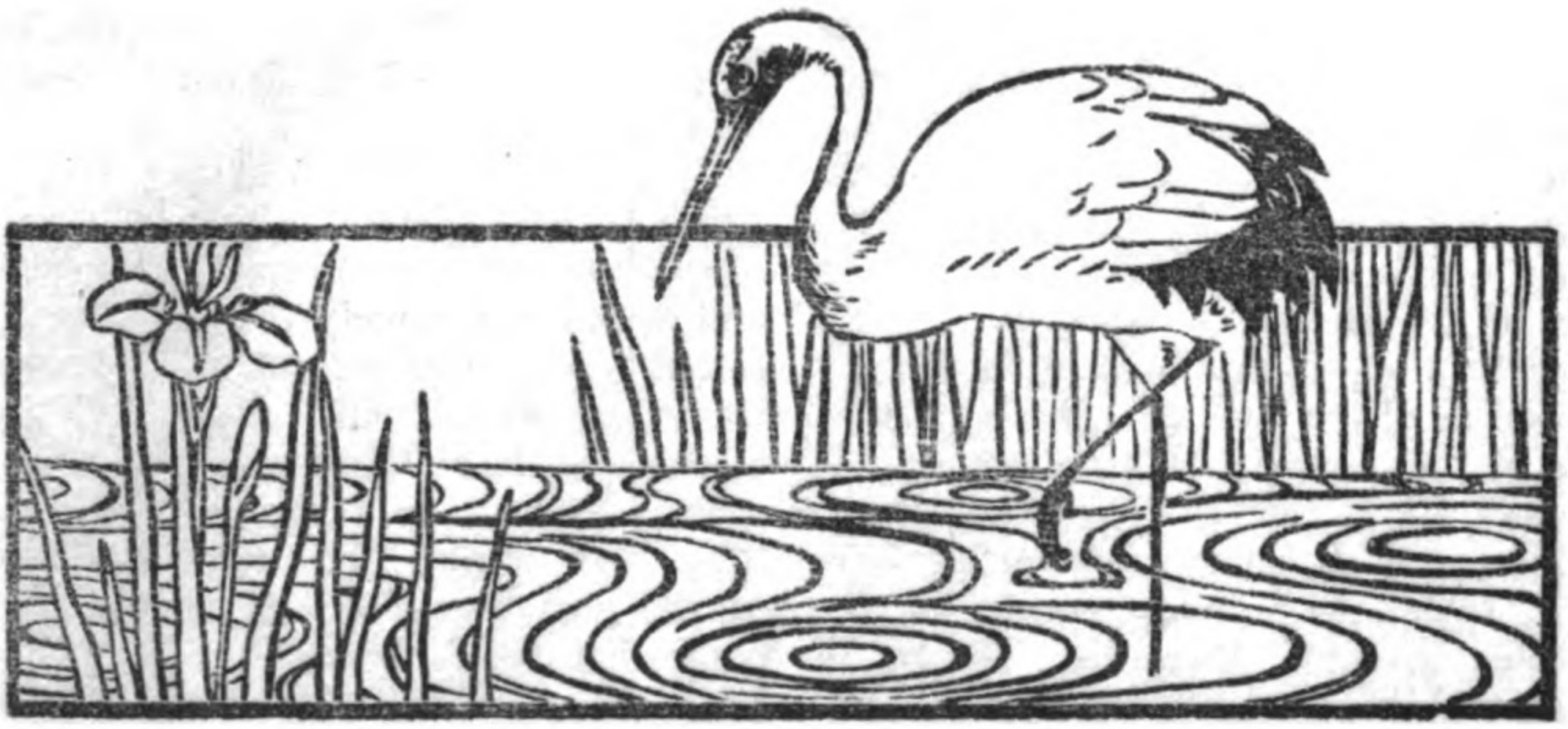
It is curious to observe that, of the lucky four whose lives were thus unexpectedly—nay, miraculously—spared, two afterwards committed suicide for reasons not necessary to mention here, one lost his mind on his return to his family and friends in Tosa, and only a single man has survived, sound in body and mind, to enjoy his days in peace as a lawyer.

The news of the tragedy rapidly spread far and wide, and popular imagination soon invested the eleven heroes with a halo of martyrs' glory. I still remember a ditty sung by boys and girls in the streets as well as by children of larger growth to a peculiar tune then in vogue. To translate simply the sense of it.—

Timely are the acts of driving away the "barbarians" by the clansmen of Tosa at Sakai in Senshū.....The Frenchmen are their enemies. Is not the world joyful and happy?"

It is even said that, for some time succeeding the episode, women's hairpins ornamented with a tiny dagger on a miniature wooden stand, designed by a smart fellow with an eye to business, had continued to be a craze among the singers in Osaka and Kyoto.

Finally, it need hardly be added that the martyrs were decently interred at a place a few cho distant from the Myokoku temple, and the guard there told me when I paid my respect to the tombs of my fellow-provincials that visitors are by no means few and far between, and incense-burning continues to this very day.



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BEGINNINGS OF JAPANESE LITERATURE

By DR. YAICHI HAGA

THE beginnings of Japanese literature take one back into prehistoric time, that period of myth and mystery before the invention of writing, when emotive ideas passed from mind to mind by word of mouth, until there had accumulated a vast fund of folklore that passed into the written word as soon as letters were introduced from China.

Whether the ancient minstrels handed down their oral compositions in prose or verse, is not quite clear, though there is sufficient evidence that the earliest forms partook of the nature of songs. This is clearly seen from an examination of the *Kojiki* and the *Nihongi*, the oldest examples of Japanese literature extant. Into these volumes entered all the treasures of wit and wisdom, of poetry and romance, which the nation up to that time had thought worth preserving. In these annals, which were written in the eighth century, we have a series of songs, which belong to a period probably much more remote than the history in which they are incorporated. After a knowledge of written characters had found its way into Japan from China the long accumulating traditions of the nation began to be compiled; and included therein were more than 200 poems of lyric trend, survivors possibly of a bygone age. The language is still unformed, and there is little evidence of imagination, nor indeed of any high poetical quality, a feature in which they are not very much below the folk songs of other lands.

A further interesting feature of these earliest examples of Japanese literature is the fact that they go wholly contrary to the theory of poetic origins advanced by the brothers Jacob and Wilhelm Grimm, in that they are not songs of the people but of the court. They appear to be the products of a highly aristocratic society, and resolve themselves for the most part into brief expressions of emotion or faint sentiment in regard to love, bereavement, or some aspect of external nature. There are no epics, warsongs or dramas, bloodshed and tragedy apparently affording no inspiration to the early muse of Yamato. The poems, like all Japanese verse, are but a few lines in length; and those belonging to the period in which they appeared, are more delicate in sentiment and refined in language, distinguished more for polish than for power. Evidently they were written by and for a very restricted circle of society. The authors were ladies or gentlemen of the Imperial Court, or other officials of the Empire. There is in fact no trace of popular poetry. But among the upper classes poetry was popular from the very earliest days, and all educated persons were expected to be able to indite verses at will, as is still the case even in modern times. That there must have been a fund of popular verse, however, no one who knows anything of Japan, can have the least doubt, for folk song and ditties of all kinds are everywhere heard; in fact the Japanese are so fond of poetry and song that they sing even at their work, and when passing along the street.

It is somewhat significant of the genius of Japanese civilization that the national literature, which is a reflection of the nation's life, was in its beginning

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essentially emotive and poetic, showing delicacy and grace, and a people of sentiment and song rather than toiling silent serfs. Japanese poetry is older than Japanese history: for the first history was written to preserve the poems older than the events recorded. The ancestors of Japan, such as the Gods Susa-no-Ō, brother of the Goddess Amaterasu, and other deified forbears of Nippon, are described as highly gifted with the poetic faculty. When the Emperor Jimmu ascended the Throne somewhere about 2,500 B.C. poems were plentiful and of poets there was no lack. At least such is the national tradition; but among the first poems recorded after the introduction of writing, it is probable that there are few if any survivals from so remote a time as that of the first Emperor. No doubt the coming of Chinese learning with its complicated written characters, gave new impetus to the Japanese muse, for now the poet could preserve and hand on in some tangible way the ideas that impelled him to composition. The advent of Buddhism also had a lasting and beneficial influence upon the content of Japanese literature. When the *Manyōshū*, or Collection of Myriad Leaves, was compiled in the Nara period we find Chinese influence paramount; but by the time the second collection of poems was made, as in the *Kokinshū*, the nation had invented a script of its own, and Chinese influence was not so prominent. Great as was the influence of Korea, China, and India on Japanese thought, literature and life, it is remarkable that there was no departure from the original mode of poetry with its five lines and 31 syllables. This is why the Japanese are accustomed to regard these short poems, or *Waka*, as the germ or protoplasm out of which the national literature has grown.

In its beginnings then Japanese verse is far superior to prose; but as time went on, a body of prose began to appear, showing a development in matter and style which must be reckoned as a great advance on the crude attempts in the *Kojiki*, the poetic notes of the *Nihongi* and the mere commentaries of that time. Some of these later developments took the form of diaries and tales, which for that reason have been given the name of *Monogatari*. When a popular poem came to be written, people would want to know something of the author and his meaning and the circumstance of the poet's inspiration; and thus arose the reviewer or critic with his *Monogatari*, a sort of story illustrating or explaining the poem or poems. These are sometimes called *Uta-monogatari*, or poem-stories. The *Nikki*, or diaries are more in the way of commentaries or explanations, composed to suit circumstances, the poems being arranged in such a way as to explain or illustrate the poet's career, examples of which are the *Kagerō-nikki* and the *Izumishikibu-nikki*. Thus the *Nikki* represents an arrangement or treatment of the poems in a biographical order, while the *Monogatari* is a character sketch in story form, something like Lamb's tales from Shakespeare; the *Nikki* being reminiscent of Sidney's Arcadia. The *Monogatari* in time developed—into a sort of historical novel, like the *Okagami* and the *Eigwa-monogatari*. The *Okagami* is interesting as an illustration of the growth of a dramatic element, the work being a story of the Fujiwara family, the dialogues showing considerable advance on previous forms, and the characters, one a patriarch aged 151 and another 140, romantically recalling the long gone days of their youth, the period when the Fujiwara were in the ascendancy. The author, evidently a man, is, however, unknown. The *Eigwa-monogatari* on the other hand, is the work of a female writer, also unknown. A very remarkable feature of early Japanese literature is its deep indebtedness to women, some of whom show a skill with the pen unknown to European women of the same period.

With the rise of the great clans, bringing military prowess to the fore, there is a corresponding deflection of literature in praise of the martial spirit, a trend particularly noticeable in the Kamakura period. Of this one of the best examples is the *Genpeiseisuiki*, taken up with the historic contest between the

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Heike and ***Genji***, not unlike that of the Guelphs and Ghibilines in Italy or the Wars of the Roses in Britain. The authors of all these early volumes, with characteristic native self-effacement, leave their names unknown to posterity. In the literature of this time is a deft adaption of Chinese to Japanese forms, combining the foreign ideographs, much resorted to by male writers, with the ***Kana*** native script, usually employed by women authors of that period. The Court at Nara and later at Kyoto, willingly yielded all administrative power to the military families, and gave itself up to literary and social æsthetics. This leisured ease resulted in a wealth of literary production that has added no little to the treasures of the nation. It was a time when learning for the most part consisted of familiarity with Buddism and poetry. But the grand courtiers and their gay ladies had a predilection for the muse, while religion was left to be looked after by the priests. The result was a loss to both. Literature fell into effeminacy and religion became a lifeless art; but the civil strife of the Kamakura period awoke the nation and set the leisured idlers thinking, and the outcome was a union of the two phases of life in a new literature, vigorous, chaste and speculative. The poetry of this time is burdened with a sense of change and uncertainty. There is, moreover, a strong infusion of the dramatic element, such as one sees in the ***Yōkyoku*** for example, wherein is noticed a mixture of religions and military sentiment, indicative of fraternity between the soldier and the priest. The old form still persists in poetry even though by this time the prose of the nation was quite reborn. The ***yōkyoku*** is all in ***waka*** verse, with its five lines of 31 syllabus, arranged, as 5, 7, 5, 7, 7.

By this time, however, there were not wanting signs of a desire, and even an attempt, to break away from the old, traditional, stereotyped verse form, or ***waka***. The latter consists of two parts, somewhat like a diminutive sonnet, as for example:

Idete inaba
Nushi naki yado to
Narinu tomo
Nokiba no ume yo
Haru wo wasuruna!

Though masterless my dwelling
When I am gone away
Oh, plum tree by the eaves
Forget not thou the spring!

the three upper lines being termed the ***kaminoku***, or upper phrases, and the other two, ***shimonoku***, or under phrases. The composition is difficult in the extreme, as success involves a wide knowledge of the national literature and life, as well as great expertness in selection of phrases. Coming down, as it does, from the age of the gods, the form is settled and sacred, and the content demands a theme serious and dignified. At the close of the Kamakura period, however, the growing spirit of individuality began to chafe under such narrow literary restrictions, and a new form of verse was evolved, known as the ***renka***, given over to lighter sentiment, and often indulging in jokes and even dramatic situations. Nor was the diversion limited to the form and content; the manner of composing these literary innovations was not without its amusing features, for one person would produce the first line, another the second and a third would add another, and so on, till the poem was complete. The ***renka*** was the natural outcome of a desire for greater freedom, especially for expressing the more superficial sentiments of life. It was, however, a direct development from the ***waka***, and differed only in content and the length to which it might be carried by repeating the verses. But by the time of the Tokugawa régime a further development was in evidence, known as the ***haiku***, a still more miniature form of only 17 syllables, the most distinguished poet resorting to it being Basho.

We are now in a period of new forms in Japanese literature, especially in verse, and another new development is seen in the rise of ***joruri***, which had a great vogue all through the Tokugawa era. The ***joruri*** was a kind of love ballad recounting the adventures of some hero

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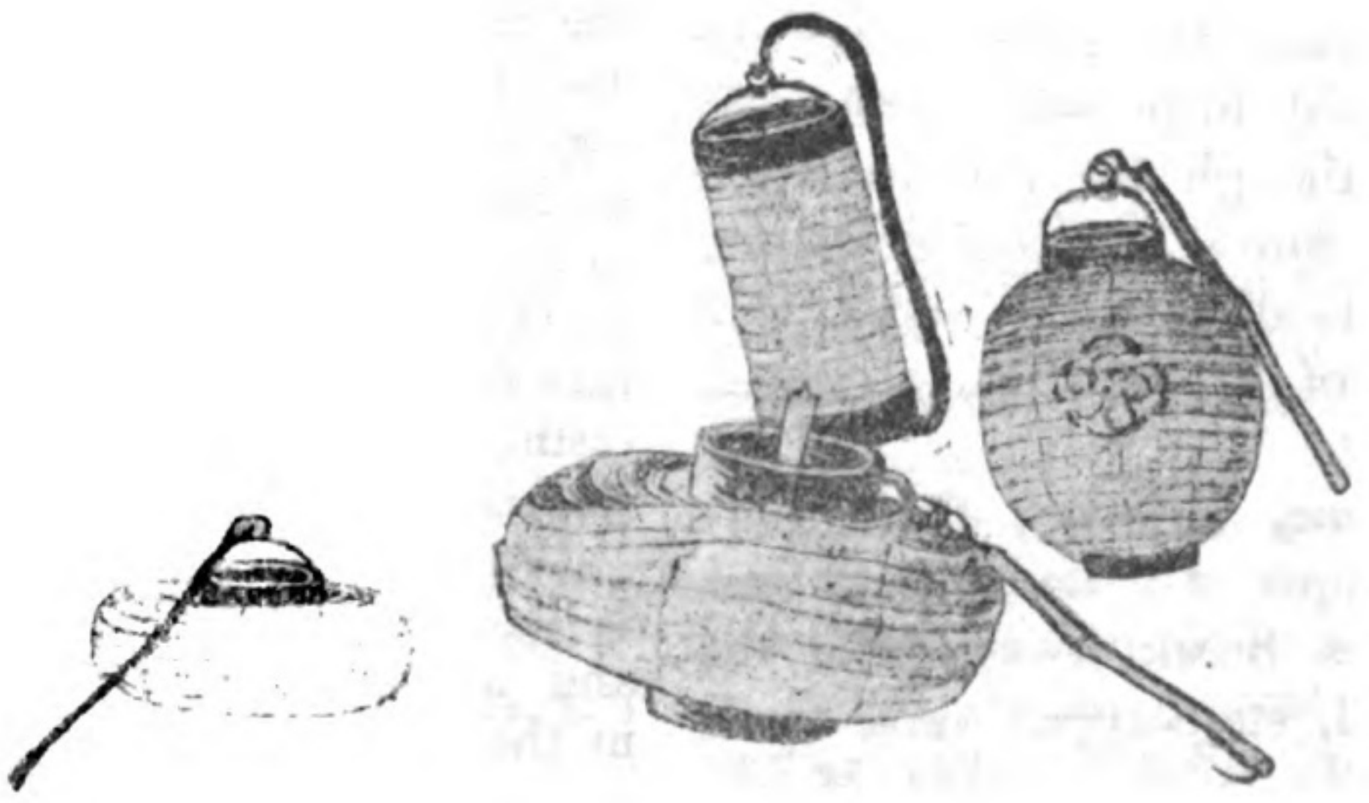
and heroine, and was to the common people what the *yokyoku* or *No* drama, was to the upper classes. The *renka* poetry was of too light and ephemeral a character to last, and after it gave way to the *haiku*, it quite declined, but *waka* and *joruri* still rule the masses, and the *tanka* verse is the true model of all Japanese poetical composition. It is regarded as a gift of the gods, which the nation will never abandon. In it the greatest poets of the nation have enshrined their most imperishable sentiments and convictions, including the late Meiji Tenno, one of the greatest masters of *waka*, that Japan has known. To the distinction of having composed a passable *tanka* verse, every self-respecting Japanese at some time or other aspires. Only in this way can one emulate in some degree the intellectual and social qualities of the Imperial Court. *Waka* is the most representative literary type of the Japanese mind. Like the *Yamato damashii* of which it is the cherished offspring, it has weathered the storms of age-long time. The civilizations of Korea, China, India and Europe have in turn overflooded Japan, and the untutored natives of the isles of the sea have from time to time poured into the land, but neither the national spirit nor the national literature, has been impaired. The one is the soul and the other is the voice of Japan.

It is, moreover, a form suited, as no other can be, to the Japanese language, which is essentially monosyllabic and of narrow range, having much less variation and flexability than the languages of the west. It has no accent and no distinction between long and short vowels, and in poetry employs no device of rhyme; but it is essentially metrical and musical, and aims at suggesting rather than dwelling upon truth. Long poems have been tried in it, but even great poets like Hitomaro, have not been able to make them either popular or permanent. In verse, as in other forms of soul expression, the Japanese mind does not regard it necessary to be wrapped in flames in order to know fire; or to take a hundred words to say "Love is sweet," and "Flowers are fair;" In words as in life art is seen as conspicuously in reserve as in floods of volubility. More may be seen through a pinhole than through a widow. If beauty cannot be seen, felt and enjoyed after it is suggested by a *tanka* verse, than it cannot be had at all. Such is the sentiment of the Japanese muse, and with most of the nation it carries conviction.



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PROGRESS OF JAPANESE LACQUER INDUSTRY

JAPAN has long been noted for her achievements in the art of lacquer work, among which are to be found some of the most perfect that have ever issued from the hands of man. In fact the Japanese are alone in the effectiveness of their processes in producing one of the most unique artistic manifestations of the Far East, and their lacquer work is still among the most delicate and beautiful treasures that can adorn a cabinet or enchant the eye of a collector.

The origin of lacquer work in Japan appears somewhat obscure, for it goes back to the beginnings of Japanese history. Tradition has it that somewhere in the first century of the Christian era in the reign of the Emperor Keiko, Prince Yamato Takeru ordered some lacquer work from one Yukaishi Sukune; and that the descendants of the family continued to pursue the same art, the name being changed to Urushibe Muraji, meaning Muraji the lacquer artist. At this time and for long after, the work does not appear to have had any ornamental character, as the use of colours had not yet been introduced and the works were simply the common utensils of everyday life. From Chinese history we learn, however, that from the sixth century at least Japan was regarded as the land which excelled in the art of lacquer work, and the presents in that material sent to the Court of China were greatly admired. During the reign of the Emperor Kotoku in the seventh century there was a regulation that the coffins of certain officials should always be covered with lacquer, which indicates the development made in the art up to that time. But long before this lacquer had been appreciated for its durability and for its applicability to the purposes of daily use. In the Todaiji temple at Nara there are lacquer boxes containing manuscript prayerbooks, which are said to be as old as the 3rd century. In the *Engishiki*, a list of articles compiled by the *sadaijin* Shihei in the year 380, there is mention of red and gold lacquer, showing that the element of art had already begun to enter into work in lacquer. The *Genji Monogatari* speaks of a new kind of lacquer that had appeared in the Nara period known as mother-of-pearl, which proves that by the ninth century there was considerable wealth and variety in lacquer decoration. The use of vermillion in making red lacquer now added much to its capacity for ornamental decoration.

The greatest patrons of the art were the Imperial Court and the Buddhist temples, especially in requiring lacquer furniture. The Emperor Mommu in the eighth century required all artists to sign their names on their lacquer work so as to discourage inferior products; and at the same time all land-holders were commanded to plant from 40 to 100 lacquer trees, according to the size of their domain, the planting to be done once in every five years. The art was further encouraged by the new custom of receiving taxes in lacquer instead of rice, the ordinary means of payment. When princes and nobles began to wear crests these were usually painted on tablets made of lacquer. The oldest authentic lacquer object in Japan is the sword of the Emperor Shomu, 724 A. D., the sheath of which is in black lacquer with

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a flower design worked in gold dust and again covered with polished black lacquer. This is preserved in the Todaiji temple, which has also many other ancient lacquer objects.

At the end of the eighth century when the Emperor Kammu removed his capital from Nara to Kyoto much attention was given to promoting interest in the art of lacquer, and sword scabbards decorated with it came into general use. In the year 894 among the presents offered the Emperor Nimmio we find a beautiful piece called *Hyōmon-no-Zushi*, after the design of Hyōmon, which mode has since come to mean the art of polishing lacquer with a mirror-like smoothness of surface, after the encrusted designs of gold and silver have been put on the lower layers. By the middle of the tenth century the custom of decorating the apartments of princes and nobles with lacquer had quite come into use. Toward the end of the century there appeared a new mode known as *okiguchi*, which consisted in binding the edges of the lacquer articles with silver, tin or lead. In the beautiful old temple of Chusonji in the province of *Rikuzen*, erected about 1087 there is a good example of ancient lacquer work, especially in gold powder and mother-of-pearl. In the middle of the 12th century the walls of the Imperial palace were decorated in *nashiji-nuri*, a new method with stones and mother-of-pearl set in lacquer. About 1169 came into vogue the decoration of the wheels of chariots and other vehicles with lacquer. By this time the lacquer artist was so highly esteemed that it was no uncommon thing to find him a guest at Imperial banquets. During the Kamakura period some of the more famous artists came from Kyoto to the shogun's capital, establishing a new school known as the *jidai-makiye*, or classical school; and later under the influence of the house of Ashikaga the Higashiyama school came into prominence, and was noted for its gorgeous designs. Hideyoshi, who had a passion for all objects of art, was a great patron of the lacquer artists, and during his time the art made much progress, the best products of the period being in what is known as *tensho makiye*. During the Tokugawa period the art made wonderful development, and so extended in vogue that almost everything could be done in lacquer, even to the most common utensils of daily life. Progress in design had made marked improvement. The artists were now no longer content with conventional objects such as birds and flowers, but aimed at depicting temples, landscapes and even human figures. It was during the Genroku period (1688–1704) that lacquer art reached its highest perfection on Japanese soil. The achievements of this time have never been surpassed. On the occasion of the Vienna Exhibition the Imperial government sent a lacquered book-stand; and when the object was on its way back to Japan the steamer was wrecked and the book-stand was for some time under water. After it was rescued it was unchanged in colour, while the other lacquer objects, of later times, were changed almost beyond recognition. This shows the superioity of the work of the Genroku period.

Though in recent years the art of lacquer work has improved in delicacy and design, and is in many respects richer and more elaborate than in former days, it does not seem to command the same value or to reveal the same artistic merit as the work of the old masters. Up until a few years ago the artists were content to follow slavishly the old methods of design and workmanship; but the public got tired of imitations of the old masters without their merit; and now the workers in lacquer are apparently endeavoring to produce bolder and more animated designs based on natural objects, as more calculated to please the eye of the foreign collector. They are considerably hampered, however, in their ambitions, since the pigments at the disposal of a lacquer artists are very limited, and the artist is thrown altogether on his own taste and ingenuity. Though patrons of the lacquer art are to be found all over the civilized world, it is interesting to note that the Imperial Court of Japan is by far the largest purchaser of the really fine work of the greatest artists. Al-

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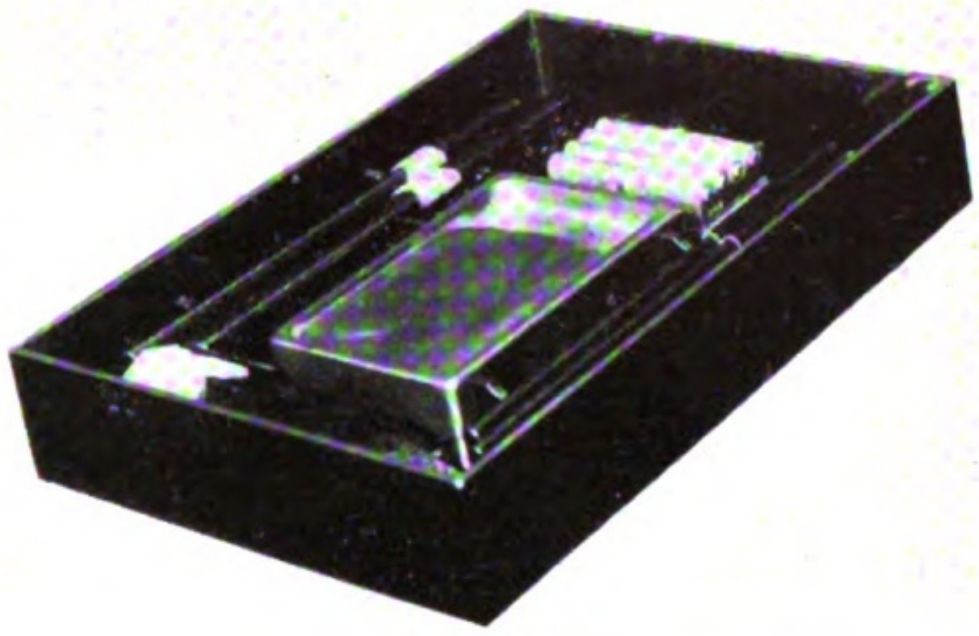
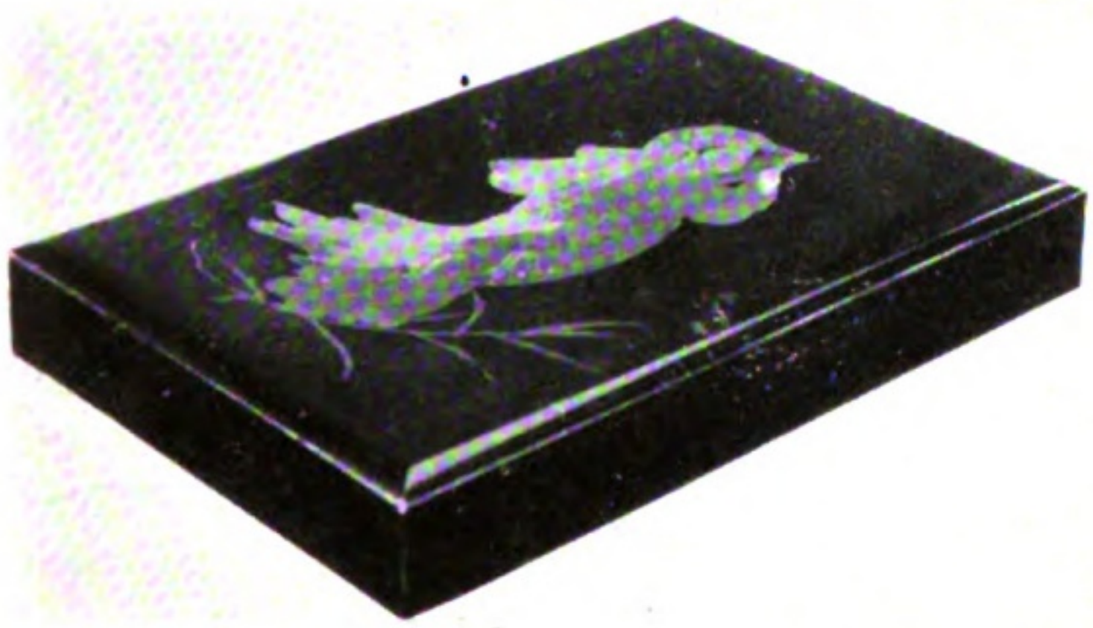
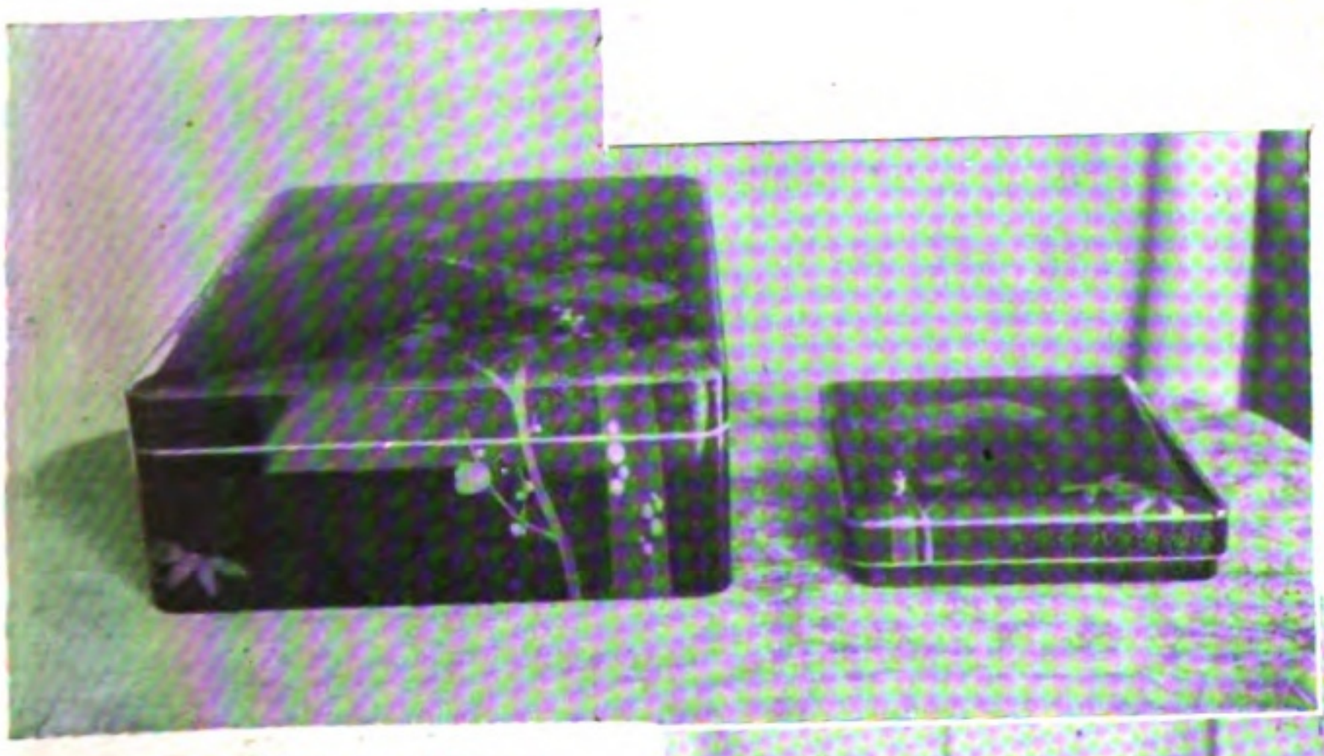


INK STONE



COVER

POEM AND LETTER BOXES



DOCUMENT BOXES

WRITING TABLE

MODERN JAPANESE LACQUER. *Travaux modernes de lacque japonais. Moderne Lackarbeiten.*

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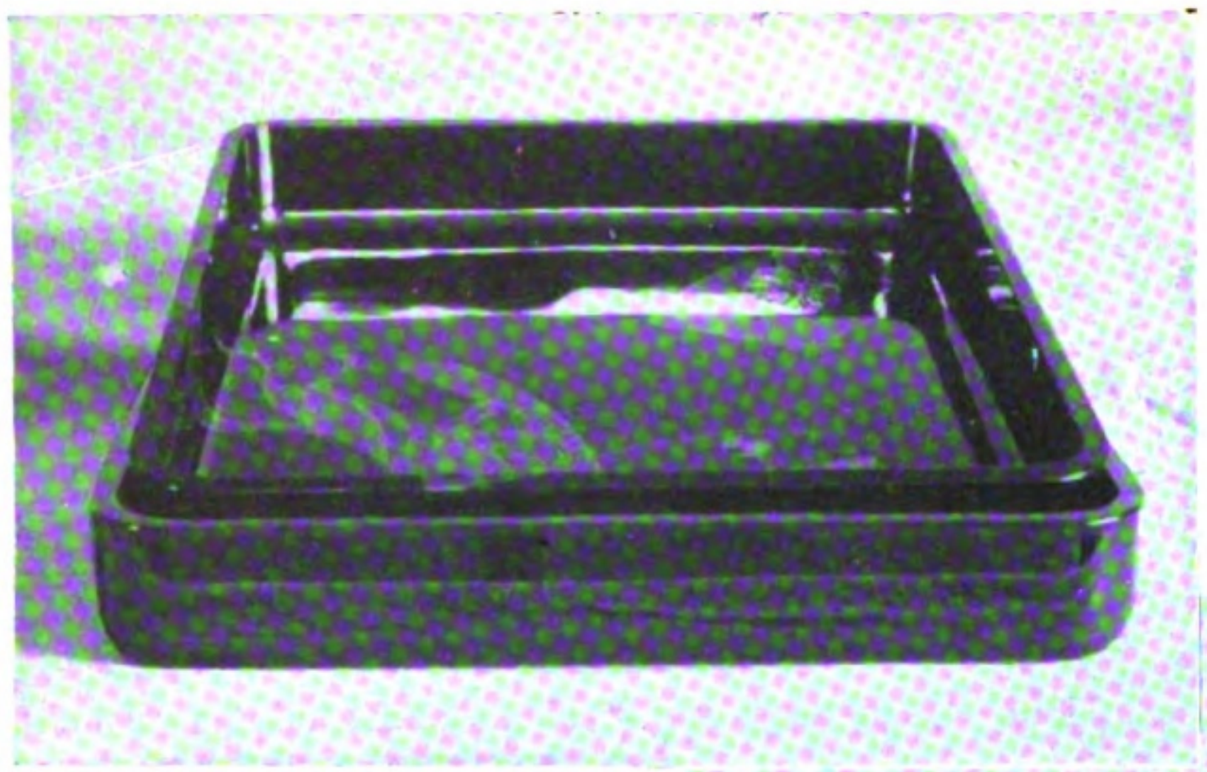

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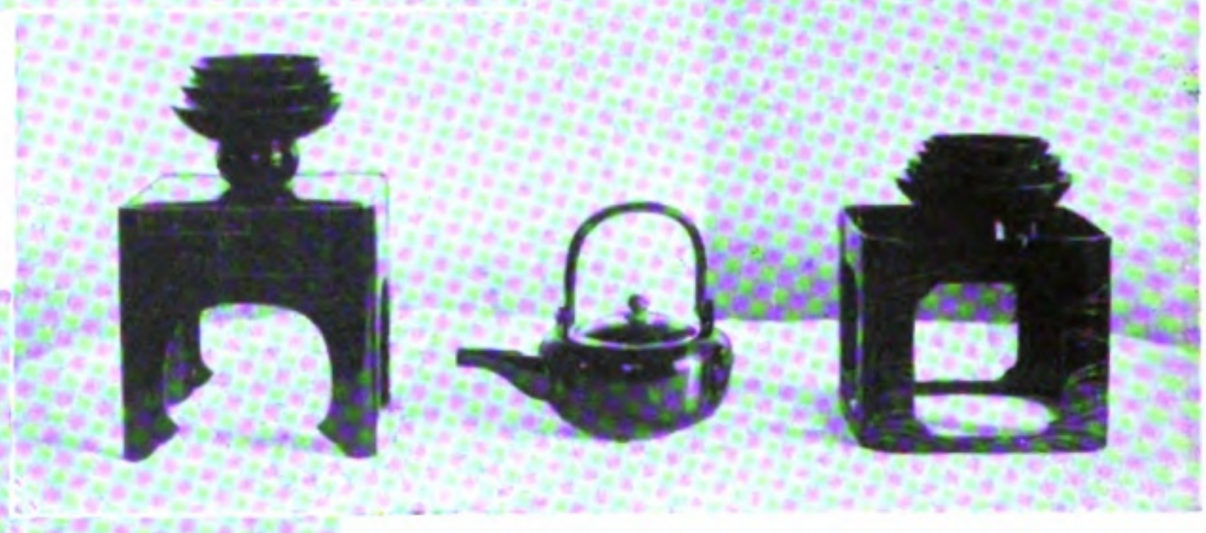
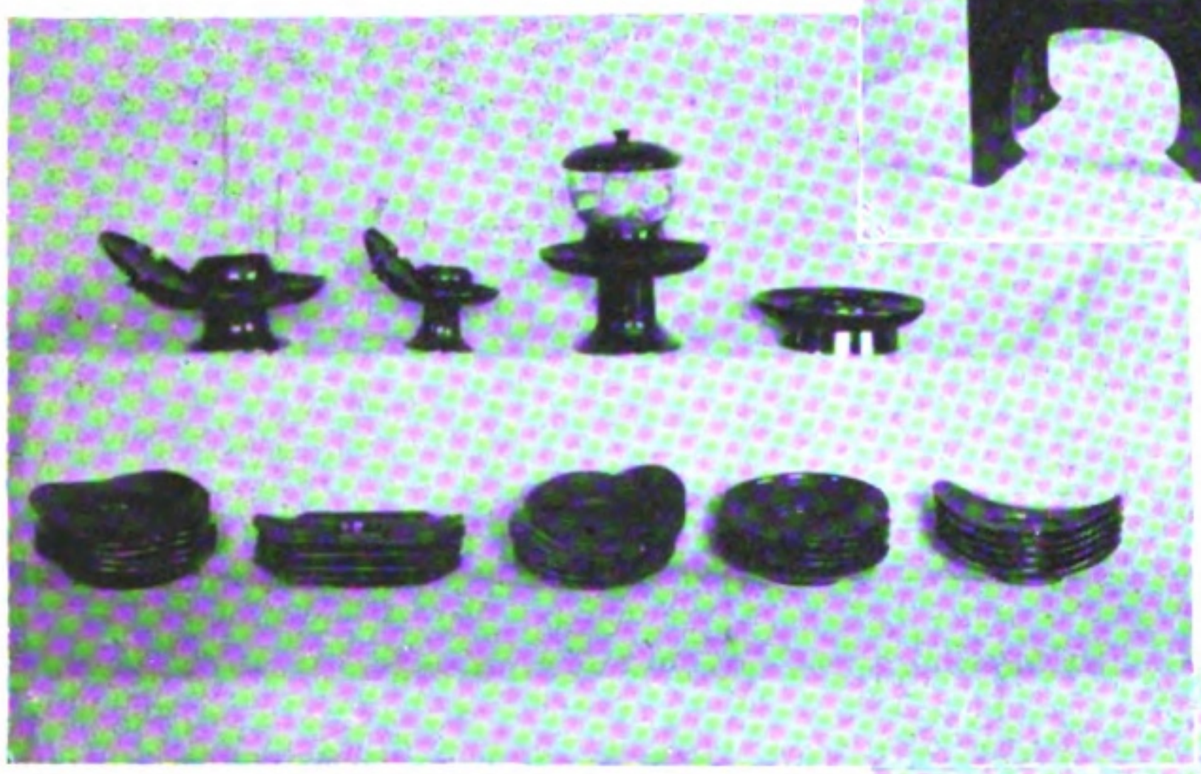
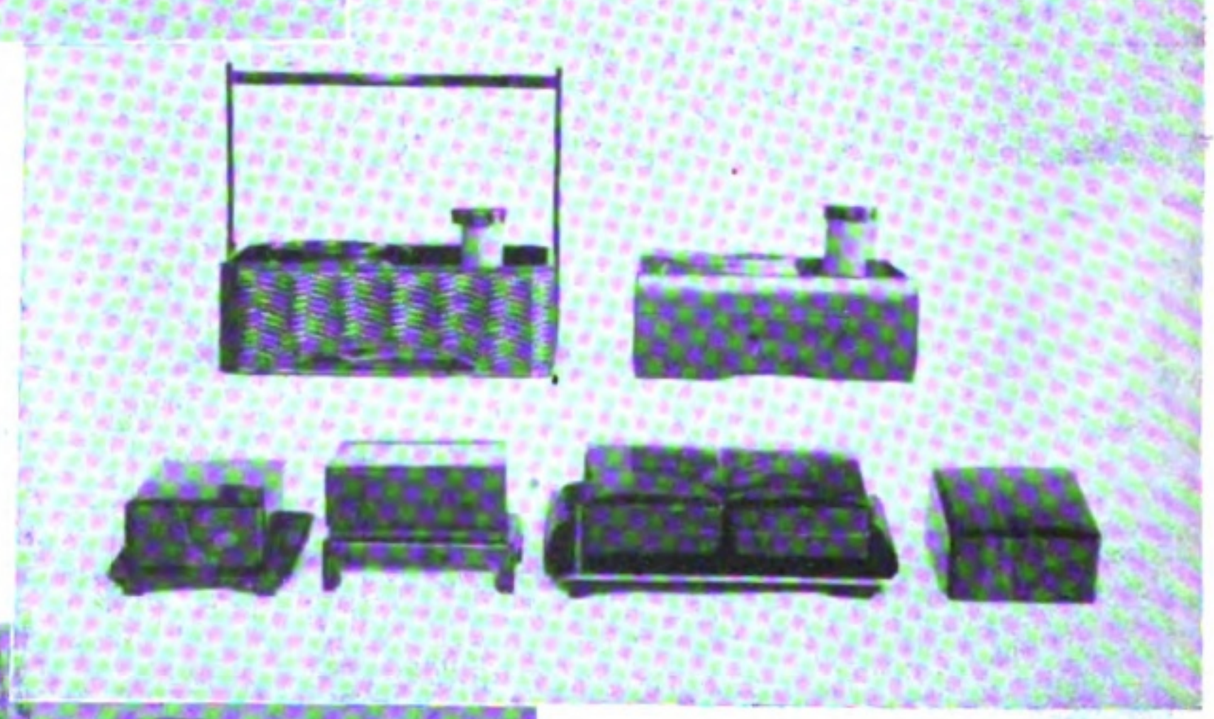


CUP STANDS



SAKÉ SET



SMOKING SET

NEW YEAR SAKÉ SET

MODERN JAPANESE LACQUER. *Travaux modernes de lacque japonais.* ***Moderne Lackarbeiten.***

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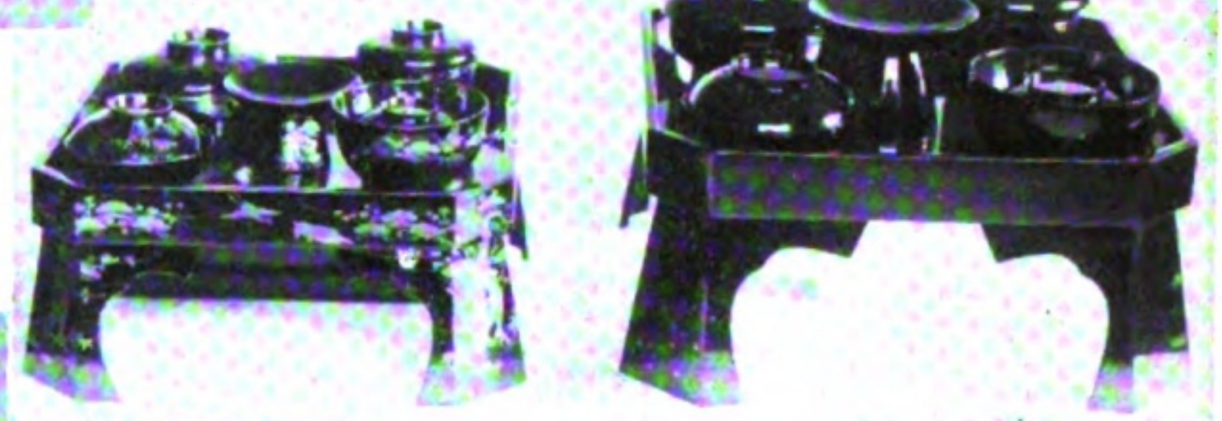
JUBAKO



SMALL DINING-TABLES

SOUP BOWLS

FINGER BOWLS

SAUCERS

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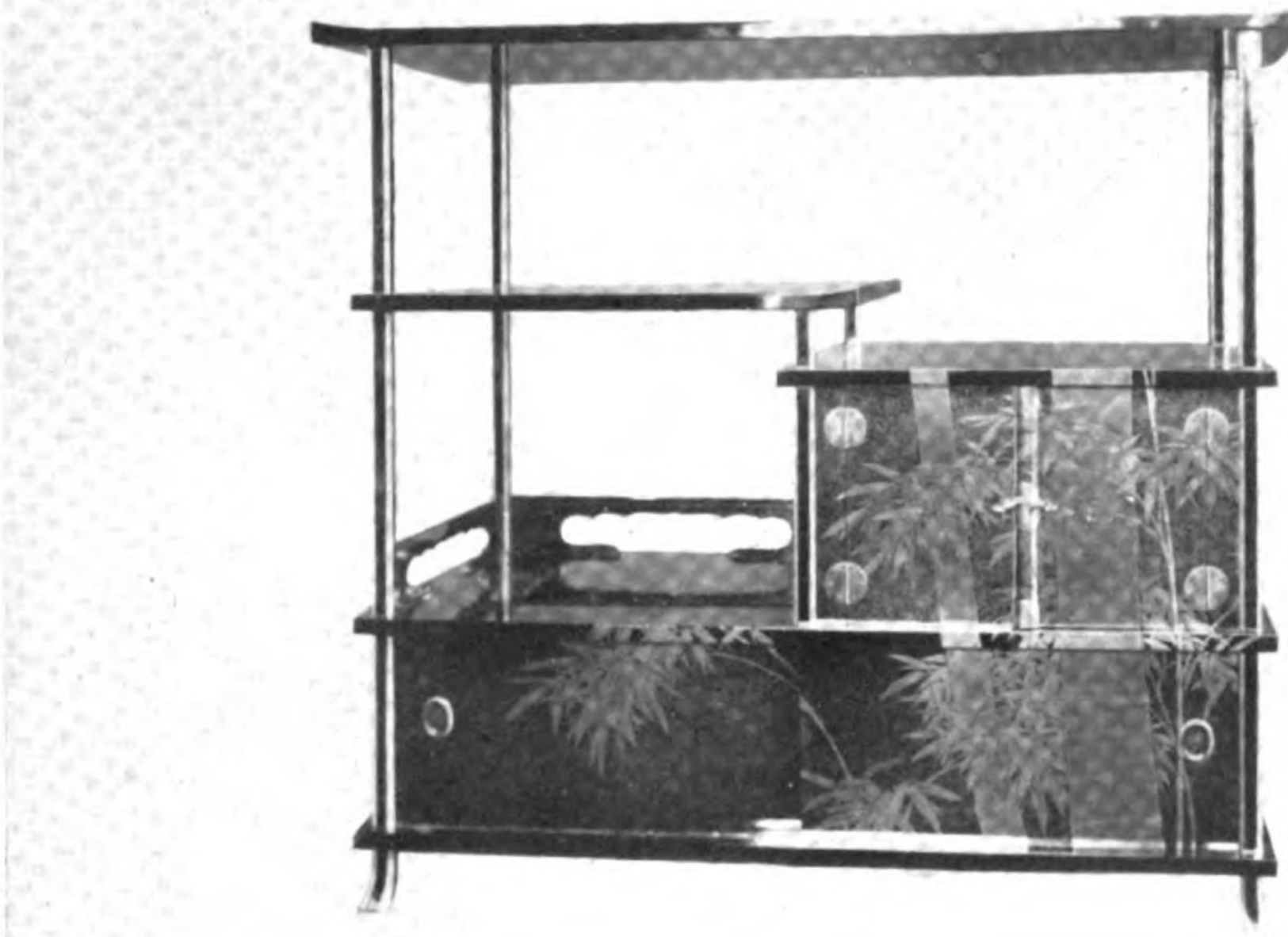
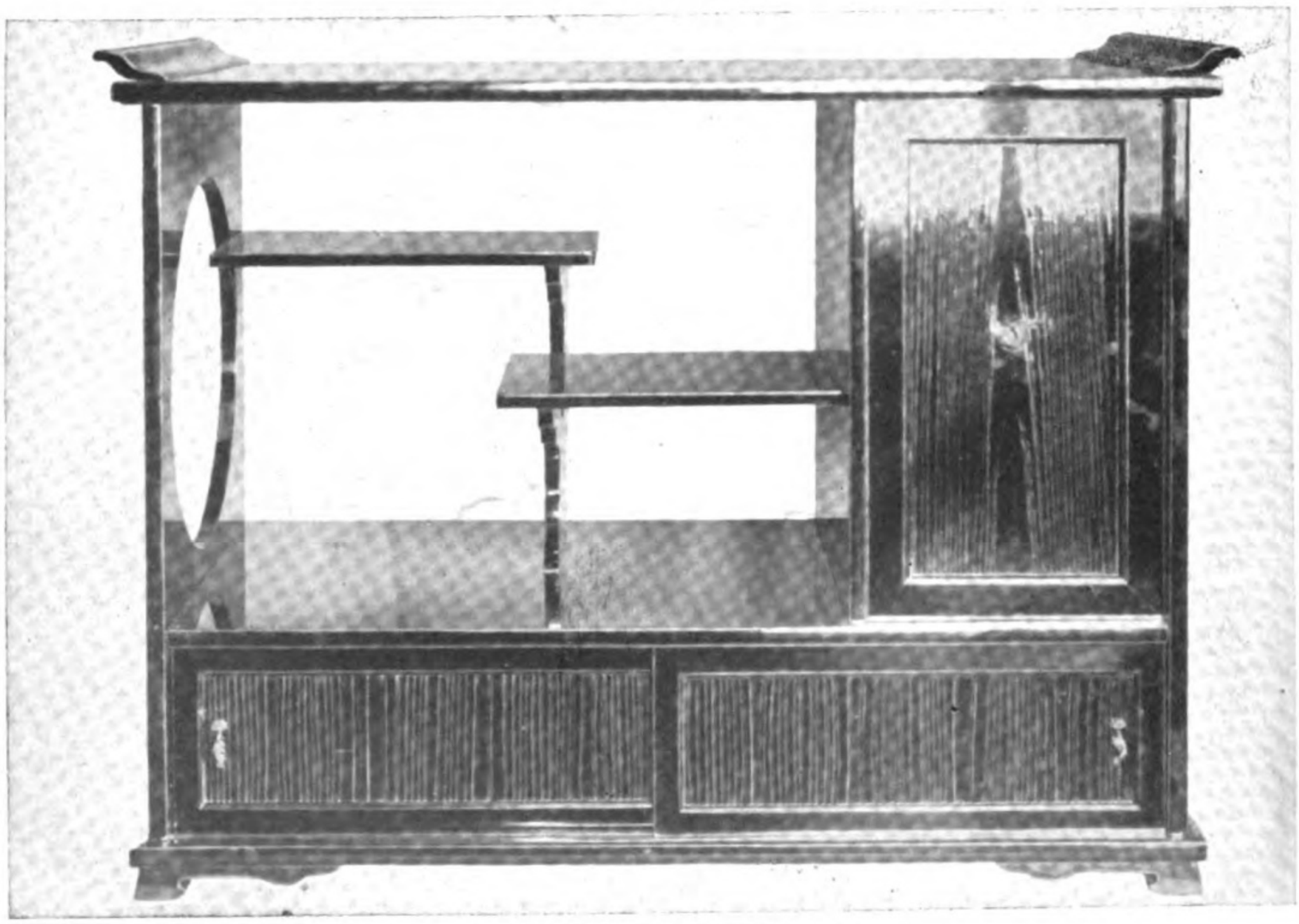


MAKIYE FINISH



SHUNKEI NURI FINISH

LACQUER CABINETS. *Traraux modernes de lacque japonais. Moderne Lackarbeiten.*

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most ninety out of every hundred objects of this quality from the hands of the first-class artists are taken by the Emperor, not for his Majesty's own use, but as gifts to distinguished subjects at home and distinguished personages and potentates abroad.

One great drawback to the lacquer industry is the growing scarcity of lacquer in Japan and China. Japan has hitherto been accustomed to depend on China to make up the deficiency, but this can no longer be done, and the authorities are now turning attention to the matter of planting more lacquer trees. The best centers of high grade lacquer at present are Tokyo, Kyoto, Kanazawa, Osaka, Aizu and Shizuoka. The present annual production of lacquer ware is valued at some 8,621,703 *yen*.

In the little town of Kuroye in Kii, lacquer has been made since 1585 when Hideyoshi attacked the temple of Negoro, and the priests fled to Kuroye, putting in their time of sojourn there by practicing the art. The inhabitants took it up and have ever since carried it on. It does not command a very high price, being in three simple colours, red, black and blue, and rather crude in workmanship, but it is cheap and has a large sale throughout the country districts.

The history of lacquer manufacture in Shizuoka goes back to the building of the Sengen temple in 1624, when a number of artists in lacquer were employed and left a permanent impression on the neighbourhood. When Commodore Perry visited Japan some of these lacquer workers brought their wares on board the American ships and met with a very sympathetic reception. Soon after this, lacquered tables, bookcases and other things began to be exported to America and Europe. In 1871 the value of the lacquer products in Shizuoka totaled only 80,000 *yen*, but last year it amounted to 835,000. Foreign firms in Kobe and Yokohama place their orders usually with the Shizuoka manufacturers, as the work is cheap and the art of a taste to suit foreigners, though from a native point of view somewhat crude.

Lacquer manufacture has been carried on at Aizu since the middle of the Genroku period. In the middle of the 18th century a number of the Kyoto artists migrated thither and had a beneficial influence on the art. At one time the foreign merchants at Nagasaki used to go to Aizu for their lacquer ware. In time the production of inferior work greatly reduced the demand for Aizu lacquer, but the output is still quite extensive and Aizu prides itself on having been the first to export lacquer abroad.

The manufacture of lacquer in Yokohama was started by a German, but he did not succeed, although he engaged experts from Shizuoka and Aizu; and after he closed down, the workmen kept on the work under their own auspices. The Yokohama artists have turned out some good work, and are still busy supplying a large demand. Tokyo also supplies the trade with an increasing production. The total value of exports in lacquer now amounts to about 1,136,392 *yen* annually, England being the largest importer. France and Germany are fast coming up, however, and there is every indication that exports this year will be larger to France than to Britain. There is hardly a country in the world to which Japan does not export lacquer. In the new world the United States is the largest purchaser.

It is to be regretted that in so brief a survey of the situation the work of individual artists cannot be dwelt upon, but that would involve a history of Japanese lacquer, which is long and complicated, thought intensely interesting. It would show how through the centuries the art became a vital one with the Japanese, one in which the spirit of the master speaks through his personality. To take up the achievements of the great masters and individualize them, so as to think of them as examples of soul expression rather than the products of certain times and places, would be a duty instinct with pleasure, since it would bring one into life contact with such artists as Ritsuō and Kōrin, Kajikawa and Koma, their continuators and successors; for in no other art does the personality and influence of the master speak so directly to the eye as in Japenese lacquer.

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THE BYGONE SPLENDOR

NOW that the days of the *daimyo*, are forever gone the elders of modern Japan are at times wont to recall the bygone splendor, and ponder over the gorgeous and stately processions of the territorial barons to the Shogun's capital, with the whole nation kowtowing at their feet. The word *Daimyo* literally means 'great name;' and truly they were great in more than name, for they commanded the wealth and awe of the nation for more than three hundred years. Under the Tokugawa régime which lasted from 1603 to 1867, all feudal lords with an income of ten thousand bales of rice were entitled to be called *Daimyo;* and the richest of them, the Lord of Kaga, had an annual revenue of more than a million bales. There were about three hundred of these territorial lords in all; and they held sway until their disbandment at the Meiji Restoration. For over 250 years they ruled Japan in peace; and it is a marvel that in so brief a space as the Restoration a power like theirs should have completely passed away.

After many years of civil strife the whole nation was at last united under the Tokugawa family, Iyeyasu having assumed the leadership, and he established his capital at Yedo. He divided all Japan into more than 250 petty and semi-independent states, ruled by *Daimyo*, whom he made responsible for all that went on within their domains. The Tokugawa government reserved the eight provinces of Kwanto, east of the Hakone pass, under its direct control; and the lords of the other provinces were so allotted that those most likely to intrigue and give trouble were placed at distances remote from one another. For example, the lord of Satsuma was at the extreme south, while his equally powerful colleague, Mori, was placed in the far west, and another great *daimyo* the lord of Kaga, was further north. Should any two neighbouring barons show signs of disaffection or independence, their places were shifted so as to have a stranger between them.

In order to retain supreme control over the various *Daimyo*, they were required to present themselves before the Shogun at Yedo once a year, as well as to have city residences there, where their wives and families were to live as hostages for the good behavior of their lords. The annual processions of the *Daimyo* from their various fiefs far or near were occasions never to be forgotten. The fame of the feudal lord depended so much upon the show of wealth and splendor he could make, that each was ever anxious to outdo the other. These processions represented a display of pageantry so gorgeous that the Lord Mayor's show of London would be child's play in comparison. The *Daimyo* did not have a carriage, but a beautiful gold-lacquered carrying-chair called a *norimono*, the body of which somewhat resembled a cab with doors and all, large enough for the great man to sit in comfortably, and carried by a number of men. The *norimono* was preceded and followed by armies of retainers and officials, chiefly *samurai*, with their two swords, who were the terror of the districts through which the procession happened to pass. As the long line of warriors moved along outrunners kept well in front clearing the

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A DAIMYO PROCESSION OF OLD JAPAN. *Une procession de Daimyo de l'ancien Japon. Ein Daimyo Aufzug im alten Japan.*

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WEAPONS AND OTHER PARAPHERNALIA CARRIED IN DAIMYO PROCESSION

1. DAIMYO OF OWARI 2. KISHU 3. KAGA 4. SATSUMA 5. CHOSHU 6. GEISHU

Armes et accoutrements d'une procession de Daimyo. *Waffen and Trunktuecke aus der Daimyo Zeit.*

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way and calling on the people to be ready to kowtow as the procession passed. People for the most part were so in terror that they ran away and hid themselves till the affair was over. Women and children crouched in the corners of their houses and dared not peep out even through a crack in the wall or from behind a blind. When the procession arrived the *samurai* commanded all in sight to go down on their knees and prostrate themselves before the passing *norimono* of the lord, and if any one hesitated or so much as lifted his head to look out from the corner of an eye at the august presence, he was cut down or beheaded in a jiffy. The most unpardonable crime was to cross in front of the procession, which always meant instant death. It will be remembered that once an Englishman did this when the lord of Satsuma was passing through Kanagawa, and he was forthwith despatched by the two-sworded men. The British government demanded satisfaction from the Prince of Satsuma, but he simply replied that the retainer had only done his duty in disposing of the offending foreigner; a native would have similarly suffered, and why should a foreigner be more leniently treated? Consequentiy the British were obliged to send a squadron to Kagoshima and bombard the town before compensation could be secured and due apology made.

Among the various objects of art in the procession the most conspicuous were one or more richly lacquered dress boxes, with crests on them, borne in front to indicate the name of the *Daimyo*. These gorgeous processions annually streaming into the Shogun's capital from all corners of the Empire were but symbolic of the mighty power centering in Yedo where the great Shogun ruled in state. Should any *Daimyo* so far forget himself as to neglect anything in relation to this yearly tribute of respect to the Shogun, he was very quickly reminded of the act of remissness, and the place he occupied soon knew him no more. The expenses of these annual processions to the capital were enormous, and from the Shogun's point of view, designedly so in order to reduce the power of the feudal lords. But a good deal of the money was left with the people along the route, and the result was in some measure beneficial to the country. Money that otherwise might be hoarded was thus put into useful circulation. Another object the Shogun had in view was to make Yedo a rich and thriving city, worthy of the *bakufu* government. The place had formerly been a tiny fishing village at the mouth of the Sumida river; but when Iyeyasu selected the site for his new capital it began to grow at a rapid pace, but none too quickly to please the Shogun. Ota Dokwan, a famous warrior, had already built a castle there, but no one supposed Yedo would ever have amounted to anything until Iyeyasu set his eye on it. The ancient glory had for centuries hovered around Kyoto, the Imperial capital, and now the Tokugawa name must be glorified by encouraging the northern city to emulate the seat of Imperial rule. The scheme of having all the 300 *daimyo* keep up residences in Yedo did much to bring about a great increase of population, especially in retainers and trades-people.

The *daimyo* processions to Yedo were strictly regulated in size according to the status of the feudal lord. The larger *daimyo* were attended by some 20 mounted *samurai*, about 150 on foot, and

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from 250 to 300 retainers of the clan. Implements of war were much in evidence, and, as already suggested, were not always merely for ornament. There were long lances in their bearskin sheaths, and halberds in their scabbards, long-handled and gorgeous umbrellas, with sticks and clubs galore. The decorations and formation were not absolutely uniform, however, each potentate being left sufficient discretion to adopt what he thought best to p'ease individual fancy, and in this way his identity was at once recognized. As the out-runners cried "*Shita ni!*" (down on your knees!) the name of the approaching great one was immediately recognized by the crests on the clothes of the retainers. There was also a retinue of personal servants of the *daimyo*, such as teaservers, physicians and cooks, with treasurers and accountants. Toward the rear of the procession came a second *norimono* bearing the prime minister of the province, with his appointed retinue.

But as time went on the *daimyo* and their people grew weary of this exacted worship of the Shogun, and jealous of the power he usurped over the Imperial Court at Kyoto. The real authority that ruled Japan was that vested in the Emperor, and the nation felt that the awe demanded of the Shogun was after all but a farce and a make-believe. Consequently when the moment came for restoring formally the seat of authority to Kyoto the change was easily brought about. From the beginning the Prince of Satsuma and the Prince of Choshu had obeyed the Shogun only because they had to; but their real allegiance went to Kyoto. The transition and transformation come about so abruptly that there is scracely any parallel for it in history. The whole thing was done in about 15 years. The *daimyo*, as such, passed away; but they were not lost to the nation; they were made nobles and pensioned off, and today they form with the old *kugé* of the Imperial Court, the aristocracy and the governing class of the Empire, the right-hand men of his Imperial Majesty, the Emperor.

A VISION FAIR

Across the bridge, with scarlet lacquer glowing,
That o'er the Katashiu's stream is laid,
All trippingly a tender girl is going,
In bodice blue and crimson skirt arrayed.
None to escort her: would that I were knowing
Whether alone she sleeps on a virgin bed,
Or if some spouse has won her by his wooing:—
Tell me her house! I'll ask the pretty maid!

Anon

Tran. by B. H. Chamberlain

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THE SOUL OF JAPAN

By DR. J. INGRAM BRYAN

A GREAT deal has been said and written about the soul of the East, much more than is capable of either proof or credibility. But the spirit of the oriental still awaits adequate and scientific interpretation. Mr. Percival Lowell, perhaps has made the most elaborate and ambitious attempt in this direction that has been undertaken, yet who that has read it, does not feel that it is for the most part a mere array of facts and impressions with scarcely more than a fanciful interpretation. Professor Basil Hall Chamberlain was not far wide of the mark when he estimated the work as "a brilliant array of metaphysical epigrams to prove that Japan has no soul, or at least, has no individuality." This attitude is but to confess ignorance of the East, to interpret which one must know it as the East knows itself; and who, save an oriental, is sufficient for this?

Many prophets and wise men have arisen out of the East, and it is to these we must go for light upon the oriental spirit. When the West has done something to grasp the message of the great souls of Japan, China, India, Persia and Palestine, and especially of the latter, there will be a closer approach to the soul of the East. Christianity has been so Westernized, and in the process, often so paganized that it has lost much of its oriental spirit, so that on occidental lips and in Western lives, it is scarecely recognizable as a light from the East. But no alien accretions can deprive it of its intrinsic sunrise quality, and it yet may prove a medium by which the East and West can arrive at a mutual understanding. It may be indeed that some day a prophet will appear to show what part of the sum total of truth the East has contributed to humanity.

Now, while one is free to admit that the heart of the East is not essentially different in its humanity from that of the West, yet there is no such certainty that the Oriental soul is not of a uniquely divergent genius. The Oriental Spirit has an individuality more distinctive and vigorous than even the spirit of the West, Professor Lowell, notwithstanding. The soul of the East, unlike that of occidental conception, is a positive spiritual entity: it is not deemed to be some vague eternal spectre independent of the body. The average inhabitant of the West, so far as he has any definite conception of what is meant by the word soul, thinks he knows what soul is *not*, but he has no such clear notion of what soul is, in the way that an oriental has. From childhood he has been taught to regard the soul as in some measure opposed to the body, the latter being rather inimical to the former. The body may perish, but if the soul be saved the whole man is saved.

True, in recent years there has been in the newer countries of the West, a wholesome reaction against this pagan notion of the inferiority of the flesh, a reaction due no doubt to the oriental element left in occidental Christianity. But for centuries this idea of the body being independent of the soul and inferior to it, underlay the public and private morality of Europe.

Since to the average Western mind the soul always meant something supernatural and ecstatic, hardly in any sense a human entity, the European mind naturally began to turn away from spiritual things as soon as it fell a prey to materialism. Consequently an increasing number of occidentals have now no use for the soul. But Christianity, being of the East, laid supreme stress on the importance of the human soul, without a true consciousness of which there can be neither morals nor art, nor even civilization. For this great truth the East stands, and has stood from time immemorial. There can be no true art without spiritual conception, and there can be no spiritual conception without soul consciousness; hence the decay of art as religion weak-

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ens under the glare of soulless science in modern Europe, and the blight is extending even to the East. The rise of philosophers like Bergson in France and and Eucken in Germany represents the expiring struggle of Western civilization to preserve its soul alive. How strange will it be if in this respect the soulful east may yet have to come to the rescue of the west!

This inferiority of the occidental conception of soul is reflected very distinctly in its under-estimation of faculty, especially the *will*, which has resulted in great artificiality in Western life. This is conspicuously so in art, religion and morals, leading to abounding hypocricy and make-believe. In Western morals the suppression of the will is vital; and so in European art will is absent and tame Concord reigns supreme. The western theory of art is the result of having lost touch with soul. Consequently music, painting and poetry are bound to laws which no will can either modify or counteract. And this artificiality enters into the whole of life, making it a dull mechanical conventionalism which in turn demands some sort of artificial stimulation to make it interesting, and the result to human evolution is fatally arrestive.

But in Japan and other oriental lands, where men in some degree have found their souls, the will has free play in all the ways of life. To the oriental the body is the natural home of the soul and the chief center of its activity. Certainly there is no disposition to be ashamed of the body, but a dominating knowledge of how to employ it as a means of psychic enjoyment. The oriental practice of meditation is almost unknown in the West; or if known, is but a device of monks and ascetics for merit or penance. In Japan a great soldier will spend weeks in a temple under some noted religious teacher practising *zazen*, with a view to bringing the body and the soul into due accord with the will, so that the whole may successfully overcome the evil of the *dwelling mind*.

It is altogether probable that the present accidental reaction in favour of athletics and outdoor sports generally, represents the natural struggle of the human spirit to retain the body as the proper sphere of soul activity. And doubtless the hard materialism of a great deal of modern Western music is a further indication of revolt against the extremes of the harmonic theory imposed by the popular will-less symphony. But Western education is still for the most part mechanical and spiritless. In England the existence of the soul is still recognized in church schools; but it is to some extent neutralized by the removal of children at any early age from home and parental influence only to be forced into the spiritless routine of mechanical theory and barrack-like existence. The Montessori system, recently arisen, is an attempt to return to nature, a cry after idealism and the soul. The occidental system of education was imported holus-bolus into Japan; but it is not at home here, and already there is a cry for reform or for a substitution more conformable to the free human spirit.

Perhaps it is in the realm of art more than anywhere else that an absence of soul leaves nothing but the lifeless shell. All true art aims at expression of soul through the senses; but most Western art to-day seldom gets beyond the senses; the end is lost in the means; the artist in the process. With the oriental artist, whether he be poet, painter or musician, the means are invariably subservient to the end. The object arrived at is accomplished, which is soul expression. This is seen more especially in Oriental music, which, as compared with that of the West, is less technical, but more sentimental. It is a strain, not based on some elaborately worked out harmony, but on experience and truth; for when the soul is permitted to express itself without hypocrisy, and run up and down the scale of human emotions, the result is naturally anything but harmonious; and if modern music is to express the human cry of the modern multitude it must more often be a nerve-shattering wail, echoing the undertone of sorrow, injustice or triumph that thrills the heart of humanity. The music of the West is not of this world; it gives no pain to the ear; and likewise Western painting aims to please the eye; but Oriental art embraces *all*

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the emotions of the human spirit whether agreeable or not.

The divergence between the soul of the West and the soul of the East in respect to music is due partly to a conflict of conception; for the occidental mind is accustomed to regard musical sound as the result of something mechanical, the operation of a wind, of a stringed instrument or a voice. Now, in the East musical sound is always thought of as an expression of soul. The Indian calls musical sound *vitalized air*, or vibration produced by heat. In China they say a musical tone is an *animated sound*, or a fertile sound, which means that it is *intensity* that decides the quality of a sound. And so in all Eastern art it is the *intensity*, the *animation*, the fertility, that expresses the life and soul.

If we can but get a true notion of the oriental point of view as regards music, it will greatly assist us in appreciating the eastern conception of soul-expression generally. To the oriental mind music does not, as with us, procceed from one sound to another, but has respect closely to the shadings of one single sound, produced by its varying intensity, so that a musical sound has the virtue of reproducing itself. Those shadings of a single sound are what the oriental calls rhythm. But in Europe this is supposed to be produced, not by measuring the intensity of the sound, but by measuring the time between the sounds, something that has nothing at all to do with sound. That this occidental barred-measure system does not naturally belong to music may be inferred from the fact that it was an artificial invention introduced into European music in the 16th century in order to keep voices in unison; but it has no legitimate place in the art where accent should be the real guide. And so throughout the art of the East, it is *intensity*, not measure or size, that reveals the soul. And yet we are asked to believe that the East has no music, no individuality and no soul!

And thus it is that an adequate degree of familiarity with the spirit of oriental art and life reveals a people sensitively soul-conscious, whose ideals and achievements, art and action, tell soul experiences and indicate a master spirit. Even the sword is a symbol of something spiritual; it is the soul of the *samurai*, and only a man of soul knows how to use it. The true victor is he who wins without hands. All achievement is the result of soul. All oriental art is concerned with living things, and aims at a better uuderstanding of life.

But it lays more stress on the wine of life than on the vessel that serves it, important as that must ever be. It cares naught for unique experiences: life, death, love, valour, are its spheres of revelation, for these appeal to living men. In every common fact of life there is a mystery of which it is the task of the artist to make men aware. The artist takes these facts and lifts them into the realm of soul. A good deal of Western art does not come up to this ideal. Much of the music there appeals to no sentiment of which man is cognizant. Many of the modern paintings are mere puzzles; and a good deal of western poetry is enigmatic. But in the East art is of the things of life. It suggests the infinity that ever surrounds time and circumstance. It helps us to understand and appreciate some truth of life better than we have done before. There is, of course, evidence of the weak side of human nature; and Eastern art sometimes stoops to flatter man's inferior

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emotions and passions, making every man a hero, that even the lowest may be pleased with himself. The old idea that valour and victory are of Heaven is declining, under the blighting influence of Western atheism. With the influx of Western thought and inanity there comes an occidental tendency to dyspepsia and a craving for prodigested foods, and some are consequently beginning to demand *ready-idealized* art, flattering with a sense of vagueness that passes for beauty. The new age of rush leaves little time for thinking, or cultivation of the pleasures of the imagination. Consequently art is suffering no less than life itself. If this continues Japan will be richer in machinery but poorer in mind, wealthier in gold but smaller in soul. With this sudden revolution of thought and circumstance the nation awaits new artists, prophets and teachers to deal. The vital question of the hour is whether Japan can modernize without losing her soul. Will she abandon her old-time noble exercise of soul for the hard concrete facts of modern materialism? Will the hand of the oriental artist lose its cunning, by which in the figure of a single blossom, in the lines of a hill overshadowing a lake, in the drop of a waterfall, was revealed a more enduring vision of the infinite than in all the elaborate and complicated painting of the West?

It is not easy to believe that Japan at least can ever permit to wither the *yamato damashii* to which she is indebted for her greatest and most enduring distinctions. So long as she courageously exalts what is noble and elemental, and shows sympathy with everything that lives, retaining a passion for the radiant face and form of truth, Japan will continue to possess her soul.

AN ENDLESS DREAM

I've dreamed this dream for well-nigh eighty years:
Countless eternity, on either side,
Seems a short nothing to the long-drawn dream!

Kaibara Ekiken, 1630-1714

Tran. by the late Prof. Arthur Lloyd

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JAPANESE IMMIGRATION TO THE SOUTH

By COUNT OKUMA

PERSONALLY I have always been in sympathy with the policy of promoting immigration and encouraging commerce and industry for the benefit of our rapidly increasing population. The Japanese have from the beginning been a migrating people; and to-day there is hardly a country where they are not in some way represented. Lately, however, certain countries have shown a dislike to our immigrants; and in Canada, America and Australia they would fain turn us out altogether. The situation now is that the very places where our people like most to go and settle, are the places they are least wanted. One thing is certain: if there are certain countries who are ashamed to admit Japanese immigrants, these immigrants have no reason to be ashamed of their own country, for, to-day it holds as proud a place as any among the great world powers. We are indeed placed in an anomalous position: blamed for revealing a disposition not to settle permanently in other countries, and then refused the privilege of doing so by being denied the right of land ownership. Just as the *neuriche* in Japan refuse to mingle with the common people from which they have separated, so the so-called white people refuse to mingle with the Japanese to whom they have so very recently become superior.

It is now quite in order to ask how it is that a people admitted to be a first class nation should thus be treated with disrespect and looked down upon as inferior to the races of Europe. It is no doubt due in a great measure to occidental race-prejudice, rendered more acute by further differences of colour and civilization. So long as it is possible for one people to approve of what may be quite repugnant to another, there will remain the dreadful and hideous gorgon of race-prejudice to mar the relations of one country with another with which it would fain otherwise be friendly. It may be too much to expect that the white people will recognize that differences of manner and custom do not necessarily mean ill-breeding and low character; but this change they must be prepared for if our people are to receive justice at their hands. Difference of language, too, leads to much misunderstanding; for unless people can express their thoughts accurately and clearly they cannot expect others to understand them. Yet there are many living in foreign lands without a knowledge of foreign languages, and they seem to get on all right. If it be true that a Japanese may be misunderstood by one of his own countrymen through

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imperfect expression of thought, how much more is a Japanese likely to be misunderstood by a foreigner! The further reason that some white people regard immigration as encouraging a dangerous expansion of Japan, has also to be taken into consideration. As for ourselves we can hardly regard this as any other than a weak excuse. It is quite true that in recent years Japan has make remarkable progress, and taken her place beside the great and growing powers of the world, exchanging ambassadors with the leading nations; but what of it? Surely there are none so despicable as to wish us a position and a prosperity other than we have honestly and honourably obtained. We are not perfect, but we desire to be; yet if perfection and progress only make enemies for us, what is to be the outcome of it all? We can, I think, trust the sanity and justice of the west to see the unfairness and injustice of this attitude toward us. The so-called white races appear to assume that their mission is to rule all mankind; but if they behave toward orientals in accordance with this overweening assumption, they will destroy the harmony of the entire world. Because the Turks and other Near Eastern peoples endeavored to invade the west, and were kept back only by indomitable dint of occidental enterprise and valor, it is also assumed that the people of the Far East entertain similar ambitions. It is even suggested by some that the sudden rise of Japan is an unwholesome stimulus to Asiatic nations, and should be guarded against, as an injury to European interests. This "yellow peril" bogey has been flaunted before the western public till many are ready to believe it, and keep Japan at arms' length. Why have the naval and military forces and works in Hawaii been enormously strengthened at enormous expense, and the Panama canal fortified in a similar manner, if there is not some belief in this tale of the "yellow peril?" It is indeed hard to be accused even inferentially of what never entered one's mind; but those who cherish such fears only thereby confess how much they have still to learn about Japan, her civilization, her character and ambition.

With the present progress of education and general international enlightenment one would have thought this deference to unworthy racial prejudice would be less and less in evidence; and yet the tendency appears to be in the direction of strengthening rather than weakening it. The recent unhappy display of anti-Japanese prejudice in California in connection with the land ownership question, is but one more illustration of the way in which the race-prejudice monster is being petted and fed up. How would Americans feel if any province of Japan singled out Americans as not entitled to privileges conceded to all other nations! This attitude of the people of California is an insult that Japan can not well understand. How should an honourable and dignified person behave under insult? That must be our bearing at a time so trying as this. All we can say is that we are a peaceful people, desiring to offend none, and that the one thing we detest most is race-prejudice. Japan holds only the most honourable ideals, and her main purpose is to live and act worthy of them. We would have all nations believe this of us, and are ready to have it pointed out when we fail.

But our population is now increasing at an enormous rate and space must

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be found for our surplus people. We don't want our people to go among our enemies, if we have any, but among our friends. We expect that our people shall help those they go amongst as much as they will help themselves. Japan is earnestly desirous that her immigrants shall be a benefit to the country receiving them. I think it cannot be denied that the Japanese have done much for the countries where they have gone. No one who has visited California and seen what the Japanese have done for the agricultural development of that state, but will be ready to admit the great benefit they have been there. But if after inviting us and receiving the benefit our labour, the people of the Pacific coast now want to get rid of us, there is nothing to be done but to find friends elsewhere. Happily in South America there is not that spirit of race-prejudice that now unfortunately disturbs the people of the Pacific coast of North America, and consequently it is but wise for Japan to turn her face toward the South. There the land is spacious, sparsely settled, and there is plenty of room for an industrious people like the Japanese. In Brazil alone we have a field greater than any country of Europe except Russia, and almost as large as the United States. (The attractions and possibilities of this wonderful country of Brazil have been outlined in the article on Japan's relations with Brazil in a former number of the JAPAN MAGAZINE).

Already our immigration companies in Japan are making preparations for sending large contingents into Brazil, and we are assured that in that country our people will find ample opportunity to make themselves useful and to earn a comfortable competence. The government of Brazil has shown Japan every respect, and provided every facility for giving our immigrants a chance to see what they can do. Large districts of land have been leased to us for colonization in one of the most fertile regions of the country; and there our people can settle and make homes without fear of molestation. Though there are not a great many Japanese there as yet, the parts they have taken up and put under cultivation have already begun to prosper and blossom as the rose. The immigrants going to South America are all under the supervision of the immigrant companies in Japan, and as the leaders in the scheme are all influential and well tried men, only the best kind of immigrants will be sent, and will be obliged to fulfill faithfully their obligations in the land where they settle. While the immigration company expects to lose no money on the enterprise, the main aim is to promote the interests of the nation by settling our surplus people in a land where they will be treated with respect and given a chance to make good. And I am persuaded that Japan will see to it that this unselfish policy is pursued by the immigration companies so long as they continue to send settlers to Brazil.

VANITY

My girl, your worldly vanities are like
A snow-storm falling. Sweep it as you will,
Your doorstep's always white with tradesmen's bills!

Izembo, ob. 1710

Tran. by the late Prof. Arthur Lloyd

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O-RYU OF THE WILLOW

By F. YAMAZAKI

IN the old Capital at Kyoto there is an ancient fane which bears the remarkable name of *San-ju-san-gendo*, or Thirty-three-foot temple; and thereby hangs a tale, based on an interesting tradition coming down from the Kamakura period. The legend has long been popularized in one of the *joruri*, operetta as written somewhere about 1760 under the title, *Gion-nyogo-kokonoenishiki*, a work by two authors, Wakatake Fuyemi and Nakamura Akei.

In a picturesque ravine among the mountains of Kumano in the prvince of Kii there stood of old two large and beautiful trees, the one a kind of oak called *nagi*, and the other a willow, in the native tongue, *yanagi*.

Now after the two trees had reached a period of great age, like all mature things, they assumed souls with a consciousness such as poets have been wont to fancy from time immemorial. And two souls so near and so alike must needs become conscious of each other; hence *nagi* the male, and *yanagi* the female, naturally united in nuptial communion.

When the period of tree life had run its appointed course, in accordance with the doctrine of Buddhist bliss, *Yagi* in the next stage of existence was born a man, who bore the name of Yokosone Heitaro; while poor *Yanagi*, not being sufficiently advanced for transmigration on account of her weaker sex, had to abide still in tree form, yearning for her departed *Nagi*. Whether she were a widow now or not she could not well make out, but she still loved, and would forever love, her other soul with undying devotion. Gradually she became conscious of the fact that her lover had passed into the higher life and now lived among men as one Heitaro.

In time *Yanagi* was sufficiently evolved in life essence to be transformed into a beautiful woman; and in order to have some chance of meeting with the man of her heart, she established a small tea house for the accomodation of travellers, thinking that thereby she would be most likely to meet her long lost lover.

Great national changes had in the meantime taken place, and the Emperor Toba now ruled the land, with the great Fujiwara family at the zenith of its glory. It chanced upon a certain day that Suyenaka Fujiwara, one of the most illustrious members of the famous family, was giving the Court nobles a hawking party in the mountains of Kumano. The falcon of the host, to his great delight, excelled all the contestants of the day in flight and prowess, seizing and capturing with ease all birds that came in sight. At last the party came near where stood the sacred willow, *yanagi*, and just at the moment from its wide, green leafage flew an egret. Nothing would do but that Fujiwara should send his falcon in pursuit. Straight as two arrows into the abysmal blue the two birds soared one behind the other; and then, to the surprise of all, both descended as suddenly, and fell in a tangled tumble into the branches of the willow. Struggling among the

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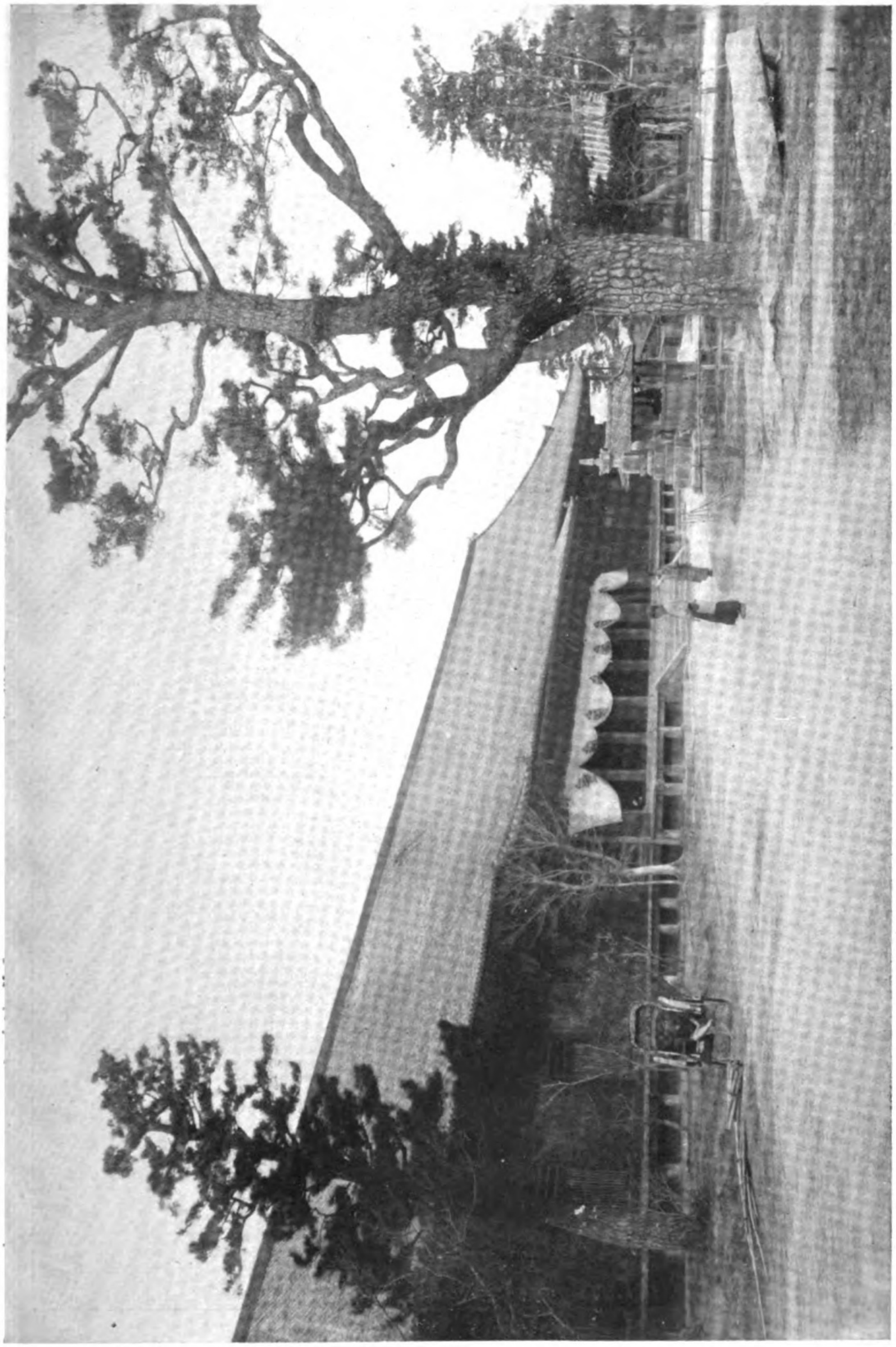

THE SANJUSANGEN-DO TEMPLE, KYOTO

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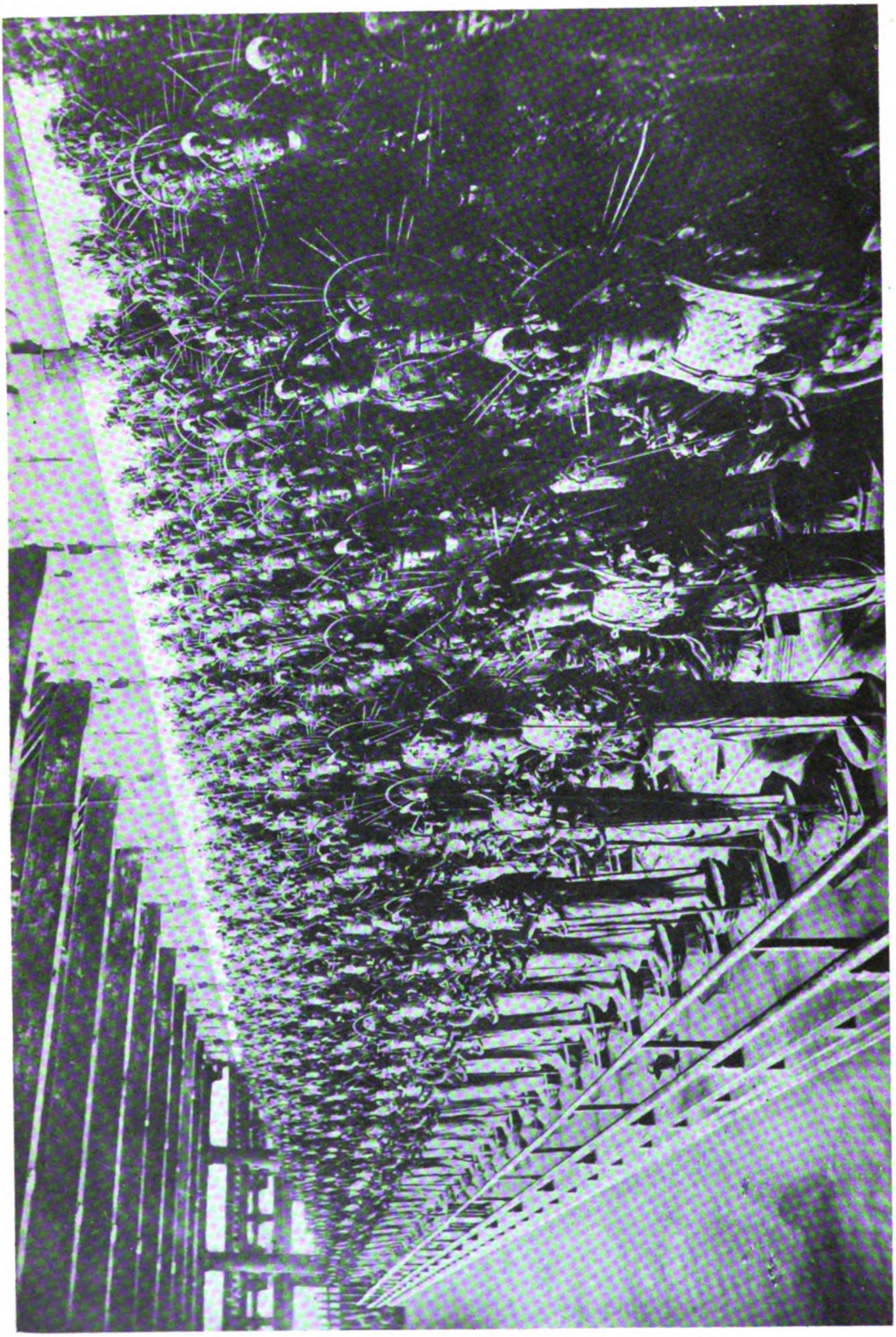

INTERIOR OF SANJUSANGEN-DO, KYOTO

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slender twigs and leaves they became all the more hopelessly fastened, and there was now little chance of their being able to release themselves without help. Finally the hawk had to let go of the egret, which escaped; and the hawk was still unable to disentangle himself from the long shoots of the weeping willow. Too slender were the branches to allow anyone to reach the bird without falling. Fujiwara was much distressed over the plight ot his favourite falcon, and commanded the great tree to be cut down.

As the woodmen assembled for the task, one named Yokosone Heitaro, presented himself before the great man and pled to be allowed to sever the branch with an arrow, as he was an excellent archer. If the hawk could be secured without felling the tree he would be much pleased as he had a great regard for the fair and stately willow. Fujiwara readily consented, and Heitaro drew his bow and took aim at the branch from which the limp falcon was suspended. He let fly, and the next moment the loosened hawk fell into the arms of its rejoicing master. Heitaro was duly admired and praised for his dexterous deed, and became the recipient of much favour at the hands of the Court.

It happend that just at the moment when Heitaro succeeded in saving the beautiful weeping willow from an unhappy fate, O-ryu, who kept the little tea house in patient waiting to come across her lover, felt a new sense come over her of having been rescued by the man she loved and lived to possess once more. And so it is, say the good priests of Buddha, that the affinities of former lives affect and influence in the life that now is as well as in that which is to come. So henceforth O-ryu could no longer be content to await the coming of the lost one; she must now go forth herself to find him, and tramp the lonely world till she did.

In time she was able to find out the place of his abode. Heitaro lived in a small forest hut with his aged mother. To this hut O-ryu repaired as a foot-worn pilgrim and sought shelter. Being weary of travelling the old mother readily permitted her to remain a few days, during which sojourn she proved so useful to the mother of Heijiro and so much did the old woman begin to admire her, that she prevailed upon the woman to remain longer under her roof, and finally persuaded her son Heitaro to propose marriage. Thus did fate bring the previously affianced souls together, in which sweet union they afterwards lived happily; and the son that was born to them they named Midorimaru.

But the course of even conjugal love does not always run smooth; and in time certain difficulties beset the way of the happy couple. It happened that Shirakawa-no-in, father of the reigning Emperor, had for some time been suffering from a nervous headache, and could find no relief. Thereupon he despatched a messenger to offer prayers before the shrine at Kumano for three successive nights, whereupon the great man had a revelation vouchsafed unto him, whereby he was given to understand that in a former life he himself had been a priest of the temple of Kumano, and had always encouraged pilgrimages thereto. By virtue of conduct so worthy the gods decreed that in the next life he should be born Emperor, and so it turned out to be. The good priest, Renge Gobo, departed this life in the hills of Kumano, but his spirit came in the form a little

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child to brighten the Imperial Court at Kyoto. It happened, however, that when he died, in accordance with the burial customs of the time, his earthly body had been placed on the branches of a willow tree; and though the flesh had long disappeared, the bones were still suspended there; and every time they were moved by the restless wind, by virtue of affinity with his former life, he felt aches and pains in this life. This was why the Ex-Emperor now suffered from a nervous headache. In order to become immune to the malady the willow tree must be cut down, and from the timber of its magnificent trunk must be made a ridge pole for a new temple, 33 *ken* (198 feet) in length. Such in substance was the purport of the revelation; and Ex-Emperor Shirakawa at once set about acting in accordance therewith.

The fine old willow was finally discovered among the mountains of Kumano and, behold, it was the very tree in which had lived the soul of O-ryu, the wife of Heitaro in the time of her pre-existence. The woodcutters bit by bit hacked down the tree, little dreaming what agony it would bring to the wife of Heitaro. That night Heitaro had a dream in which appeared to him the wife of his bosom, informing him that her former life had been in the big weeping willow of Kumano, and out of love for him when he left the *nagi* tree, she could not bear to abide the time appointed, but hastened to be reborn in the form a woman to meet and mate with him; but that now the old tree was about to meet its fate, and she must hasten back of fill the place she had deserted. Once before the willow was to have been cut down, when she might have escaped to him, but he had prevented it; and because she had not the endurance to abide longer without him, she forsook her appointed sphere; wherefore she must now return until the fulness of time. Thus she bade her husband a fond farewell, and disappeared. Strange to relate, the mother of Heitaro had exactly the same dream.

The woodmen had now succeeded in hewing down the old willow and were trying to drag it toward the site desired, hundreds of labourers being engaged for the purpose; but little could they do until the hand of Midorimaru, son of Heitaro and O-ryu, laid his hand on the rope. Upon his very touch the great weight moved with ease, but the moment he withdrew his hand, so ponderous did it become that the men could hardly budge it an inch. The spirit of the child's mother within could not permit any but her own son to have the honour of the achievement. And so the work went on till the great temple at Koyto was completed; and the name given it was *San-ju-san-gendo*, which it bears to this day. And in its rooftree is the spirt of O-ryu of the Willow.

Such is the tale in outline on which is based one of the most artistic and interesting lyrical dramas of old Japan. The *motif* undoubtedly was derived from China where the idea of old trees being endowed with conscious life was commonly accepted, and that such trees had the supernatural power of being able to transform themselves at will. Certain plants, such as the banana, were believed to represent the female spirit. These ideas, under the influence of Buddhism, assumed in Japan an idealized form, representing the process of eternal cause and effect, teaching men that each life is the result of a previous existence. A very significant change in the process of adaptation under Japanese influence is that which represents the female spirit as good and virtuous, whereas in the Chinese original woman is usually represented as michievous and evil. Thus we see how O-ryu is pictured as an ideal woman, with all the impulsive passion of feminine devotion to husband and children, and the ready will to suffer, and to sacrifice self for the sake of love. Indeed no other depiction of womanhood would have been acceptable on the stage of Japan, where it has always been the custom to idealize the eternal feminine.

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SONGS THE GEISHA SINGS

By DR. J. INGRAM BRYAN

THE *geisha* is a typical institution of all Japanese entertainments; and where the *geisha* goes she is always accompanied by her songs and *samisen*. The voice of the *geisha* is not always enthralling to western ears, but it strikes a delicate chord in the native heart, and stirs deeply the emotions of the Japanese soul; so much so indeed that even the guests are not infrequently moved to venture a ditty in response. Who that has heard the *geisha* sing her plaintive songs, does not long to know their import and meaning? Soft syllables so gracefully chaunted, falling deftly on the human ear with the appeal of universal sentiment, may deserve the interest of the outside world.

There sits the *geisha* in her simple beauty, often a mere child, homeless, motherless, fatherless, sisterless and brotherless too, with no protection save her own character, facing a cold male world, which she must needs amuse and entertain for a living. A monument of unloved loveliness, she faces the jealousy of all the wives of the neighbourhood, whom she excells in the art of music, song and repartee wielding a charm the ordinary female knows not of. What tales of romance her history fills; what hearts she has stolen and what homes she has broken, not in wilful cruelty, but in the old love-way of men and women through immemorial time, even she herself does not know. In this practical and materialistic age the *geisha* proves a martyr to lovefire with conspicuous frequency. Should some devoted youth be ready to die for her and she reciprocate the passion, if there be no human way to consummate the bond, the *geisha* is willing to face the old sure way of death; for shinju with *geisha* is a phase of modern Japanese society.

What, then, are the songs the *geisha* sings? Their appeal will be all the more readily understood perhaps, if it be said at once that they are not so far removed from the old love-songs of other lands. These *hauta*, or popular amatory verses of the *geisha*, have a wide vogue among the middle classes; and though the upper set affect to despise them as vulgar, the heart of a nobleman as frequently comes under their spell as that of the fellow with whom he would never associate on even terms, for the charms of the *geisha* and her love ditties are not limited to class. And so while the guest reclines at the feast, and partakes and imbibes, the *geisha* takes her *samisen* and offers these *bon mots* of the soul.

Like all Japanese songs the *hauta* do not follow any set literary form, though usually in phrases of five or seven syllables, or both, as is most of the native poetry. But the music *motif* prevails; and the Japanese conception of music is quite different from that of the west. To them music is an expression of the soul untrammelled by time-bars or any other device of artificial invention, the only law being the emotion and intensity of the heart. It is a music in which heart and will are supreme. Thus the sentiments of the heart are interpreted in response to the promptings of nature and art. Hence the nation never tires of these songs, which are sung over and over again to generation after generation with undying interest. Like such well-known English songs as "The night has a thousand eyes", and "Drink to me with thine eyes", these *geisha* ditties sound that one

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touch of nature that makes the world akin: their voice is in speech that never grows old. Presumably it would be quite out of place for a married lady to indulge in such emotive interpretations of the human heart; which is rather to be regretted; since the geisha is left to be the only heart's interpreter in Japan.

The *geisha* songs of Japan are on a somewhat higher plain than the so-called rag-time melodies of western countries; and at the same time they are more the songs of the people than the famous English songs above alluded to. *Hauta* literally means ditty, or fragment of song, and is thus distinguished from a composition in regular poetic form, which always must have a definite alternation of five and seven syllables, according to form. It is simply a few words poetically conceived, suggestive of some universal sentiment, usually of an amatory nature. The associations of the *geisha* in Japanese society have not always been what they should, and for this reason the more straitlaced folk regard them as effeminate and unedifying, but nearly all Japan, though scorning to be caught humming these songs themselves, recognize their appeal on the lips of the *geisha*, and admire the art and innocent charm with which they are rendered.

Many of these *hauta* have significant historical or other associations, emphasising local colour, such as the famous scene on the Sumida river, Tokyo, suggested in the following well-known *yugure* song:

Yugure ni nagame miakanu Sumida-gawa
Tsuki ni fuzei wo Matsuchi yama,
Ho kaketa fune ga miyuruzoe,
Are! Tori ga naku tori no na no
Miyako ni meisho ga aru waina.

O, mine eyes at close of day,
Down Sumida river way,
Full behold the rising moon:
How delightful, O!
Then I wait on Matsu hill;
White sails hovering homeward thrill
My fancy, and I croon
How delightful, O!
Hark, I hear *Miyakodori*,*
Song suggestive of the glory
Of the Capital: a tune,
How delightful, O!

* The *miyakodori*, litterally "bird of the capital." It is the Japanese seapie, seen in the moats and streams of Tokyo.

The *hauta* are often delightfully idylic in the Greek sense, suggesting exquisite pictures from nature, as well as being wonderfully true to human life and sentiment. In this respect few are excelled by the following love-song, a favourite thoughout Japan, in which is depicted a lover awaking on a cold morning when the landscape is white with snow and going to the window to look out before he takes his departure. His lady-love first hides his *haori*, or overcoat, so as to delay his going; and failing in this she clings to his sleeve, loath to let him part from her; and then she pulls back the shutter, pointing to the cold deep snow, to discourage his taking leave of her.

Haori kakushite sode hikitomete
"Dodemo kyo wa yukansuka?" to,
Iitsutsu tatte renji-mado
Shoji-hosome ni hikiakete,
"Are! Miyasanse kono yuki ni!"

In vain thy cloak do I hide love,
And in vain to thy sleeve do I cling;
Wilt thou no longer abide, Love,
Nor give me for winter, fond Spring?
I push back the window so slightly
And point to the snow-burdened land:
O Love, wilt thou leave me thus lightly,
And choose the cold snow for my hand?

Much of the exquisite delicacy of suggestion and sentiment is lost in the translation of such fairylike songs as those the *geisha* sings; and this is especially true of the next *hauta*, which depends for much of its beauty on what in Japanese is regarded as the female manner, but which has nothing of corresponding quality in English. Like most women under such circumstances, the subject of this lyric feels that much of what her lover says is mere flattery, but she would have him understand that to her flattery is cruel, since in her ears one word of his is worth more than ten words of other men. And thus she hangs upon his lips in an ecstasy of passion, and would have him utter nothing that he does not mean and mean intensly, for on every syllable from his lips she lives. The moral influence of such a song on the usual crowd which the *geisha* has to entertain, must be considerable, since none more than she is so exposed to flattery and the wiles of men.

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SONGS THE GEISHA SINGS. *Chansons des geishas. Geisha Lieder.*

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SONGS THE GEISHA SINGS. *Chansons des geishas. Geisha Lieder.*

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Hitokoto ga tokotoni muko-o ureshisa wa
Wasuraryomono ka wasurarenu,
Uso ni mo "horeta" wo jitsu ni shite,
Ye, ye! Kurasuye!

O Love, to me one word of thine
Is more than other's ten:
Canst thou forget, O heart of mine?
O no; no ne'er again!
Though spoken in but slightest jest,
To me thy word is truth;
My hopes within thy promise rest,
And live in thee, forsooth.

The subject of the next song is exercised in sad meditation on the adversities of love. Lying upon a lone bed, she hears the cold rain beating mercilessly on the roof, and gives way to lamentation on the vicissitudes of affection, when, lo, there breaks in upon her sleeplessness the night-cry of two happy swans passing over the house. Envying the glad pair she falls into a peaceless dream.

Ame no furu yo wa tada shinshin to,
Kokorosabishiki neya no uchi,
Hakanaki koi no yaruse naya
Honni ukiyo wa mama naranu,
Omoi kogarete fukewataru,
Ye, ye! Nikurashii myoto-kari,
Utsurautsura to yo wo akasu.

On a wet and chilly night,
Wrapt in silence deep,
I lay me down, despite
A heart disposed to weep.
Ah, how fleeting is man's love,
How unreal he that's yours!
Can one set one's heart above
The world of sorrow one endures?
Pondering my adverse lot,
Loveless the lone hours go;
Hark, a note my heart knows not,
From happy swans with faith aglow.

Invariably a good deal of the unhappiness of the *geisha's* lot is due to that haunting element of jealousy which especially besets one that has so many rivals as she. This is well brought out in the next song, wherein jealousy is said to turn a woman's head as water turns a mill-wheel, an old saying among the Japanese.

Yodo no kuruma wa mizu yuye mawaru,
Watasha rinki de kiga mawaru,
Honni yaruse ga naiwaina,
Jitsujitsu yaruse ga naiwaina.

As Yodo's shining water
Turns the brisk mill wheel
So jealousy's dire daughter
Makes my head reel!

Have peace of mind?
How can I, pray!
To peace, I find,
There is no way!

The following *hauta* suggests the more tragic phases that arise in the intrigues of the *geisha's* life. It is entitled *shinobukoiji*, and is one of the most popular songs in the *geisha's* repertoire. The passion betwixt her and some fond youth is to be kept secret, probably on account of unapproving parents; and all the tears and sorrow of secret love are here set forth in a manner incomparably suggestive, even to the appearance of a *geisha* after the hot tears have washed lines of paint from her checks.

Shinobu koiji wa sate hakanasayo,
Kondo au no ga inochigake,
Yogosu namida no oshiroimo,
Sono kao kakusu muri na sake.

O secret love
With danger rife!
All joy above.
Yet fleeting!
Fair painted cheks,
By tears are spoiled.
The secret speaks?
Take saké, child!

Some of these songs are charged with as much rich humour as they are with delicate imagery, the verse leaping from thought to image and vice versa with a playfulness that is delightful and surprising.

In the wide, wide world
Of woes and tears,
Let us find a narrow spot
To live together,
You and I,
Until the world
Is quite forgot,
O my sweet—
Moon that shines
In my little window.

Thus the stately guest thinks the *geisha* is singing him a love ditty, when all at once in happy relief it turns out that she is but uttering a delicately worded apostrophe to the moon.

Inevitably, however, the *geisha* returns to the sadness of her life and sings:

Be patient, thou poor nightingale!
Endure a while the dark and rain;
Anon the sky will clear; and pale
The moon will cheer thy window-pane!

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NIPPON

What other country hath such hills,
Such emerald-crested mountains fair,
Where many a shaggy pine distils
An incense resinous and rare!

Her hills are dotted with the dead:
The dust-strewn generations lie
Among the flowers that, by them fed,
Uplift in perfume to the sky.

And when fond Spring pure April woos,
Without a stain on skies of blue,
The filmy-misted cherry strews
Its beauty everywhere anew!

Her tendril fingers feel the beat
Of breasts that breathe love-laden air;
Too soon her opal-ankled feet
Will go the way of all things fair!

J. Ingram Bryan

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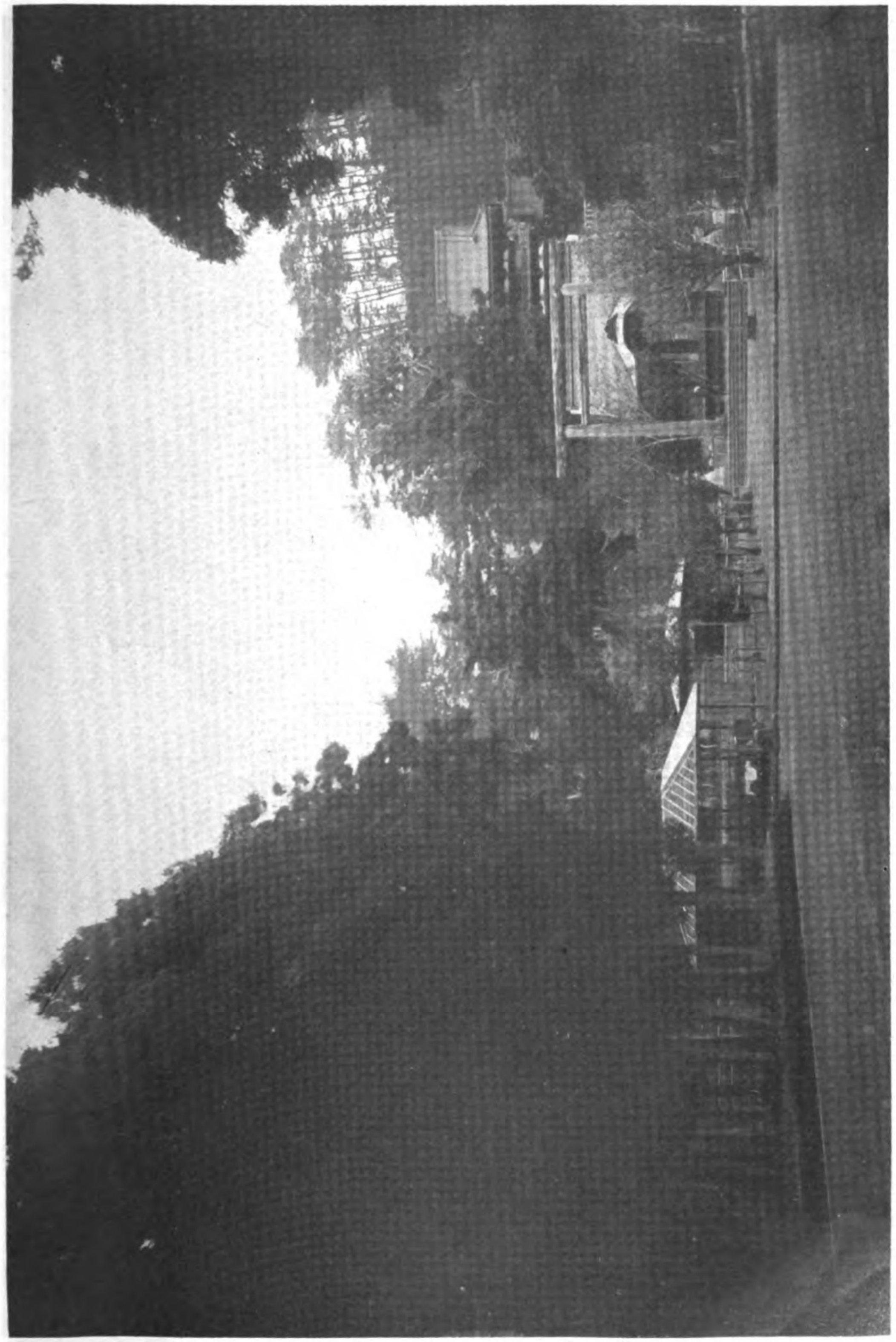

HACHIMAN SHRINE, KAMAKURA

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THE TOMIOKA-HACHIMAN

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SOME AUGUST FESTIVALS

By F. YAMAZAKI

AMONG the more important August festivals is that of Hachiman, the great War god, whose shrines throughout the land receive the reverence of the whole nation. If one were to ask what representatives of deity receive most attention in Japan the answer would probably be, Hachiman, Tenjin and Inari: the god of War, the god of Heaven and the god of rice, all of whom are divinities of the old Shinto faith. In that faith most of the deities were once men living on the earth; in other words men after death become gods, and great men great gods. The god, Hachiman, when in the body, was the Emperor Ojin, the fifteenth ruler from Jimmu Tenno. This Emperor reigned from 270 to 310 A. D., and was a son of the famous Empress Jingo who subdued Korea.

Tradition has it that after the death of the Emperor Ojin, the child of a farmer in the province of Buzen in Kyushu, saw the Imperial Spirit in a dream, vouchsafing the information that the departed Emperor was to be the chief guardian deity of Japan. The child's vision was taken seriously by the whole nation; and later on the Emperor Kinmei ordered a shrine to be erected in honor of the Imperial Spirit. This is the famous Usa Hachiman, which is one of the most sacred of those dedicated to Hachiman; but the Otokoyama Hachiman, near Kyoto, is also regarded with supreme devotion. According to traditon the priest Gyokyo, descendant of Takeshiuchi Sukune, a distinguished vassal of the Empress Jingo, during a visit to the Usa Hachiman in the summer of 859, by divine oracle learned that the god Hachiman would accompany him to Kyoto and guard the Imperial Household. Whether this was a clever way of getting oneself appointed Court chaplain, we know not; but on his way to Kyoto he stayed over night at Yamazaki, when he had a dream to the effect that if he kept an observant eye he would be permitted a glimpse of the deity; and upon awakening from slumber the priest looked out of the bedroom window and saw a shaft of lightning shoot across the summit of Mount Otoko. As soon as the Emperor at Kyoto learned of these things from the priest, he had a shrine erected on Otokoyama. This faith was confirmed by the Emperor Saga when he selected Hachiman as the guardian of his children, who were known as the Minamoto. Henceforth the god Hachiman was regarded as the guardian of the Minamoto family. Another noted shrine of Hachiman is the Hakozaki Hachiman in the beautiful old pine grove at Hakata in Kyushu. It is said that when the Empress Jingo was returning from Korea, she gave birth to a son in this place; and the young prince was named Ojin, the god Hachiman later. The Hakozaki shrine stands exactly on the spot where the Imperial *placenta* was interred.

The Hachiman shrine at Kamakura is another of the more historic sites of the Ojin worship. It was founded in 1082 when the noted warrior Minamoto Yoriyoshi was about to set out for a campaign

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against the northern savages; and in it were placed relics from the more famous shrine at Otokoyama. The shrine was later repaired by his son Minamoto Yoshiiye; and in 1180 it was rebuilt on its present site by the great Minamoto Yoritomo. In Tokyo there is a Hachiman shrine at Fukugawa, which has always attracted devotees, chiefly on account of the history of the image it enshrines. The statue of Hachiman at Fukagawa is said to have come down from Minamoto Yorimasa to the Chiba family, and to have descended from them to the Ashikaga and later to the Uyesugi family who placed it in the present shrine. Almost every hamlet in the Empire supports a shrine of Hachiman; and annually on August the 15th takes place the patronal festival.

At the three great shrines of Usa, Hakozaki and Otokoyama an interesting feature of the ceremony is the *Kojo-ye*, or bird-liberating performance, the origin of which has a curious history. It is said that in the 8th century during a rebellion in Kyushu the Imperial forces prayed to the Usa Hachiman, and the petition being received favorably, the god expressed by revelation a desire that every year afterwards a bird-liberating ceremony should be held in atonement for the sins committed during the civil war. The idea of expiation no doubt was due to Buddhist influence then just taking hold upon Japan; and even to this day the liberation of birds is associated with the idea of atonement for sin. At the Tsuruga-oka Hachiman shrines, such as those at Kamakura and Fukagawa, there is held a kind of sport called *yabusame*, once widely practised among *samurai* of the Kamakura period. The chief feature of this sport is archery practice from horseback; and wrestling matches are also provided for the entertainment of the worshippers. At the Hakozaki festival the people bring fish and other food with them from home and have a picnic cooking things on the grounds and along the beach, and the villagers look forward to the Hachiman *matsuri* as the greatest *gala* day of the year.

Why Hachiman should be regarded by many as the god of war must be ascribed to the fact that his chief supporters, the Minamoto family, were the greatest warriors of their time; and the Minamoto armies always showed great devotion to the Hachiman shrines. Both before and after battle they never failed to resort thither to leave their cards on the deity, and to present gifts in his honour.

A yet more remarkable festival of August, also held on the 15th of the month, is that known as the *Komamukae*. It happened in ancient times that every year in the middle of August the Imperial Court at Kyoto used to be presented with horses from the best stud farms, such as those then in Shinano, Musashi, Kozuke and so on. The Emperor went out to inspect the horses, and as there were always more than his Majesty needed, presents of fine steeds were made to various deserving lords and retainers. When the horses were on their way to Kyoto the retainers always went out to meet them and welcome them; hence the *komamukae*. It was, of course, only another way of encouraging horse breeding. During the Tokugawa régime the festival fell into disuse. So deeply did this old festival impress the minds of men long ago that one of the leading poets of the time, Tsurayuki, wrote verses on in, one of which we take from the *Kokinshu*, celebrating the joy and delight taken by the men of that time in the sight of a fine specimen of the equine tribe. Men of all climes and times, it seems, have been proud of good horses, but none more than the men of ancient Nippon.

Osaka no
Seki no shimizu ni
Kage miyete
Ima ya hikuran
Mochizuki no koma.

Across the stream at Osaka
The gallant steeds majestic ride;
Fine colts of Mochizuki's fields
Nobly reflected in the tide!

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A NOGI OF LONG AGO

WHEN the late General Count Nogi and his faithful wife determined to follow their lord and master into the unseen, it was thought a great thing by some and a new thing by others, but really it represented a spirit neither newer nor greater than had been hitherto revealed in the history of Japanese patriotism. In Nakanoshima park at Osaka there is a monument erected to commemorate a Nogi of long ago, who with his wife refused to outlive the lord he served.

Shigenari Kimura was a general of the great Hideyoshi Toyotomi. Hideyoshi's rival, it will de remembered, was the no less distinguished warrior, Iyeyasu, who was a great statesman, but outshone by Hideyoshi in character and general military ability. Iyeyasu had been waiting for an opportunity to raise himself to supreme power; and when this opening came upon the death of Hideyoshi in 1598, Kimura, the faithful general of the great *Taiko*, came to the assistance of Hideyoshi's son and heir, Hideyoshi. It was to some extent a case of rivalry between Kimura and Iyeyasu, for both had been famous warriors in the army of the Empire under Hideyoshi; but upon the death of the latter, Kimura remained faithful to the house of his master, while the ambitious Iyeyasu was bent upon creating a house of his own. At last it came to battle, and the dispute was decided in two fierce engagements, resulting in the extinction of the family of Toyotomi and the death of Kimura. Thereupon Iyeyasu set up in Yedo that remarkable government which held sway over Japan for some 300 years.

As the noted and impregnable fortress of Osaka castle was the headquarters of the Toyotomi cause, it immediately became an object of attack by Iyeyasu, who knew that there he would have to face the military genius of Kimura. The onslaught against the stronghold was led by one of the most renowned generals of Iyeyasu, Satake; but Kimura had the coöperation of Ujifusa Goto, and was ready for the attack. As the fray proceeded Kimura, seeing one of his bravest officers shot down, rushed out to bring in the body, which only a close hand-to-hand onset on the part of the enemy prevented him from doing. Kimura's tactics succeeded in worsting the attack for that time. When one of his lieutenants, Harufusa Ono by name, asked Kimura to mention him in his despatches and get from their lord a letter testifying to his valour, Kimura demanded his resason for wanting such a testimonial, saying that it would be no use except to a man who anticipated a change of masters. Ono was stung into silence by so suggestive a rebuke.

The campaign had now advanced to that stage where history records the proposal of terms, and the Toyotomi faction sent Kimura as their representative to sign the peace agreement, which was to be sealed with the blood of the contracting parties. Ushered into the presence of Iyeyasu and his august assembly of officers and retinue, Kimura maintained a dignified composure; and when he was handed the document of Peace, he objected that the signature in blood was illegible, and requested that it be re-signed. Iyeyasu replied that he was too old to tap his skin a second time, and that the signature would do as it was. This answer Kimura declined to accept, and would not yield the least until the signature was made as prescribed. Thus Kimura gained his point, and Iyeyasu ever afterwards but admired him

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the more for his uprightness and fine spirit.

The peace did not last, however, and the following year the contest was resumed. It was May 5th, 1615, and the decisive engagement was to take place on the banks of the Tamagushi river. As Kimura was hopelessly outnumbered by the armies of Iye-yasu he knew he would never return alive. As the battle proceeded Kimura refused to take food; and when persuaded to change his mind he told the story of Shiro Suyewari who, when pulled fron his horse and cut open in battle, strewed the ground with a full stomach; and Kimura added that such would never be the case with him. And so alas, it happened; for as the fight waged fiercer, Kimura was surrounded by the enemy, pulled from his horse and beheaded while gallantly defending himself to the last.

Kimura's wife was a celebrated beauty, the daughter of Yorikane Mano; and when she knew that her husband was no more she committed the happy despatch. It is said by some that the fair lady was a Christian; and that as she might not consider it right thus to do away with herself, her husband left orders with his faithful henchmen that when they saw the enemy rushing through the gates, they would know what to do; and they did it. At least such was the rumour spread by the few servants that escaped from the Kimura household. The Japanese, however, like to believe that it was a case of deciding to die together, as did General Count and Countess Nogi, rather than survive the master whom they served.

STAR-GAZING

Sweet lark! 'tis very well for you each morn

To sing at heaven's gate your matin song;

But think of your poor young ones in the nest,

Waiting for breakfast!

Sugiyama

Tran. by the late Prof. Arthur Lloyd

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Around the Hibachi

HUMAN DESTINY

IN the closing years of the 18th century there lived in Kyoto an artist skilled both with the brush and pen, though his work at first found little appreciation. To most of his contemporaries he was more remarkable for his eccentricity than for those noble and elegant drawings that now command the admiration of the world. Like most Japanese artists, Taiga Ikeno had no concern for money, vain glory and the things of the world generally, being content to endure poverty, so long as he could enjoy his art.

One day on passing a certain book shop he saw a beautiful old book on Buddhism printed in fine old stone type; and, falling in love with it, be determined to have it. So away he went and began to save up until he had collected a hundred *ryō*, when he came back and inquired the price. Greatly to his disappointment the dealer asked more than Taiga had saved, and there was no persuading him to come down in the price. Grieved beyond measure the poor painter walked away. As be strolled homeward he chanced to pass the temple of Gion. Gazing in becoming reverence at the sacred edifice he bethought himself to bestow upon Buddha the money that had failed to secure the book. "As it has failed to purchase the book, I have no more use for the money," he said to himself; so he approached the altar and laid the gold before the gods. Than he went back to his humble abode and lived in poverty as before.

As he had nothing to lose, Taiga never fastened his doors at night. Once, however, he was visited by a thief; and when the artist awoke and saw his few possessions being ransacked, he called out to the intruder: "If you leave me my piece of blue matting and my canvases, you are welcome to all else." On hearing this the thief shrank away in shame, having taken nothing.

The ideals of Taiga, both as to conception and execution, were away above the common people who were more interested in his odd ways than in his artistic productions. Once in order to replenish his slender store he painted a bundle of fans, and set out through the province of Owari to sell them; but he did not find sufficient demand to pay him for his trouble. On his way back

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to Kyoto he had to cross the Seta bridge in Omi; whereupon he sighed deeply, and threw the fans into the stream as oblations to the spirit of the waters.

As time went on his art began to be recognized, and he won the fame he had long deserved. But admiration and honour made no difference in his life of poverty. His wife was no less skilled than himself, and was also noted as a player of the *samisen*. All their spare time they spent together practising their art or enjoying her music, with no thought of the morrow.

On a certain occasion when Taiga visited Osaka the proprietor of a hotel persuaded him to indite a sign to place over the hostelry door: the sign had to bear characters for *Yamatoya*. Taiga wrote *Yamato*, and them suddenly stopped, went out, and, though they expected him to return and finish the job any moment, he did not turn up again for a week. Whereupon he explained that as soon as he had written the ideographs for *Yamato*, he thought of the cherry-blossoms then in bloom at Yoshino in the province of Yamato, and could do nothing more until he had gone to gaze on their beauty. Then he took up again his brush and added the character for *ya*, finishing the sign.

Those most familiar with his life declare that there was no affectation about him and that his innocent eccentricities were perfectly natural. A great personage of Kyoto once ordered a painting from Taiga, and when the artist kept putting off the execution of it, the patron sent a messenger to remonstrate. "Yes," he acquiesced, "You are quite right and I am quite wrong;" and then he began the painting and soon completed it. A clerk in a Kyoto bookstore embezzled some of his master's money, and Taiga felt so sorry for the unfortunate youth that he sold some of his pictures to enable the dilinquent to make up the loss. But when one of his own pupils made a picture that was not true to life, and then sold it as a piece of art, Taiga was so displeased that he expelled the charlatan from his studio, and apologized to the victim of the deception. On dismissing the false artist Taiga said: "Poverty is the natural destiny of man; and he who cannot endure it, but must needs resort to shameless means to avoid it, is unworthy the name of man." Taiga lived to the year 1876, when he passed away at the age of 54; and to-day even the most insignificant specimen of his painting or caligraphy, commands a fabulous sum.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Anniversary of the Demise of Meiji Tenno

On the 30th of July Japan solemnly and becomingly observed the first anniversary of the death of the beloved Emperor Meiji. The lapse of a twelve-month has brought no mitigation to the nation's sorrow, save the good fortune to have so worthy a successor in the Imperial person of the young Emperor who so graciously occupies the throne of the Imperial ancestors, and has already had a prosperous year's reign. But each recurring anniversary of the demise of the great Emperor whose sacred remains sleep at Momoyama, must needs remind the nation of what it owes to his wise and beneficent rule, rendering the Meiji era one of the most illustrious and enlightened throughout Japan's age-long lineage. Though the year of national mourning has now formally passed away, Japan will never cease to remember and revere the Spirit of Meiji Tenno.

Prince Arisugawa

We deeply regret to have to record the passing away of one of Japan's most illustrious princes in the person of H. I. H. Prince Arisugawa, whose demise occurred at the Imperial Villa, Suma on the 5th of July. The late prince had long been recognized as one of the noblest scions of the Imperial House, and his death at an early age is a matter of profound sorrow to the whole nation. Prince Arisugawa was a person of distingushed presence and character, and was one of the first members of a princely family to enter the Imperial Navy. After a preliminary course at the Naval Academy the Prince proceeded to the Royal Naval College, Greenwich, where he distinguished himself as a student; and later when he received his commission in the Imperial Navy, Prince Arisugawa became one of the foremost officers of the fleet. His Highness participated in some of the more important naval engagements in the war with China, and was especially noted for his thoroughness, and his unostentatious valor. The late Prince represented his Imperial Majesty, the late Emperor, at the Diamond Jubilee of the late Queen Victoria, and was pleased to receive a decoration from the Royal House of Britain. Having been a preceptor to the present Emperor when his Majesty was Crown Prince, Prince Arisugawa was one of the Emperor's closest friends; and the JAPAN MAGAZINE, which carries on its work under the presidency of the Hon. Seishin Hirayama, Chamberlain to the late Prince Arisugawa, joins in extending heartfelt sympathy to the Imperial House and the nation.

Japan's New Minister of War

The sudden change in the ministry of war in the Imperial Japanese cabinet caused no less surprise in Japan than elsewhere, though among the more intimate friends of General Baron Kigoshi, late Minister of War, it was known that his health might sooner or later compel his resignation, and retirement from active service. The new Minister of War, Lieutenant-General Kusunosé, is a Tosa man, born in 1858 of *samurai* parents. After passing through the regular course at the Military Academy, he went to France where he pursued further military study for three years, and later he was appointed Military Attaché at the then Japanese Legation in St. Petersburg. During the war with Russia he did splendid service as Chief of the Artillery Department of the Fourth Army, for which he has subsequently decorated with the Order of the Golden Kite and the Second Order of the Rising Sun. He is a man closely identified with the policy of the Premier, Admiral Count Yamamoto, and is expected to fill the portfolio with ability and distinction.

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Aviation in Japan The rapid development of Japan in the science of aviation is one of the more remarkable features of the nation's progress during the past year. The most distinct advance has been made in the Army and Navy, though some of the newspapers have been promoting interest, after the fashion of the press in other countries. Both the naval and the military departments of aviation have now graduated several young officers who may be regarded as experts with the æroplane; and some excellent records have been made in scouting manœuvres. It is now no uncommon thing for the inhabitants of Tokyo and vicinity to hear the purr of the flying machine, and to see one or more planes soaring across the horizon, the streets black with interested spectators. There is, however, no apprehension in Japan as yet over the possibility of being overflown by the air fleets of neighboring countries, and no regulations have so far been promulgated with regard to so remote a contingency.

How About China? Japan has been anxiously watching the progress of events in China during the past few months, and, judging by comments in the vernacular press, the outcome of the situation as yet appears somewhat doubtful. Baron Kato, recently ambassador to Great Britain, was despatched to look over the ground in China and report on the actual progress of the republic toward stable government. He found the divergence of opinion between the North and the South quite as marked as had been announced in the press, but he was more hopeful than some of his countrymen as to the future of China. A party of Japanese peers has also been making a tour of inspection in China, but they have not as yet reported anything definitely. The more radical politicians in Japan have been attempting to influeuce the government to show a more decided preference for South China in the dispute, as that section of the republic is Japan's best customer, taking nearly three-fourths of the total exports to China; but the Japanese government has all along remained strictly neutral as regards the dispute between North and South China, and intends adhering to this policy. Since the conclusion of the Quintuple Loan and the meeting of the Chinese congress matters have shown more prospect of progress, though the treacherous nature of some of the politicians, and the disposition to settle differences in the time-dishonoured way of assassination does much to shake the confidence of the outside world in the reality of reform in China. Here, as elsewhere, the hope of the future lies in education. The action of the Japanese government in changing its representative in Peking is not regarded as portending any change of policy in reference to Chinese affairs. The New Minister, Mr. Yamaza, who was formerly a councillor in the Tokyo Foreign Office, is one of Japan's most promising diplomats of the younger school, and there is universal confidence in him as Japan's new representative in China.

Naturalization of Asiatic in the United States The report that a native of India has been permitted to take out naturalization papers in the state of Washington, has created considerable interest in Japan; for if it be admitted that a Hindu is entitled to naturalization, there is some hope for the Japanese. The latter are quite as much entitled to claim an Aryan ancestry as the Hindus, for there is little doubt that many of the early emigrants to Japan came from India. While not going so far as to affirm the conviction that the early Yamato were of Greek origin, as Mr. Kimura does, we feel on more stable ground when contending that they at least came from India, the early home of the Aryan race. Part of the race migrated westward and part eastward; and just as the occiental contingent never halted till it reached the outmost limits of the west, so the oriental branch kept on till it touched the shores and islands of the furthest east. But the journey has been so long that when the two branches of the same family now meet on the opposite shores of the Pacific, they hardly know each other, though

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some of them are extending the hand of common ancestry and common brotherhood. Having embraced the globe in their age-long grasp, is it too much to hope that they will now embrace one another as members of the same human family? Why should not the privilege of naturalization be open to both on both sides of the Pacific? How many thousands of Jews are naturalized in the United States! And the ancestors of the Jews were all Asiatics. In conceding the privilege of naturalization to Japan, America would not, therefore, be establishing a precedent for the naturalization of Asiatics. Each nation and race should be considered on its own merits. The Jews are good citizens of the United States. What would the Jews say should any one attempt to exclude them from naturalization on the ground that they were of Asiatic origin? But is this not the reason given for refusing naturalization to Japanese? The citizens of Nippon should at least be accorded a place beside the Jews and Hindus.

Japanese Delegates in America

The kindly reception accorded Dr. Soyeda, Mr. Ebara, Mr. Hattori and others visiting the United States-in connection with the California land question has been much appreciated by the Japanese at home, and will no doubt do something to convince those who may possibly entertain misgivings as to the attitude of the American people. There is no question that the general feeling of Americans toward Japan is one of admiration and friendliness. There is, it is true, a persistent disposition among some to regard this friendly attitude as being in no way inconsistent with a clear recognition of distinct racial differences, which render easy assimilation problematical. But so long as these racial differences imply neither superiority nor inferiority on either side, there is hope of harmonious intercourse. History shows how even wider racial idiosyncracies once separated certain European races which are now unquestionably assimilable. Even now there is no question at all as to the assimilableness of the educated classes in both countries; the dispute refers wholly to the laboring classes. Americans claim that this feeling is not peculiar to themselves; for if thousands of American laborers began to take up land in Japan, the Japanese would feel the same. This reduces the difficulty to the point we have maintained from the beginning, that the only way toward a solution is in the direction of education. So long as the leaders on both sides fail to lay stress on this point, where it really belongs, there will be little or no progress made. As soon as education creates a common ideal of life and duty for the rising generations of America and Japan, there will be no question as to the capacity of the East for assimilation with the West. But education will not bring about this desirable result unless it is designed to do so; and as at present carried on both in Japan and the United States it is not so designed. The educational *curricula* on both sides of the Pacific are too materialistic and utilitarian, lacking emphasis on the necessity of inculcating social and moral ideals that are of universal obligation. To render the situation still more serious, there is no earnest and practical effort after a common basis of fundamentals in religion. If nations ignore and consequently crush the most sacred instincts of the human heart, they will have trouble, not only among themselves but with their neighbors. The new system of exchange professorships looks like a recognition of the truth of our contention, but this step toward a common understanding is but a drop in the ocean compared with what should be done. Teachers are important, to be sure, but they are too few. The main hope lies in a wide circulation of literature.

What can Diplomacy do?

The above considerations lead inevitably to the conclusion that the hope of maintaining good relations between eastern and western races does not depend upon diplomacy. A wise and tactful diplomacy will help; but to remove the cause of the antipathy is beyond the power of Foreign Offices and Ambassadors: it belongs to the educator, and depends on educational

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policy. It is easy to send ambassdors and despatch delegates to those from whom we differ; but they do not meet, and have no opportunity of meeting, the people to whom the dispute is due. There are cases where the respective representatives of nations are the real parties to the dispute, and where the people as a whole have very little if any voice in the question; but in this question between Japan and America, it is not the representatives but the people that differ. If it were a question between the educated classes of America and Japan it would soon be settled. The Japanese delegates to the United States will meet and influence only the friends of Japan, a work of supererogation surely. They will neither meet nor influence those who are forcing the American goverment to take its present attitude, and who yet must be reached if there is to be accomplished the results Japan desires. The mass of people on whom satisfactory relations with America depend, can, be reached only by education, steady, persistent and effective. It is not the work of a day or a month; it is a matter of years. And seeing that no one has yet had the wisdom even to inaugurate this necessary campaign of education, bringing the east and the west closer together, the happy day of common ideals may unfortunately be delayed. The JAPAN MAGAZINE has been making the first definite attempt in this direction, trying to promote a greater mutual knowledge, and, therefore a more mutual understanding, between the East and the West; and we can testify, if testimony be desired, as to how many on both sides of the Pacific have any serious wish for a fuller approach to harmonious ideals.

The Color Question

The Tokyo vernacular press has been much stirred up over the correspondence of Admiral Mahan appearing in the London *Times* in reference to the assimilability of the Japanese with western races, and most of the journals indulge in apt and pointed comments, not only on the Admiral's opinions, but on those expressed in the editorial columns of the *Times* on the same question. The Tokyo *Nichi-Nichi* is disposed to regard the remarks of the *Times* as voicing the general opinion of the white races in Europe and America. While grateful for the warning uttered by the great London journal the *Nichi-Nichi* cannot but believe it to be based chiefly on race-prejudice. The *Times* reminds Japan of the defects of her civilization and offers no sanction of her claims. The Japanese are looked upon as having displayed a lack of self-control in dealing with California question, but the *Nichi-Nichi* thinks the protest offered was calm and reasonable. The Japanese claim in California no more than the same natural rights and privileges that the French enjoy in Canada or the Boers in South Africa. Nor is it a fact that aliens are denied the privilege of land ownership in Japan; neither do the Japanese make jealous efforts to suppress foreign enterprise in their country. To talk of Japanese antipathy to the white man is absurd, especially in the face of the domineering attitude of the latter toward Japanese and all other Asiatics. Japan can in no just sense be blamed for whatever prejudice the white man may have engendered against himself among eastern races; nor can she be held responsible in a bad sense for having awakened her neighbors to a feeling of their dormant powers, by the victories she won over Russia. Why should Japan be rebuked by her British Ally because her just protest against the California legislation may have aroused in the Asiatic peoples a sense of their long humiliation? To contend that Japan must assume a docile attitude lest her neighbors be aroused to challenge European domination, is to urge upon her submission to subjection and semibarbarism. Japan does not forbear to entertain the hope that not only the oriental races will emulate her ambitions after freedom and progress, but that all the nations of the earth may share her mind. She has a perfect right to demand equal treatment with the white races. Her civilization may have its defects, but what civilization has not? It is quite possible for her to ask for her rights in California without laying herself open to a suspicion of championing

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pan-Asiatic ideals. None of the Anti-British incidents that have occurred in India and Egypt, can be ascribed to the influence of Japan, but rather to the influence of European education on the native mind. By her revision of the Anglo-Japanese Alliance, Britain has already shown that her affection for Japan is not what it used to be; and this new warning from the *Times* puts America in an unusally favorable light as compared with Japan.

Racial Assimilation

The Osaka *Asahi* is grateful for Sir Valentine Chirol's opinion that the Japanese have proved their capacity for the assimilation of western civilization. The *Asahi* holds that no nation that fails to show a capacity for the assimilation of world-civilization, can prosper. Only as nations have ability to enter into and partake of the center of world-life will they succeed. But such ability has a double result: it not only enables a nation to harmonize its life with that of the world, but it enables a nation to influence the world in turn. The assimilation must to some extent be mutual, not all one-sided. A nation will retain some of its more vital characteristics even when trying to adapt itself to alien institutions. Indeed the utter loss of such characteristics would mean national ruin. To object to the Japanese coming in contact with Americans because of their strong racial peculiarities, as Admiral Mahan does, is to ignore the history of human progress; and any attempt to prevent the development of a world-civilization in this way, must inevitably fail.

A Scientist's View of the Japanese

One of the most interesting utterances brought out by the recent dispute is that by Dr. Charles W. Eliot, ex-president of Harvard, who but recently returned from the Orient, and who for many years had a wide acquaintance with Japanese students and Japanese leaders. Dr. Eliot, who was a scientist before he became president of Harvard, says:

"The Japanese are, as a race, distinct from other Orientals. They are unlike the Chinese, the Siamese, the Javanese, or the natives of India. Their physical, mental, and moral characteristics distinguish them from the other Oriental races; their social and political history has been different; and since the Restoration of 1868 they have taken on Western civilization with a rapidity and a skilful adaptation to their conditions which no other Oriental nation has ever approached. They have seized upon Occidental law, economics, and science, and made all the modern applications of these knowledges with marvelous celerity and intelligence. They have built up a great system of public instruction from the primary school through the university, at first in the higher grades with the aid of many foreign teachers, now replaced for the most part by native teachers. They have learned and put into practice all the Occidental methods of warfare on sea and land, and have proved that they can face in battle not only the yellow races, but the white. They possess in high degree intelligence, inventiveness, commercial and industrial enterprise, strength of will, and moral persistence. The achievements of the nation during the past forty-five years prove beyond question that they possess as a race fine physical, mental, and moral qualities."

Concord Between East and West

The rapid improvement and extension in means of communication that have marked the progress of recent years, as well as the remarkable growth of commerce and the world-wide spread of Christian missions, have all combined to break down ancient barriers of race and nationality and to transform the world into one great family, moved by mutual purpose and character. The head has changed faster than the heart, however; and the intellectual and moral forces of East and West are now bent upon comparing notes, trying to ascertain the principles that shall guide international intercourse, while on all sides the material forces forge ahead, for the most part selfish and morally captainless. Frictions arising out of commercial and industrial rivalries, as well as from problems of immigration and colonization, call pathetically for just and peaceable solution, but the nations have not yet made up their minds what moral

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course to pursue, and menacing armaments threaten a resort to primitive methods of redress by means of tooth and claw. If nations, in making treaties, could but include agreements as what are the fundamental principles of justice and morality, as well as technical exactitudes in reference to material interests, what hope the world would have of a more peaceful and noble future! This should not be difficult to achieve, were our national leaders in all lands thus minded. The same science that has enabled nations to increase their material well-being, has also thrown sufficient light on the fundamental unity of all true moral aspiration, to prove the essential solidarity of mankind, and to teach nations to live as brethren. Henceforth civilizations, like one vast army of various departments and duties, must march along the same road toward the same goal, though none may lose its characteristic virtues or the reward of its achievements. The moral and spiritual problems of all nations will henceforth be the same: only their material problems will differ. So long as the habit of permitting one kind of morality for one people and another for another, is continued, there will be trouble, even unto consequences most serious. This is the secret of all important international problems to-day. Until nations agree upon the fundamentals of ***morality*** and ***justice*** there can be no permanently harmonious intercourse between them. When the witnesses are called the questions asked always bear on these two essentials. "How did they treat you when they had you at their mercy?" "Did they treat you morally and justly?" If the answer is "***yes***," then there is welcome to such a people. If the answer be "***no***", then there is one more argument in favor of race prejudice and fear. Once establish between nations a ***common ideal of morality and justice***, and enforce it upon each rising generation, and the mistrust that makes international harmony impossible, will disappear.

The Crucial Question

In discussing the assimilation problem the *Niroku Shimbun* thinks the main line of divergence between oriental and occidental civilizations is moral. The argument that the East and the West fail to harmonize because of racial difference, says the *Niroku*, is no longer seriously considered by thinking men. Mere physical dissimilarities must be attributed for the most part to geographical conditions, a fact proved by the many amicable marriages that have taken place between those of different race and color. Radical differences in habit and custom sometimes tend to prevent harmonious assimilation, but in so far as the difference is due to isolation it disappears with immigration. The crucial point, then, is whether the morals of a people, and the customs based on them, harmonize with those of another people. There can be no doubt that at present there exists some difference between the moral conceptions of Japan and those prevailing in the West, a difference in some degree fundamental and incapable of amalgamation. While admitting the contentions of the *Niroku* so far as they go, we may suggest that they do not go far enough; for there is no difference of moral character that cannot be changed by education. If nations differ in the fundamental principles of morality then one of them is immoral or non-moral; and the only thing to be done is to come to some agreement as to what are the foundation principles of ethics, and abide by them in their dealings and general association with one another. It is impossible to tolerate a double standard of morality in the same state. The East and the West must learn to see eye to eye in the things that stand for manhood and character.

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THE JAPAN MAGAZINE

AREPRESENTATIVE MONTHLY OF THINGS JAPANESE

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H. I. H. THE LATE PRINCE ARISUGAWA

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THE JAPAN MAGAZINE

VOLUME FOUR SEPTEMBER, 1913 NUMBER FIVE

THE PASSING OF AN IMPERIAL PRINCE

By THE EDITOR

IN the demise of his Imperial Highness Prince Arisugawa Japan mourns the loss of one of the most distinguished members of her Imperial House, the nation is deprived of one of its most illustrious citizens, and the Imperial Navy of a brave and gallant admiral. Prince Arisugawa occupied every position assigned him with such conspicuous ability and such conscientious devotion that he early won national fame, and his passing away has thrown the whole nation into mourning.

The life and career of the late Prince was not that of the ordinary member of a princely line. From early youth his one ambition had been to be of some practical and patriotic use to his country; and to this end he resolved even in boyhood to set about preparing himself for service in the Navy. The fourth son of the late Prince Takehito, he was born in 1862; and as early as his 13th year he was ready to enter the Naval Academy. At the age of 15 we find him participating in the suppression of the Satsuma rebels, after which he resumed his naval studies. The Imperial Navy being at that time in its infancy, the young Prince joined the British flagship, *Iron Duke*, then on the China station, and later he was appointed to the Channel Squadron. Upon passing the midshipman's examination he left the ship as Second Sub-Lieutenant of the Imperial Japanese Navy, and then entered the Royal Naval College, Greenwich, where he won further distinction in his studies. It was in this year also that the young Prince was married to the Princess Yasuko, fourth daughter of the late Marquis Mayeda, of the famous Kaga clan, and one of the most ancient and noted families of the Empire.

Upon his return to Japan in 1883 Prince Arisugawa was promoted to the rank of Lieutenant-Commander, and became a member of the General Staff; participating afterwards in various important cruises, and later being appointed Captain of the *Katsuragi*. At the time of the China-Japan war Prince Arisugawa was Commander of the *Matsushima*, and later of the *Takao*, when he won golden opinions from both officers and men. Among

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men of the Navy the Prince, as an officer, was especially distinguished for modesty and good-fellowship, mixing freely with all on board his ship, and sharing their hardships in every way.

Just at the close of the war the young Commander was deprived of his princely father, and after the death of Prince Takehito he assumed the headship of the family. About this time he was appointed Principal of the Naval Gunnery School ; and in 1896 he arose to the rank of Rear Admiral and assumed command of the home fleet. In the following year Prince Arisugawa was chosen by the Emperor as the Imperial representative at the Diamond Jubilee of Queen Victoria ; and the present writer well remembers the Prince's distinguished bearing on that famous occasion, eliciting remarks of admiration from all, especially those who for the first time laid eyes on a real Japanese Prince. Upon his return to Japan he was entrusted with superintending the education of the Prince Imperial, now Emperor of Japan, and his long and intimate association with the present Head of the Imperial House won for him a place in the Imperial affection that His Majesty can never forget. In the demise of Prince Arisugawa the young Emperor loses one of his most intimate associates as well as one of the most trusted of advisers.

In 1905 Prince Arisugawa was promoted to the rank of full Admiral and joined the Imperial Headquarters Staff, and soon became a member of the Supreme Council of War. At this time he was appointed the Imperial representative at the wedding of the German Crown Prince, and in Germany he received every mark of Imperial favour and won the admiration of all with whom he came in contact. On the way home Prince Arisugawa made a short trip to England where he had been so kindly received at the time of the Diamond Jubilee, and King Edward offered him a hearty welcome, conferring upon him one of the highest of Royal decorations.

It was during the war with China that Admiral Prince Arisugawa saw his most active naval service. At this time he was Commander of the *Takao;* and the officers under him have much to say of his valor, condescension and ability displayed even under the most trying circumstances. He was always looked upon as one of the most strict and careful commanders in the fleet. Upon occasions when the commanders all had to assemble to report to the commander of the flag ship, Admiral Prince Arisugawa was always the most punctual and scrupulous of officers, and his conduct was regarded by all as most exemplary. At one time his cabin was so close to the propeller that the jerking of the shaft gave him little rest at night, but he never complained. He was ever a conspicuous figure at the wheel, in the pilot's room and often on the main deck among the seamen. He was somewhat different from many captains in attending personally to every matter for which he was officially responsible. Everyone on board had absolute confidence in him as an officer of genius and resource at all times ; and his democratic habits and tact among officers and men won for him an affection which few officers can command. He was as much a master of his men as of his ship, and the secret of his influence was not his position but the potency of his great personality.

Perhaps the most distinguishing feature of his character was thoroughness ; he believed that whatever was worth doing was worth doing well, and he always acted on this principle. This was as conspicuously seen in his early days at college as it was afterwards illustrated in his services to the Imperial Navy. Combined with his warm and winning personality Prince Arisugawa had a noble and dignified bearing that at once commanded the respect and devotion of his officers

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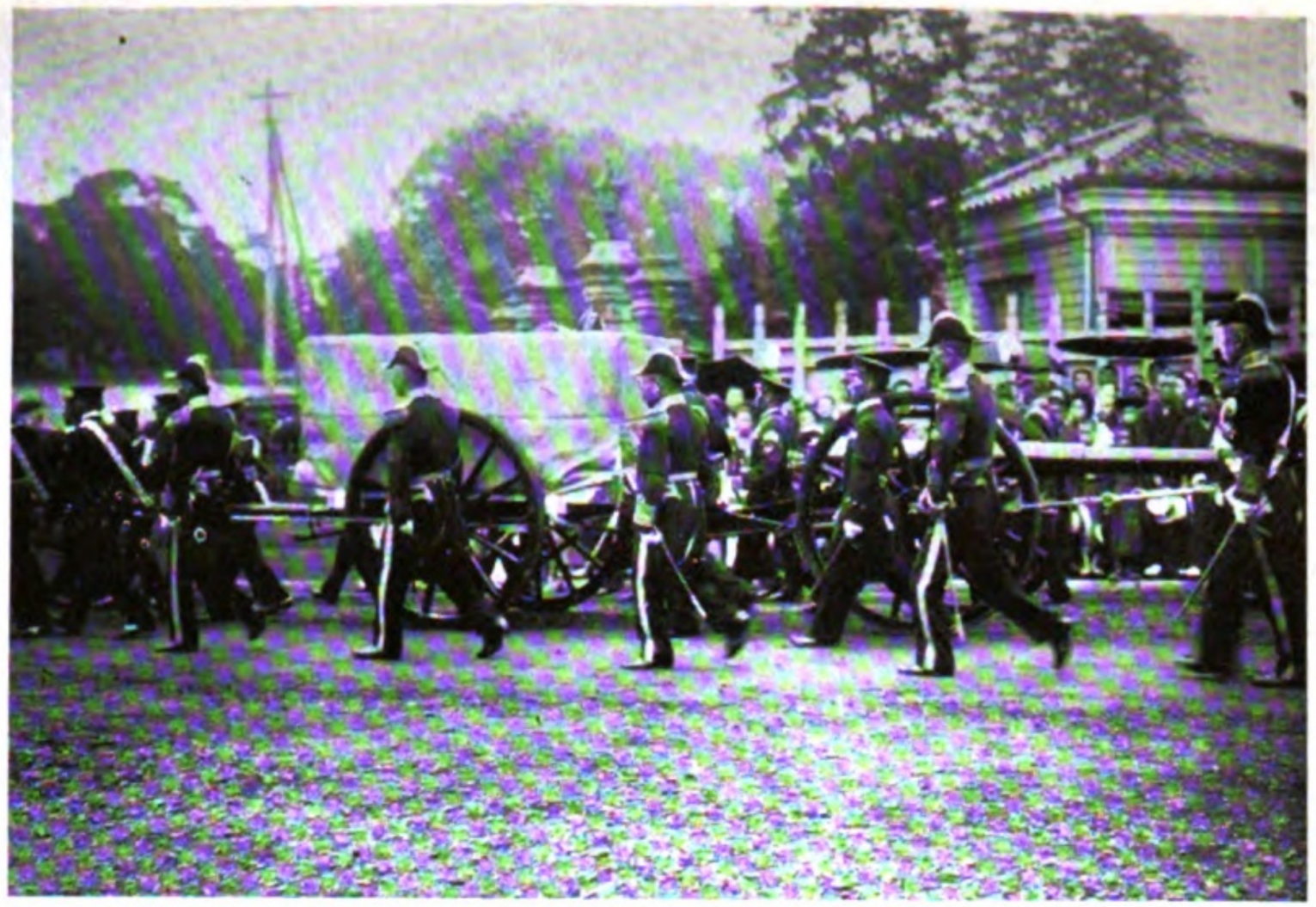
FUNERAL SHRINE, TOKYO



CASKET ON GUN CARRIAGE

PRINCESS DOWAGER AND CHIEF MOURNERS

THE FUNERAL SERVICE

FUNERAL OF PRINCE ARISUGAWA. *Funèrailles du Prince Arisugawa. Leichenbegängnis des Prinzen Arisugawa.*

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HANDWRITING OF LATE PRINCE ARISUGAWA. *Ecriture de feu le Prince Arisugawa. Handschrift des verstorbenen Prinzen Arisugawa.*

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and men. This distinguished bearing is seen even in his compositions, to read which has always given great pleasure to his teachers and those interested in naval matters. Even as a boy the Prince's style and manner of treating a subject was dignified and impartial. His spirit of throughness led him to master personally every detail of an officer's life; he was an expert seaman, engineer, mechanic and commander; and there was nothing connected with navigation of which he was ignorant.

Amid the universal sorrow of the nation numerous are the expressions of regret everywhere heard, and anecdotes of the Prince's kindliness and generosity everywhere abound. Once when he was sojourning at his villa in Maiko he heard of the financial embarrassment of a poor woman who kept a restaurant near by, and the Prince at once proposed to tide her over her reverses. Walking along the seafront at Suma one day the Prince saw a boy weeping by the road side, and inquired what was the trouble. The lad replied that all his companions had gone to school, but that as his father was too poor to send him, he had to stay at home. The Prince assured him that he would be sent to school; and later he saw to it that the boy had ample to fit him for school. On another occasion a farmer's horse ran away, and jumped into the Prince's garden at Maiko and began ravenously devouring the grass. The farmer came up later, and was full of abject apology at what his beast had done on the property of an Imperial Prince. But the Prince came out smiling. and only remarked: "Your horse is not fed enough, poor beast. Here, take this and buy him a good meal", handing him a sum of money. The story is also told of him that when he was on board the *Iron Duke* she ran aground one day; and the Prince took off his shoes and went to work with the sailors in the icy water to get the ship off again. Again, he saw one day a boy working in the coal bunker of the ship during a season of intense heat; and seeing the forbearing, uncomplaining mien of the little chap, he remarked to an officer that there was a *jewel* in the bunkers.

The public as yet but little realizes what a far-reaching influence the late Prince had upon the progress of the nation generally; for he took an interest in every phase of its development, more especially the progress of shipping, on which he always kept himself well posted, and was ever ready to give information and suggestion in regard to the improvement of dock yards and construction. Prince Arisugawa also took much interest in matters of science and art, and possessed a very select aesthetic taste. He was a lover of music, especially the *gidayu* and the *nagauta* on the *samisen*. He knew many songs by heart, and frequently called in noted musicians to play for him his favourite selections.

With all the honors of a state funeral, and of a member of the Imperial family, the late Prince was laid to rest in Tokyo on the 17th of July. The vast concourse of people that attended, including detachments from the Army and Navy, and a great number of princes, nobles and officials, as well as citizens, showed the respect in which the illustrious dead was held by the nation; in fact the cortegé was not unlike that which followed the sacred remains of the late Emperor almost a year ago. All schools, government offices, and banks were closed, and countless multitudes lined the streets bordering upon and approaching the route of the funeral. As the late Prince was without issue, his Majesty, the Emperor, signified his esteem for the family by appointing one of his Majesty's own sons, the young Prince Nobuhito Tsune No-Miya, to assume the succession and title and keep up the name of Arisugawa. The Imperial desire to maintain the House of Arisugawa through one of the sons of the Emperor was communicated to Prince Arisugawa shortly before his decease, and the information brought untold joy to the departing spirit. In the third son of his Majesty, the present Emperor, the House of the departed Prince will have a worthy successor; and the whole nation joins in wishing the youthful and princely heir an abundant life of health, happiness and prosperity. The new title will be H. I. H. Prince Takamatsu.

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THE MEIJI EXHIBITION

By YASABURO TERAOKA

(MANAGING DIRECTOR)

THE greatness of the Meiji Era being unexcelled by any previous period of Japanese history, it is altogether desirable that its significance should be indelibly impressed upon the mind of the rising generation; and to this end, as the anniversary of the demise of the great Emperor drew near, it was decided to hold what is called the Meiji Exhibition, bringing together all the more important objects associated with the life of the beloved Emperor, as well as paintings and other specimens of art, illustrating the marvellous progress of the illustrious reign.

This has been no easy task; for the reforms and changes wrought under the auspices of the Emperor Meiji have been so numerous and so complex as to well nigh defy objective illustration; but as this was the best way to impress its meaning and importance upon the mind of the nation, it had to be done; and the sincere and generous manner in which all those in possession of such sacred objects have responded to the request to lend them, has greatly encouraged the directors, who have finally succeeded in collecting an array of exhibits representing almost every phase of the life and progress of the country for the past half century. The exhibits have been drawn from every available source, including the possessions of the late Emperor himself, Imperial gifts to various noble families, and precious heirlooms owned by Japanese citizens throughout the Empire. As one gazes upon them one is carried back to the days previous to foreign intercourse; one sees the nation as it was in the era of seclusion; illustrations of the vital moment when the Emperor decided to open up the country to the advent of aliens; the momentous period of the Restoration and the short space of civil strife; the promulgation of the Constitution; the progress of commerce and industry; the wars with China and Russia and the nation under the *aegis* of victory; the territorial extension of the Empire and the wealth of the colonies; reforms in legal codes and the establishment of modern government; all are in some degree set forth by the Meiji Exhibition which opened at Uyeno, Tokyo, on the 25th of June last and will remain open till the autumn.

No one can take in this exhibition without feeling in some measure the wondrous personality of Meiji Tenno, and how marvellously it has been impressed on the history of the time. Everything one sees is not only an indication of the nation's progress during the last fifty years, but is a commemoration of the unexampled virtues of the great ruler to whose merit and inspiration most of the country's development has been due. It is significantly fitting that the president of the Exhibition should be Count Hijikata, one of the most intimate friends of the late Emperor, enjoying the Imperial confidence from early manhood. The chief directorship was entrusted to Baron Morimasa Takei, another trusted official of the late sovereign.

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THE MEIJI EXHIBITION. *L'exposition en souvenir de la periode Meiji. Die Meiji Erinnerungsausstellung.*

1. GENERAL VIEW OF EXHIBITION BUILDINGS
2. CORONATION CEREMONY, KYOTO, 1868
3. PROMULGATION OF CONSTITUTION, 1889

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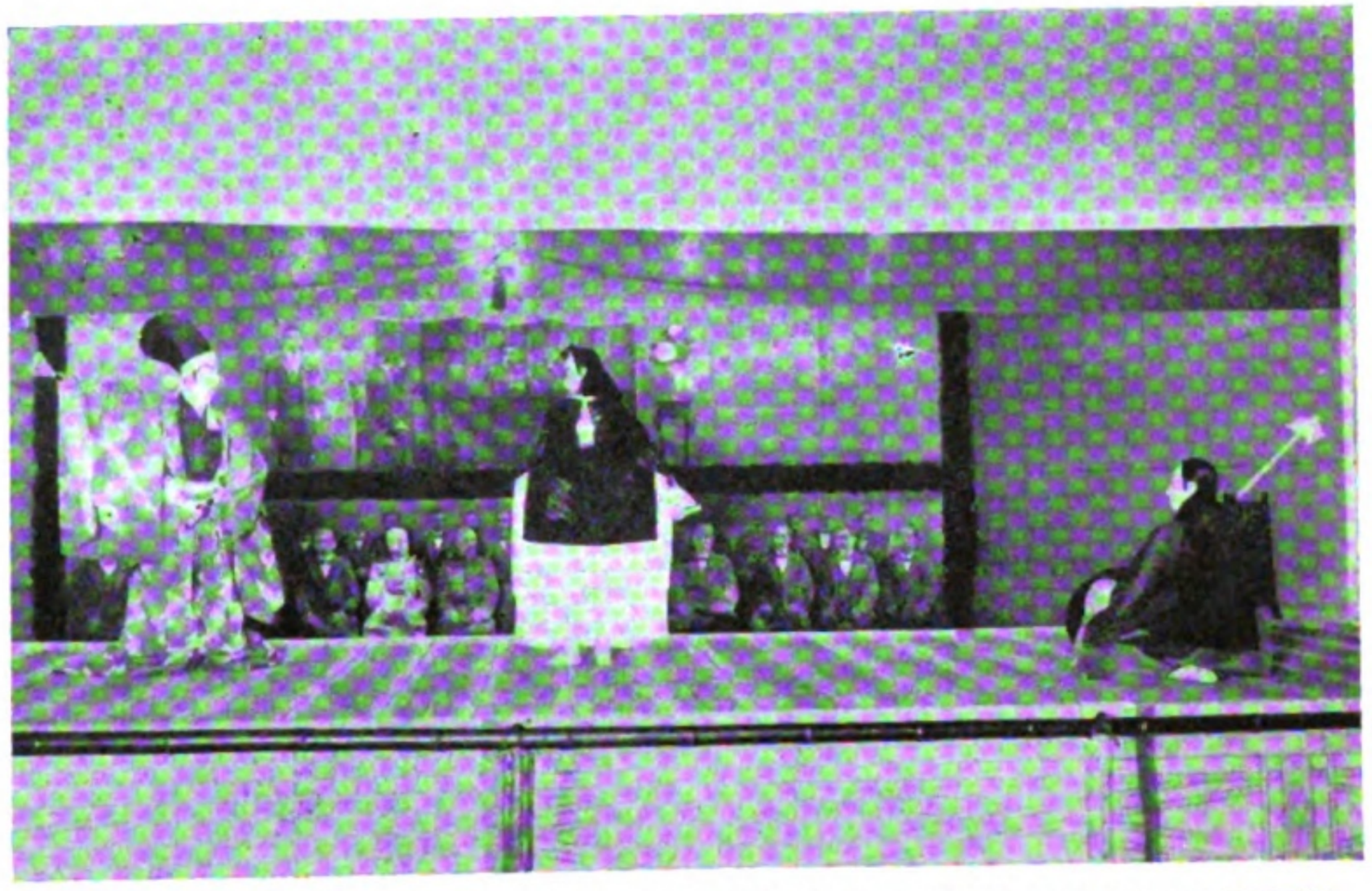
FAREWELL TO KYOTO, 1870

IWAKURA PARTY LEAVING JAPAN, 1871

OPENING OF RAILWAY, 1872

THE MEIJI EXHIBITION. *L'exposition en souvenir de la Periode Meiji. Die Meiji Erinnerungsausstellung.*



LATE EMPEROR SEEING *NO* DRAMA AT MARQUIS INOUYE'S

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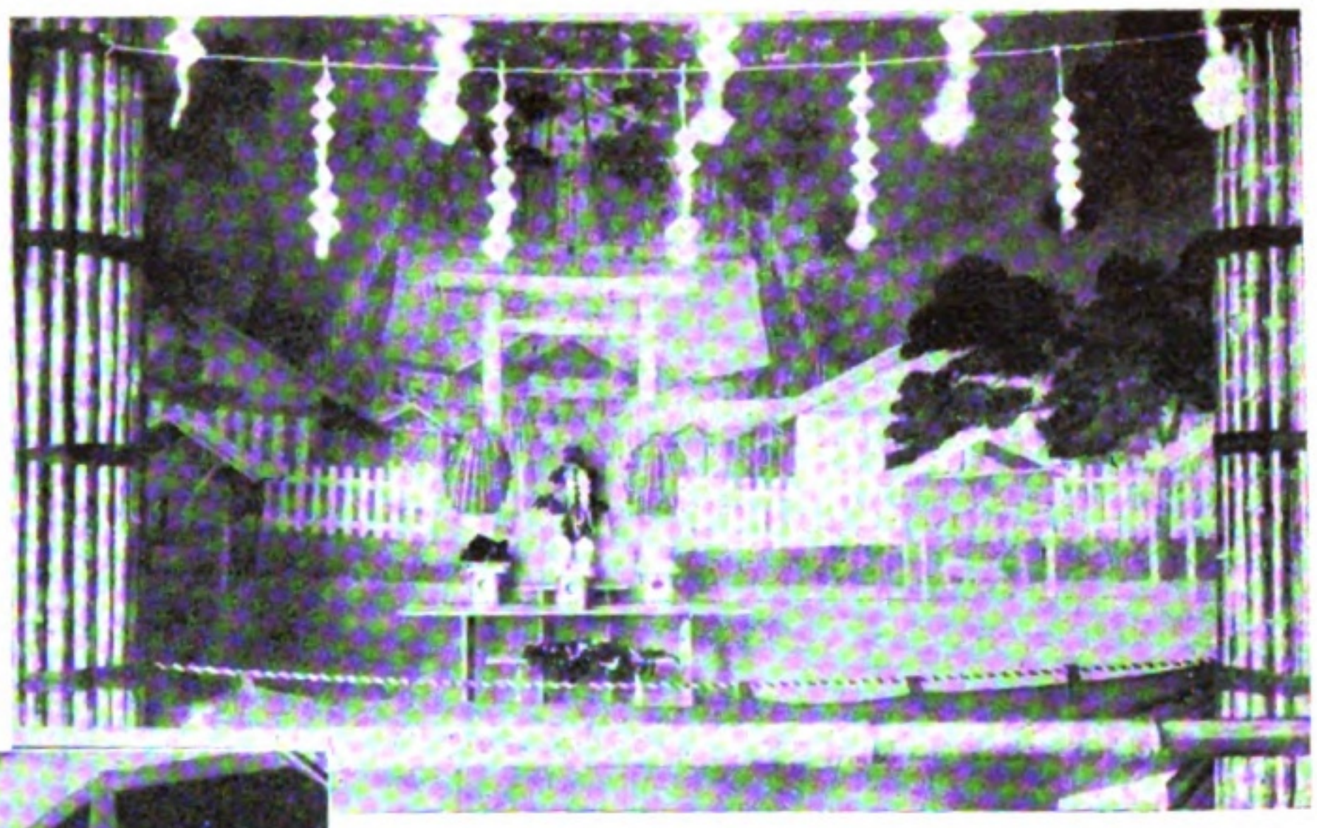

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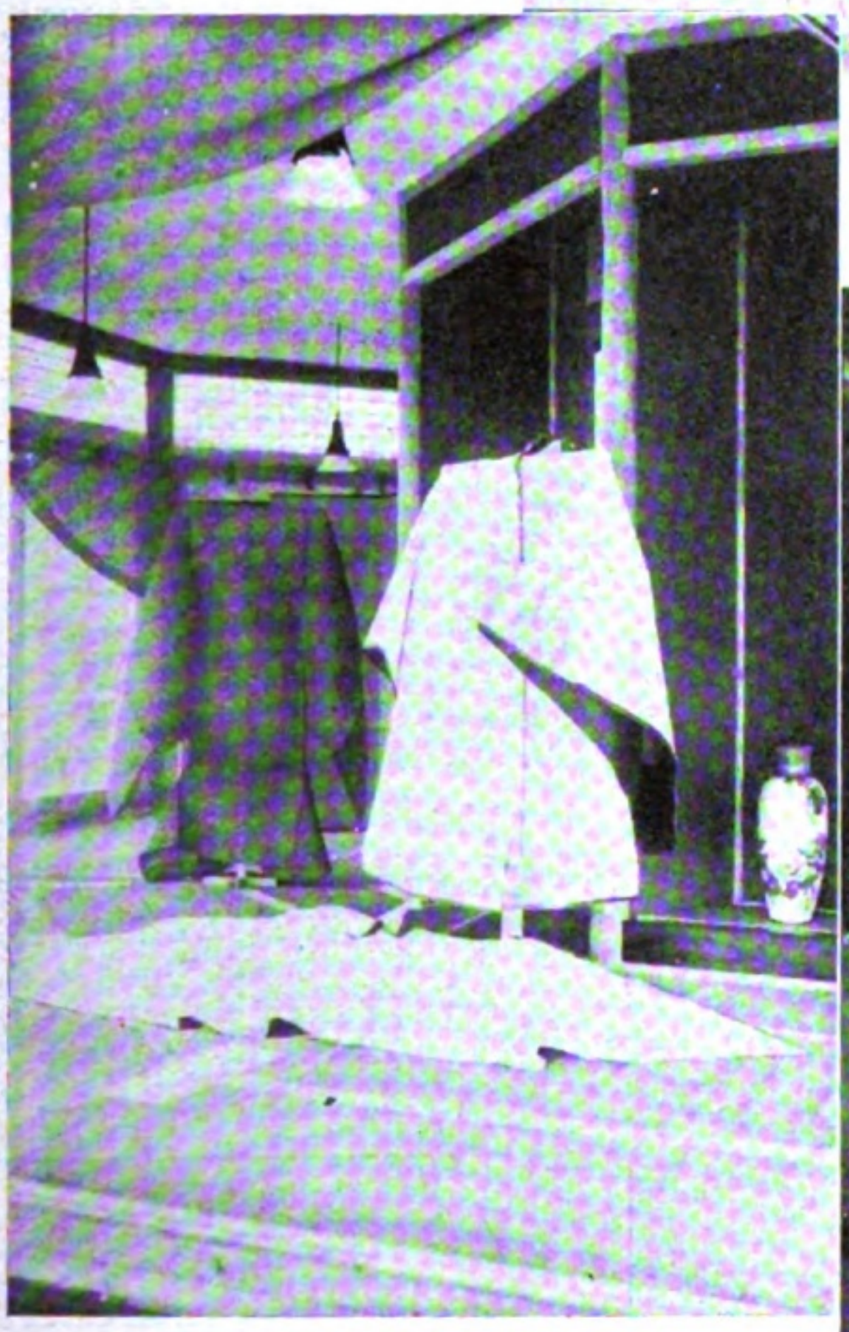

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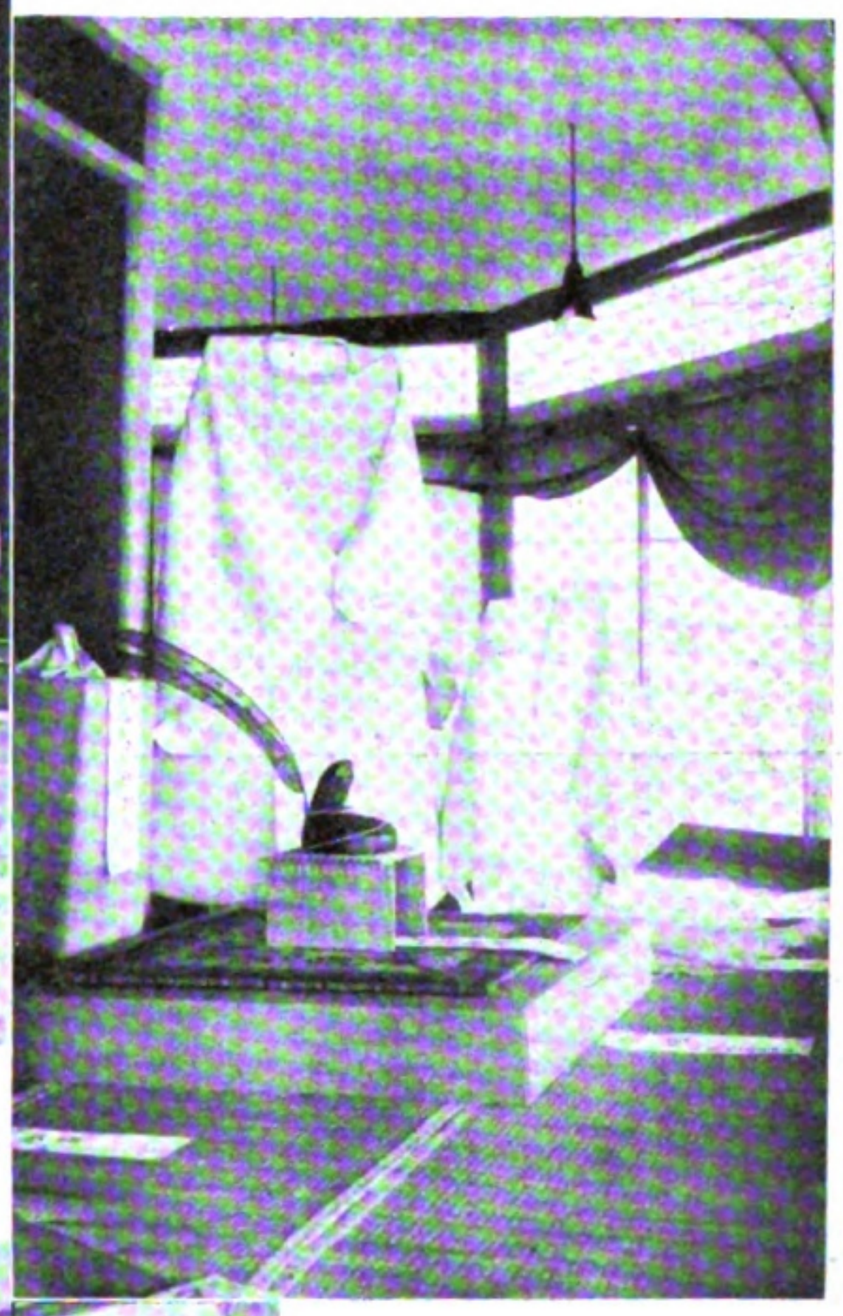

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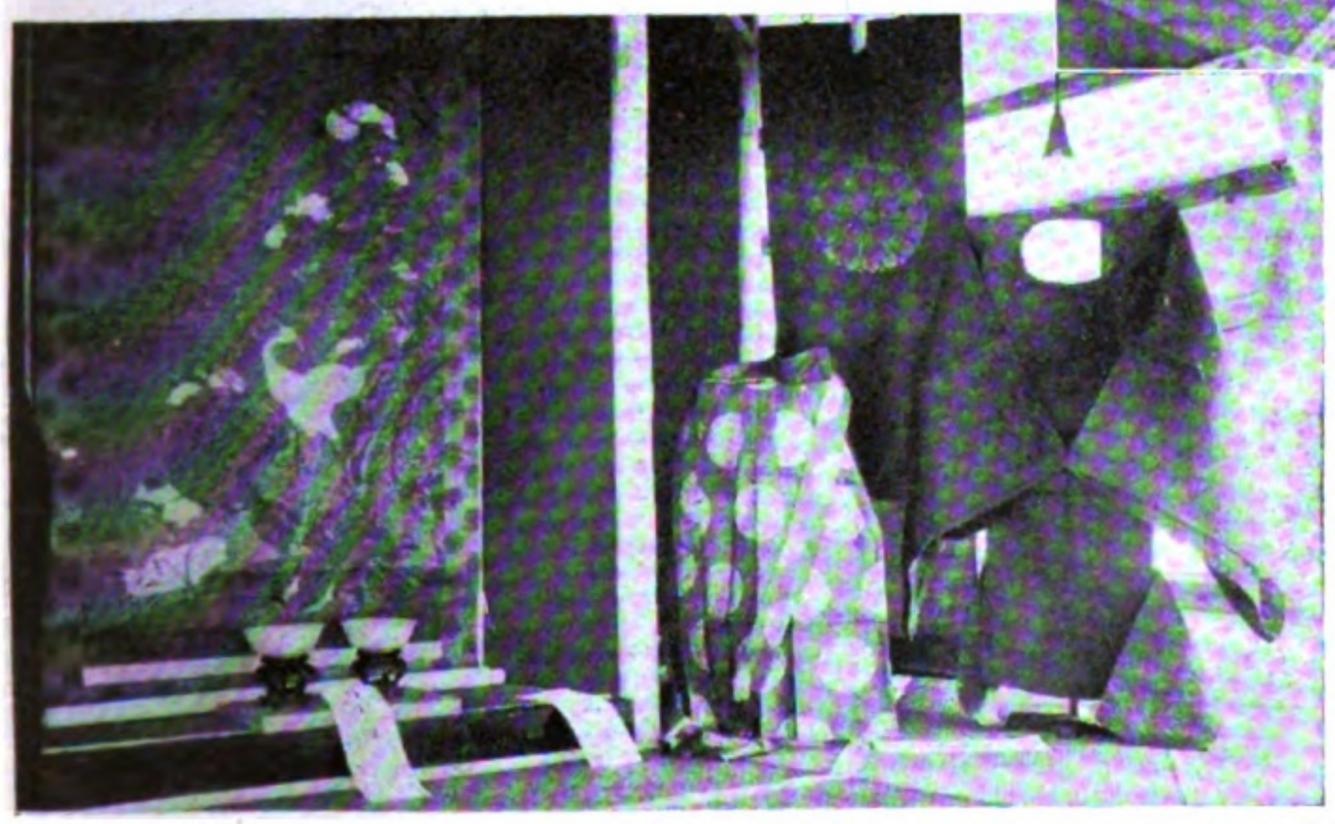

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THE MEIJI EXHIBTION. *L'exposition en souvenir de la Periode Meiji. Die Meiji Erinnerangsausstellung.*
1. MAUSAULEUM OF MEIJI TENNO, MOMOYAMA 2. 3. 4. GARMENTS WORN BY THE LATE EMPEROR

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THE MEIJI EXHIBITION. *L'exposition en souvenir de la periode Meiji. Die Meiji Erinnerungsaustellung.*

1. IMPERIAL VISIT TO HIROSHIMA 1894
2. CEDING OF FORMOSA 1895
3. SURRENDER PORT ARTHUR 1905
4. DELIMITATION OF SAGHALIEN 1905
5. ANNEXATION OF KOREA 1908

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Among the more interesting objects to be seen at the Exhibition are those associated with the life and personality of Meiji Tenno. Those objects, which the beloved ruler fancied as beautiful or useful, have a significance all their own, and cannot be looked upon without inciting deep and patriotic feelings. Never in the history of the world was a ruler so much loved personally as was the late Emperor of Japan. Therefore everything associated with his life and history has a voice impelling and instructive to every loyal Japanese; and even foreigners cannot witness what has been associated with his Majesty's unprecedented career without being duly impressed with the august Majesty of so illustrious a potentate.

In order to set forth more conspicuously the meaning of the nation's history during the period covered, certain artistically wrought paintings have been prepared, depicting all the important incidents and events of the Meiji Era. There are more than twenty of these in all; and they speak with no uncertain voice. There is also a Nogi room, illustrating the life and character of one of the Emperor Meiji's most meritorious subjects, who so loved his lord that he forbore to remain in the world without him. Everything connected with the life of the late General Count Nogi has its message for the rising generation of Japan, warning it against undue extravagance and urging it to simplicity of life and steadfastness of loyalty to the Throne. Products from the various possessions of the Empire, such as Formosa, Karafuto, Korea and Loochoo, show the growth of the country during the Meiji Era. As the Exhibition is being held during the hot season a good part of the exhibits are on view from the outside; and in order to interest the thousands of children that are in attendance there are side shows with appropriate paintings and other pictures to illustrate the history of the period under review.

One of the most impressive of the paintings shows the coronation of Meiji Tenno as a young sovereign at Kyoto in 1868, the ceremony taking place in the Shishinden Palace. Next comes a picture representing the procession of the young Emperor when removing to the new capital in Tokyo, a solemn and significant moment in the nation's history. The third picture sets forth the departure of the Iwakura embassy to Europe in 1871, which marks the growth of a desire to see the western world as it really was. Another scene depicts the annexation of Loochoo in 1872. The opening of the first railway in Japan, the line between Tokyo and Yokohama, which was witnessed by the late Emperor, is also enshrined in appropriate colours and setting. The various journeys made north and east by the late Emperor are also depicted by the brush of the artist, as well as a battle with the Satsuma rebels in 1877, and a further picture showing the Emperor Meiji witnessing a wrestling match at Ryogoku in 1884. A very fine painting of the ceremony of promulgating the Constitution in 1889 is also on view; and another of the annihilation of the white-horse regiment in the war with China is very interesting. There is also a well drawn picture of the attendance of the late Emperor at a special session of the Imperial Diet convened at Hiroshima in 1894 in connection with the China war. The Emperor Meiji once honoured the Marquis Inouye by attending a *No* drama entertainment at the Tokyo residence of the Marquis, and there is a painting of the event on view at the Meiji Exhibition. The annexation of Formosa in 1895 is also regarded as sufficiently important to claim a painting; and there is another representing the thirtieth anniversary of the removal of the Imperial capital to Tokyo, which was celebrated in April, 1898. Naturally so important a historic event as the Fall of Port Arthur and the meeting of the two famous generals, Nogi and Stoessel, finds fitting depiction on the walls of the exhibition; and another illustrates the delimitation of Saghalien in 1907. There are pictures showing the annexation of Korea, too; and also an imposing one of the recently completed Mausoleum of the Emperor Meiji at Momoyama. These are the chief

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paintings; but there are others of almost equal importance and interest.

Time would fail were one to dwell upon the numerous objects of historic interest on view all through the exhibition. Here one sees a famous old sword lent by Prince Katsura; there a flower vase bearing the Imperial crest; silver flower vases and embroidered screens lent by Count Hijikata and other friends of the late Emperor. Various examples of clothing pertaining to the Meiji Era are lent by the Marquis Sasaki; and old hunting costumes by Count Hirozawa; while some *kakemono* and other articles have been lent by Mr. Matano of the Imperial Museum. An exquisite pair of vases were lent by Prince Sanjo, whose father was one of the most distinguished statesmen of the Meiji Era. A collection of relics once the property of past *genro* like Okubo, Ito and Mutsu, are also on view. All these, and many others, are to be seen; and each has its own proper message to all who have eyes to see and spirit to absorb the significance of the most illustrious reign in Nipponese history.

JAPAN

Thou youthful keeper of the flower-beds,

Time was, when in thy small domains there stood

Not many flowers, but these of costly hue;

Which thou did'st tend with single-hearted love.

But now thy borders are enlarged, and lo!

Thy beds are filled with many an ill-matched flower:

And rare exotics from beyond the seas

Stand cheek by jowl with plants of native growth,

With cherry, plum, and tall chrysanthemum.

Distraction haunts thee in thy very dreams,

Thou know'st not which to choose, or this or that,

And nought is trim and neat as heretofore.

Ah! youthful keeper of the flower-beds!

Soma Gyofu

Tran. by the Late Prof. Arthur Lloyd.

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I-RO-HA HYMN

By DR. CLAY MacCAULEY

I HAVE long been interested in the fact —or is it tradition merely?—that Kūkai, that wonder of Buddhist saint-hood and scholarship of twelve hundred years ago, not only invented the popular script of Japan, the *Hiragana* syllabary, but, also, so arranged the syllables that they may be read as a profoundly interpretative Buddhist poem. Every Japanese child in learning his alphabet may, therefore, be made to repeat it as a poem in which the conviction fundamental in Buddhism is graphically concentrated.

Kūkai, who, two hundred years after his death received from the Emperor Daigo recognition for his marvellous work by being given the title *Kōbō Daishi*, or "Great Teacher who spread the Law abroad," placed the forty-seven syllables of the Japanese language in a melodic order, beginning,—*I, ro, ha, ni, ho, he, to, chi, ri, nu, ru, wo,*— and so on, in succession to the end,— *se su.* Like *A, B, C,* for the English, these syllables soon became fixed for the Japanese people as their alphabet. But, by very slight and legitimate linguistic changes in their reading, Kōbō transformed this syllabary into a poem of eight lines, composed of standard seven and five syllabled verses in alternation,—as follows:—

Iro wa nioedo
Chirinuru wo—
Waga yo tare zo
Tsune naramu,
Ui no oku-yama
Kyo koete,
Asaki yume miji
Ei mo sezu.

Read in this form, the pessimism that may lead one to seek the enlightenment which came through Buddha is offered to all who read, and thereby becomes a perpetual lesson to every child in Japan. I can not render into English verse an exact translation of the original Japanese, but I have amused myself with putting into the original meter, in English, what is almost a literal reproduction of Kōbō's thought:—

E'en though clothed in colors gay—
Blossoms fall, alas!
Who then in this world of ours
Will not likewise pass?
Crossing now the utmost verge
Of a world that seems,
My intoxication fails—
Fade my fleeting dreams.

But this skillfully wrought alphabetic versification, preparing, as it does, a whole people for an offered "gospel," is repeated here only to introduce a yet more interesting piece of kindred verse-making.

Several years ago my interest in this syllabary poem was much heightened by my coming across some verses, or rather a hymn, said to have been written about three hundred years earlier by a noted priest named Kwai Han. The hymn stood under the title *Nori no Hatsu-Ne*, which may be translated,—"The Dominant Note of the Law." I found it to be not only a profound and impressive series of religious meditations by a learned Buddhist, but also an entertaining literary curiosity. It is an acrostic of forty seven verses having this peculiarity, that each verse begins with one of the Japanese syllables in the regular succes-

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sion of Kōbō Daishi's alphabet. Kwai Han, it is said, wrote, substantially, the following note in connection with his acrostic hymn :—As Kōbō Daishi composed the *I-ro-ha* that he might clearly teach the essential law of Buddha to the Japanese people, so will I, in honor of my spiritual ancestor take these same *I-ro-ha* characters and make them the initials of the separate lines of a hymn which will carry forward the same pious object.

It is impossible, of course, to render this hymn in its acrostic form into equivalent English, but I have attempted to give it, metrically, an equivalent English reproduction, with close adherence to its Japanese phrasing.

Little annotation is needed for an understanding of the poem by English readers. It will help, however, for the reader to remember that in Buddhist mythology there are six possible transmigrations which the human being can make before he passes into the realm of those who are "saved." "The River of Three Paths" is a Buddhist analogue of the Styx of Roman mythology. "*Namu Amida Buddha*" is an invocation peculiar to the Buddhist sects whose followers rely upon the merits of the all merciful deity, *Buddha-Amida*, for their release from the evils of existence. In the hymn it is called "The Prayer." The essential factors in Buddhism through which "The Way of Salvation" is secured are included in the terms, "Rite, Priesthood and Buddha." And "The Land of the Holy," *Jōdō*—"The Pure Land,"—is the name which Kwai Han's sect has given to the abode of those who enter the Buddhist Heaven. It is believed also by many that when the Buddha was born into this world he slipped from his mother's lap on to a lotus-leaf, where, "up-pointing towards heaven, down-pointing 'neath heaven," he exclaimed that to him was given power over all the heavens and the earth.

The metric form of the Japanese verse in this poem is a series of couplets of the seven and five syllabled standard verses arranged in a kind of four footed anapestic rhythm, as is shown in these first three lines :—

Itazura goto ni hi wo kasane ;
Roku-shiyu suten no tane wo maki ;
Haka-naku kono yo wo s'kusu nari.

This is the movement of all the other verses of this strange *I-ro-ha* hymn.

The Dominant Note of the Law.

In spending my days chasing things that are trifles ;
In sowing the seed of the six transmigrations ;
I pass through the world with my life-purpose baffled.
Since gaining my birth among those that are human,
Just now I have learned that I may become godlike ;
So now I seek Buddha's help, trusting the promise.
This world, after all,—it is only a dream-world ;
And we, after all, are vain selves with dust mingled.
Our jealousies, angers and scoffing reproaches,
All evils we do, though disguised by our cunning,
At last become massed like the bulk of a mountain,
And we are crushed down to "The River of Three Paths ;"—
A fitting reward for our self-prompted actions,
Whose ills each must bear, never blaming another.
Live I a long life,—'tis like flashing of lightning.

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Live I but one life,—lo! 'tis lived in a dream-world.
Grow I into one life with wife and with children,—
The love of such one life abides but a moment.
Think how to the depths has my heart been affected!
Engrossed by my bonds to a world that is fleeting,
Naught led me to pray,—"*Namu Amida Buddha.*"
As wind to the ear of a horse seemed the future;
Reminded of death's blast, I answered, "When comes it?"
The preacher I trusted not; thought he spoke falsely;
And thus has my time sped to this very moment.
I thought that desire brings good with fulfilment;—
Oh! how I lament as I think of what has been.
But yet in this troubled life comes consolation:—
Adorable Buddha enlightens the dark way;
Has pity on all those who live in these last days;
To all gives compassion and blessed redemption,
Whose depth or whose height passes ocean or mountain.
Thanksgiving forever to Buddha's salvation,
All bountiful, boundless, to me it is given.
Up-pointing towards heaven, down-pointing 'neath heaven,
The Buddha sheds light upon all who are living.
Now, knowing the Law as the Law has been given,
The blest triple treasure,—Rite, Priesthood and Buddha,—
I lift up my song, though I sing in a dream-world;
If sorrow and knowing are both the mind's flowering;
If demon or Buddha with each is attendant;
Then let all my faith upon knowing be centered.
Up-striving, away from "The River of Three Paths,"
A glance at the Fulness Divine of all Goodness
Will gladden my eyes,—the reward of my striving.
Recite then the Prayer;—for by its mere virtue
Your pathway will enter the "Land of the Holy."

GIVING ONESELF AWAY

Kuchi akeba

Go-zo no miyuru

Kawazu kana.

Behold the frog, who, when he opes

His mouth, displays his whole inside.

Anon.

Tran. by B. H. Chamberlain.

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JAPAN'S RELATIONS WITH AMERICA

By BARON SHIBUSAWA

AMERICO-Japanese relations form one of the most timely and interesting subjects that can occupy the public mind at present; and I am, therefore, led to review briefly our status with the great neighboring Power across the Pacific. As I am no politician I shall avoid any expression of opinion in that direction, and shall write as a business man and as a citizen of Japan, who is sincerely interested in maintaining our old-time relations with the people of the United States. Japan's friendship for America, as every school-boy knows, has been of long standing and increasing intimacy. Ever since the arrival of Commodore Perry in 1853 our relations have sincerely progressed in all good fellowship; and it is now only after sixty years of unbroken intercourse that we are obliged to review the situation. On the invitation of the great American Commodore, Japan opened up her country to foreign intercourse, and became a member of the family of world-powers. We have never ceased from that day to regard America as one of our best and sincerest friends; and from every point of view, whether it be in international politics, in commerce and trade, or in education and religion, America and Japan have ever remained on the most cordial terms. In spite of the distance and the deep sea our trade with the United States has been more flourishing than with even England or China.

During the last few years, however, a tiny cloud has been rising, which, at first no bigger than a man's hand, is apparently increasing in size and assuming a more menacing colour. This cloud had its rise on the Pacific coast of the United States, where the people of California appear to entertain an increasing dislike of our fellow countrymen, due probably to the uncultured habits of many of our low class immigrants that have found their way into that land. At first these little bickerings and disagreements were too insignificant to attract the attention of the general public, but of late the trouble seems to be assuming more alarming proportions, and demands the most intelligent care of our people.

The Japanese cannot, of course, be blamed for desiring to locate in California. Its rich soil, mild climate and large unoccupied territory might well allure the agrarian adventurers of any country, but they are particulary enticing to the Japanese. Either as laborers, land owners, or contrators, our people can make more ready money there than in any other part of the world. At present there are not more than 70,000 Japanese in that state, including perhaps a few of the neighboring states, most of whom were there before the Japanese government began to impose greater restriction on immigrants to America. At first relations between these immigrants and their neghbors were very cordial; only in recent years has there been any sign of discord. At present the feeling between Japanese and Americans in California is in remarkable contrast with the general good feeling between Japanese and Americans in other states of the Union. On account of the bad feeling in California our people and government at home are overwhelmed with sorrow. We are determined to labour for an improvement of conditions, and to leave no stone unturned to find a remedy for relief. We are unanimously persuaded that nothing must be permitted to interrupt our good relations with our friends across the Pacific. No one can be more solicitous in this respect than my humble self.

Japan can never forget the sympathy of Amerca extended in her greatest hour

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of need during the dark days of the war with Russia. We still remember with gratitude the good wishes for our success that came across the Pacific at a time when we needed every encouragement and inspiration. Up to that time Americ had always trusted us and treated us as foster children. Then, no sooner had the war ceased and the great Peace been concluded, and by American intercession, than indications of suspicion and mistrust began to appear here and there in America. Those who once loved us and helped us in our difficulties, now began to have apprehensions and to fear us. We were all right as children; but when we proved advanced enough to look after ourselves we were to be regarded as the peril of the Far East. Does this apparent change of attitude really mean a decline of affection? This is indeed what Japan would like to know. And if we have proved unworthy of friendship, what indeed has been the cause?

The first little cloud on the Japan-American sky was the exclusion of our school children from the educational institutions of San Francisco, followed by a good deal of anti-Japanese talk and newspaper discussion. We did our best to meet the situation and to mitigate the difficulties, and to preserve unruffled the old friendship between the two countries. To facilitate so laudable a purpose we invited prominent Americans to come over and see us, and learn whether Japan was as she was being painted by the Californians. The Chambers of Commerce in Tokyo, Osaka, Nagoya, Kyoto, Kobe and Yokohama led in this movement for greater mutual acquaintance, and about fifty Americans responded to our invitation, and were warmly welcomed in every part of Japan. They listened patiently to our view of things, and we took the opportunity of making them acquainted with our sincere desire for continued friendship with the United States. Being president of the Tokyo Chamber of Commerce at that time, I naturally took the lead in extending the visitors every facility for rendering the object of their trip successful, and even invited them to my own home.

These gentlemen returned home expressing themselves as well pleased with their trip to Japan; and after various conferences with their colleagues in America they in turn extended an invitation to our countrymen to visit America and learn how matters actually stood in that country. I myself was the leader of the group of Japanese business men who accepted the American invitation; and we made an exhaustive tour of inspection over a great part of the United States. After these four months of continued exchanges of friendship it might have been supposed that feelings between the two peoples would have undergone some improvement. As a matter of fact the exchange of courtesy did do a good deal of good in certain directions. Only in the case of California does there appear to have been no beneficial effect.

Since the occasion of this exchange of visits among business men, several prominent Americans have visited Japan, including President David Starr Jordan, of Leland Standford Jr. University; Ex-president Eliot, of Harvard University; Ex-Secretary of State Knox; Mr. Lindsay Russell, of the Japan Society of New York; Dr. Hamilton Holt, of the Independent; and Dr. Hamilton Wright Mabie, of the Outlook; as well as Dr. Peabody, of Harvard University, not to mention several other names of influence in the United States; and the remarkable thing about all these men is that they entertain about the Japanese views quite contrary to those prevailing in California. Would that all my countrymen in America could know Americans as I know them, and that they could have enjoyed such friendship and courtesy as Americans have always extended to me! All this has come to me not as a politician or a statesman or a diplomat, but as a plain Japanese business man. The more such relations prevail the more will misunderstandings disappear, and America and Japan will forget all differences of race and religion.

Probably the strained conditions in California are due to a more direct conflict of interest than is possible in other states. The clash appears to be

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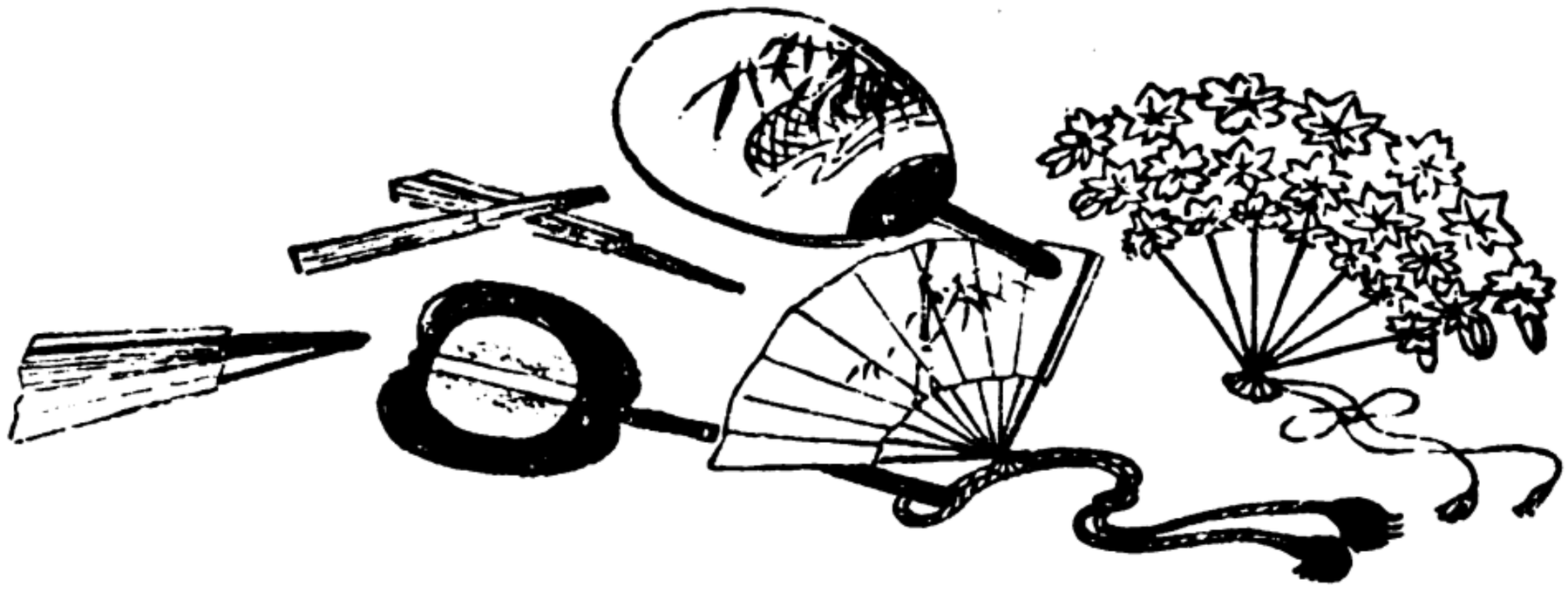
chiefly in the labor realm, especially between the Japanese and the immigrants from Europe. Our countrymen are accused of underbidding the labor market, of rude ways, uncivilized habits, and failure to assimilate with American society. Nor is there absent some slight fear of the Japanese as a nation of fervent patriotism. Some Americans think that the presence in large numbers of a people so powerful and patriotic as the Japanese might some time prove a menace to peace. Differences of race and religion render the situation in some degree more acute. There is little doubt that the anti-alien land bill recently enacted in California was the outcome of the causes mentioned. It is the result of conditions that have not arisen in a night. When I was in California I told Mr. Ushijima, President of the Japanese Association there, that in my opinion international intercourse is something like the matter of one's personal health: if one does not take care of it always and every day, it will get into a condition where doctors and medicines cannot cure it in a day. If proper care is taken every day there will be no need of doctors and remedies; but if it be neglected, then only time can bring relief. Even the ablest statesmen and diplomatists cannot quickly make up for the neglect of years in connection with international affairs. It is our duty to coöperate earnestly and unintermittently for alleviation of the difficulty, and by education and circulation of knowledge lead Americans to see that the Japanese are worthy of intercourse on even terms with western people. It is a difficult matter to demand hospitality and neighborly treatment. That is something that must be offered freely. Hatred, racial prejudice, religious bigotry, and all irritants, should be kept out of the question. A nation may be strong, but power is not everything, as may be seen from the last years of Napoleon. Patience is our greatest need at present. The truth must prevail. Recrimination on either side is wholly out of place. Such is the substance of the advice I gave to our brethren in California.

When the agitation broke out against us in connection with the anti-alien land bill, we in Tokyo organized an association to try to assist our contrymen whose liberties and rights were threatened by the new legislation, and although we succeeded in causing the supporters of the objectionable bill to introduce one or two amendments, we failed in defeating the bill; and then we despatched Dr. Soyeda and other representatives to America to do what they could in preventing misunderstandings. There is now no doubt that it will take time for us to obtain our rights in that country. What we want most of all is to obtain the privilege of naturalization. Until we are thus placed on an equal footing with Europeans we shall always be subject to discrimination. All this will take time. In any case we must keep our temper, as any display of irritation would but tend to estrange the two countries and render our cause hopeless. The situation is one that demands careful circumspection both in word and deed, and my counsel to my countrymen is to wait, and in the meantime to work in harmony with the authorities to whom is committed the responsibility of conducting negotiations with America.



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INRŌ

By NORITAKA TSUDA

INRŌ are among the choicest and most characteristic examples of Japanese art, and well deserve the attention of all who love things artistically designed and exquisitely made. Originally *Inrō* meant a seal-case (*in* meaning "seal," and *ro*, "case") but later it came to be used as a medicine case as well. From time immemorial it had been the custom of the Japanese warrior to carry at his girdle a bag containing flint and steel for making fire; and this bag was called *hi-uchi-bukuro*; and at a later period we find that seals and medicines were also carried in a receptacle of this kind. The seal, of course, was of great importance, as it had to be impressed on all documents in addition to the personal signature, a custom introduced from China. The original seal boxes were square, and frequently consisted of a number of small boxes fitting perfectly one over the other like covers, and were generally of carved lacquer about 3½ inches square. In this box was kept the seal and the pad for the ink and for stamping the impression. The older receptacle for medicine, called *yakuro*, which had been usually shaped liked a covered bowl, came in time to be united with the seal box, or *inrō*; and although for some time used as an ornament in the *tokonoma*, afterwards came to be carried suspended by a cord from the girdle.

The custom of wearing the *inrō* as an ornament was at its height during the *Keicho* period, 1596-1611. To the Japanese gentlemen of that time it was something like what a good watch-chain is to the man of Europe; and as it was one of the most showy of ornaments, designs the most unique and fanciful were coveted and produced. No man of taste could consider himself properly dressed without an *inrō* of artistic design and finish hanging from his *obi*, and the universal demand for them, led many of the great artists to rival one another in bestowing upon *inrō* their utmost skill. Most of the *inrō* are made of lacquer, preferred not only for its capacity to receive a beautiful finish, but because it tended to keep the drugs preserved in the *inrō* from drying up.

There are a great many varieties of finish in lacquer used for *inrō*, among which there is the *Suri-he gashi* or rubbed lacquer, which consists of a coat of red lacquer on black, the red being rubbed down in places to expose the black. Then there is the *Raden*, an inlay of *awabi* shell and gold. In later times other materials were used for *inrō*, such as various metals, faience, porcelain, carved wood, ivory, and a fungus called *Reishi* and often called *Saru-no-koshi-kake*, or monkey's chair; as well as bark of trees, fish-skin, rock crystal, agate and egg-shell. At the sides of the *inrō*, holes are neatly drilled for the cords that keep the boxes together and by which they are suspended from *obi*. To prevent the *inrō* from slipping through the girdle a *netsuké* is attacked to the end of the cord; and this in itself is often a piece of fine art. Between the *netsuké* and the *inrō* is a bead called the *ojime*, which gathers both cords together and can be moved up or down. Some

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of the *inrō* are so perfectly formed and finished that the divisions between the boxes cannot be distinguished except by drawing them apart. In verifying the work of the best masters one has to pay special attention to how the boxes fit, as the great masters lacquered only their best work, in which the sections always fit perfectly. In some *inrō* the sections fit so well that they are interchangeable. The celebrated *inrō* makers of the 17th and 18th centuries were fond of copying the masterpieces of great painters, and often signed the name of the artist to whom they were indebted, on the *inrō*; and not infrequently they succeeded in reproducing the original with wonderful accuracy, even to a beautiful harmony of colour and a marvellous profusion of detail.

Some of the finest specimens of *inrō* are preserved in the Imperial Museum in Tokyo, a few of which we herewith reproduce; but other very fine examples of the art are in the possession of celebrated collectors like the Marquis Rairin Tokugawa and Baron Iwasaki.

Among the earliest of those who became distinguished as makers of artistic *inrō* was Koyetsu, who belonged to a school of impressionists of the 16th century; and he was rivalled later by his pupil, Tsuchida Soyetsu. Ogata Korin, too, excelled in fine examples of *inrō*, having adopted the best methods of Soyetsu; and he was followed by such artists as Ritsuo and Kozan. Yosei, a contemporary of Ritsuo; and Hanzan, a pupil of Yosei, also did excellent work. At the end of the 17th century came Shiomi Masanari, and Shunsho, both of whom produced fine *inrō* in *togidashi* lacquer. Then came the Koma school, most of whose *inrō* were distinguished for linings in red and gold, or both combined. Another celebrated family of *inrō* artists was the Kajikawa, founded by Kajikawa Kiujiro in 1680, and continuing down to the 19th century. The Kajikawa are noted for their beautiful linings in *nashiji*, lacquer flecked with gold so as to resemble the skin of a Japanese pear. We reproduce an *inrō* made by Kajikawa Koryusai, decorated with peacock and peony in raised lacquer on *kinji*, or gold ground. The flower petals are depicted in different shades of gold, while the peacock feathers are represented by varying shades of mother-of-pearl. This *inrō* has five divisions, and is one of the most artistic specimens of this kind of work in the Empire. It belongs to Mr. Shinjiro Okuda, who has kindly lent it to the Imperial Museum.

Another artist of the Kajikawa school was Jokasai, a specimen of whose work is also reproduced in illustration. The *inrō*, consisting of 8 divisions, is decorated with horses in silver and brown lacquer on a gold ground, while monkeys are seen disporting on a hill above. Jokasai frequently employed metals in relief on *nashiji* lacquer with great success. The *inrō* made by the celebrated Shiomi Seisei represents bamboo sprouts in rain, the picture being laid on gold and silver lacquer. It is an excellent example of good *togidashi* lacquer. The form is somewhat different from the common, the divisions being only two and the shape rather broad. This fine piece has been placed on exhibition in the Imperial Museum by Mr. Seiji Sato.

The *inrō* with the two cocks in slightly raised gold lacquer with a crow on the other side, is a good example of Iizuka's work; the black lacquered ground is powdered with silver and gold. It is an instance of the flat form of *inrō*, and consists of five divisions. Iizuka Toyosai was one of the most noted *inrō* artists of the 18th century; and was as much distinguished for his spirit as for his art. Once when he was asked by the *daimyō* of Awa to favour him with a pair of lacquered *geta* (wooden clogs), the artist was indignant at what he regarded as a proposal to desecrate his art, and replied that if the *daimyo* desired *inrō* he was ready to accommodate him, but that his taste could not stoop to the decoration of *geta*. The lord of Awa admired him all the more for his high ideal of art, and made him one of the *samurai* of Awa. One of the finest specimens of his work in lacquer now extant is a *suzuri-bako*, or *ujibashi*, which the former owner, the Lord of Awa, presented to the Im-

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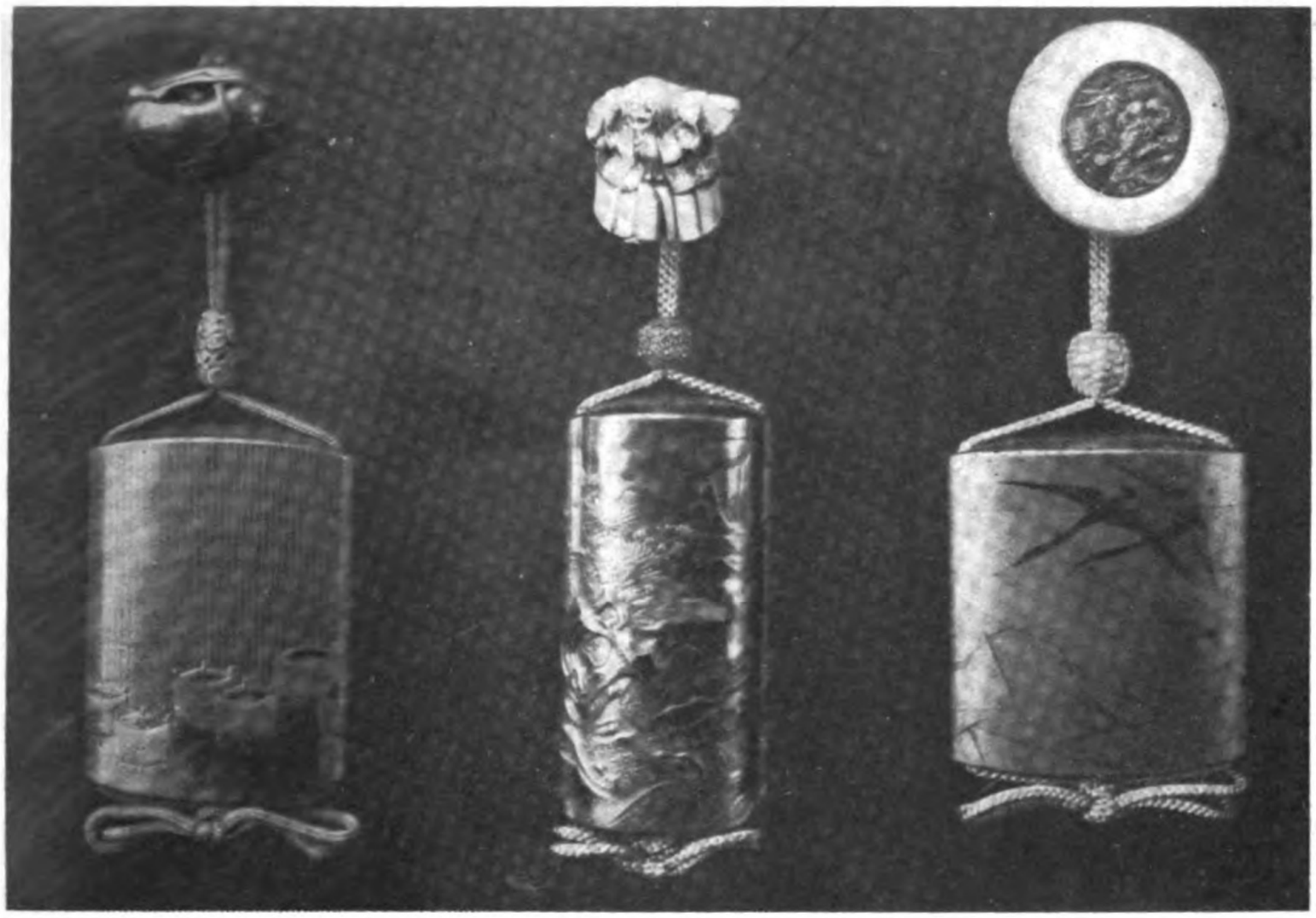
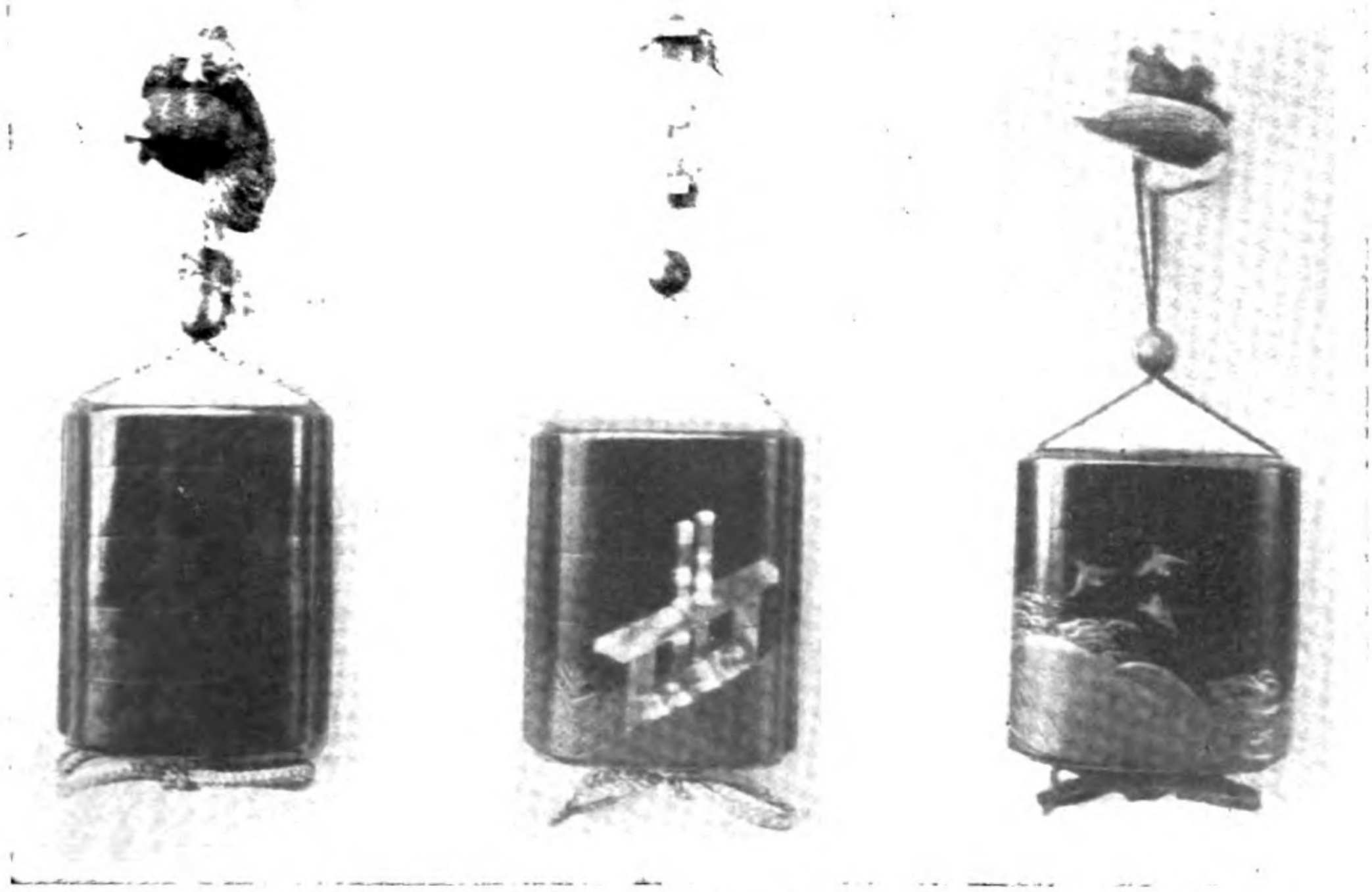


1. BY TOYOSAI 2. BY KAJIKAWA 3. BY IIZUKA TOYOSAI (18 th Century)

1 2 3



1. 2. BY SHIOMI SEISEI (17 th Century) 3. BY KOMA KYUHAKU (17 th Century)

INRO

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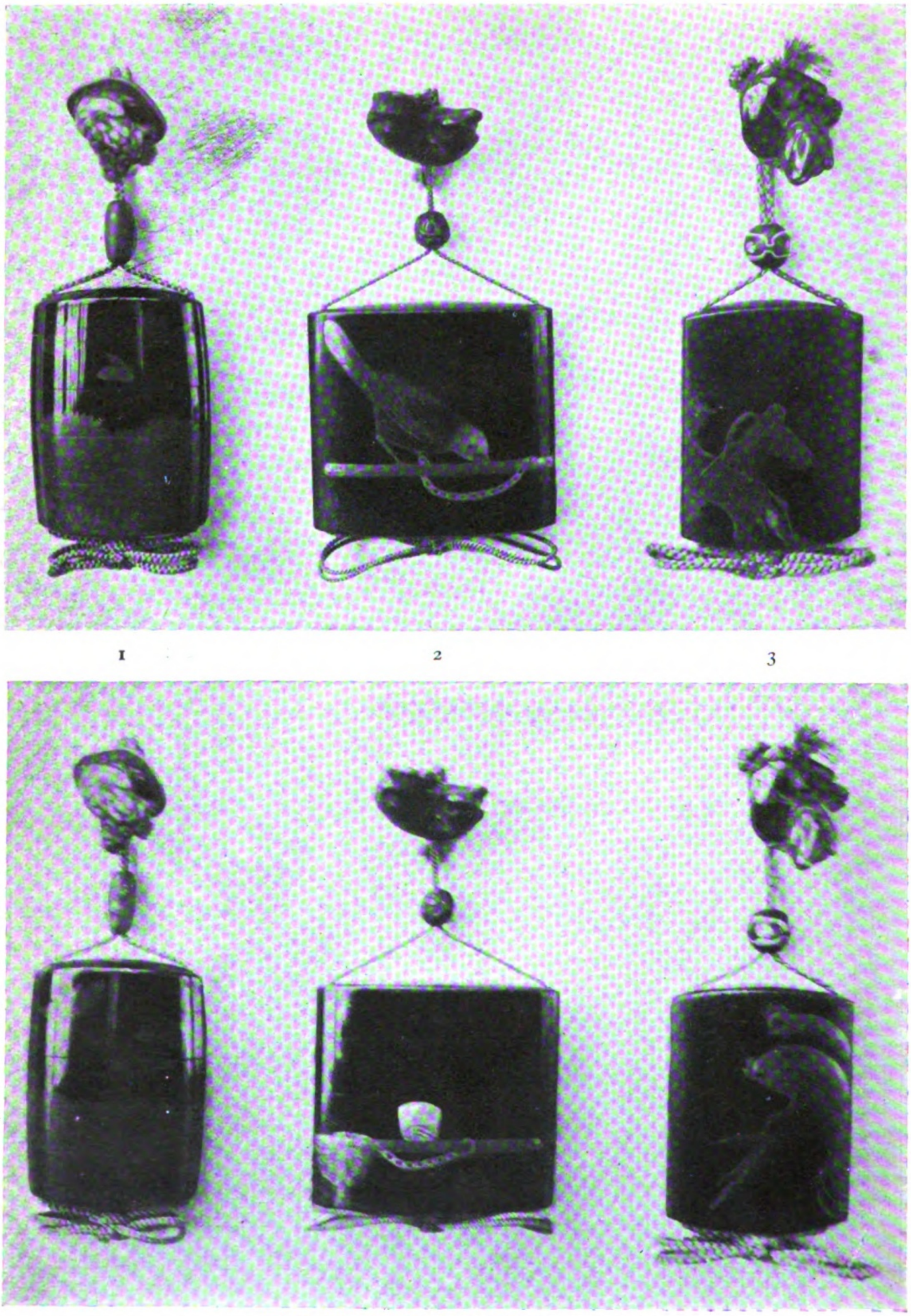

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INRO: OBVERSE AND REVERSE SIDES

1. BY YAMOTO SHUNSHO 2. BY KOAMI TADAMITSU 3. IIZUKA TOYOSAI

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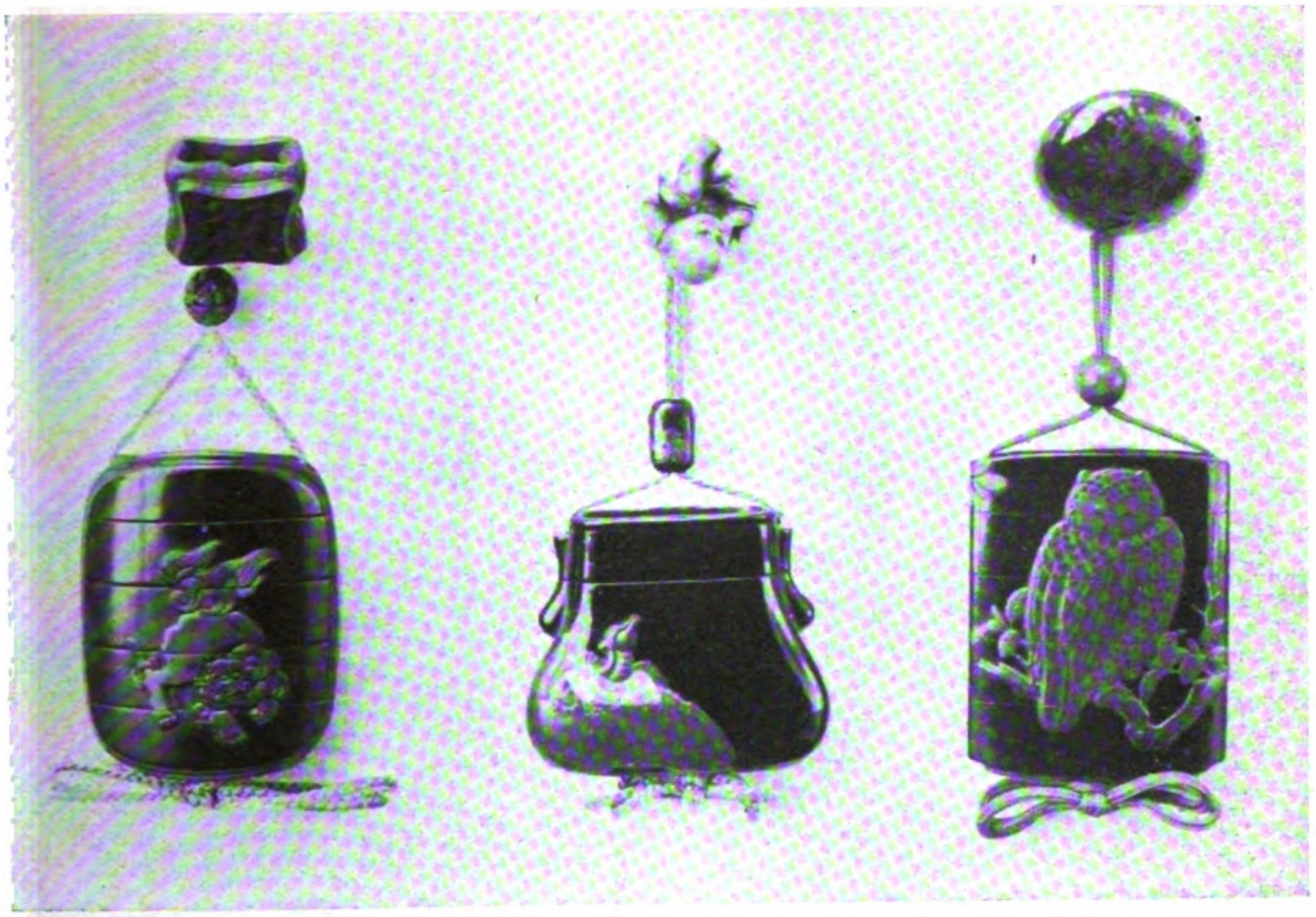

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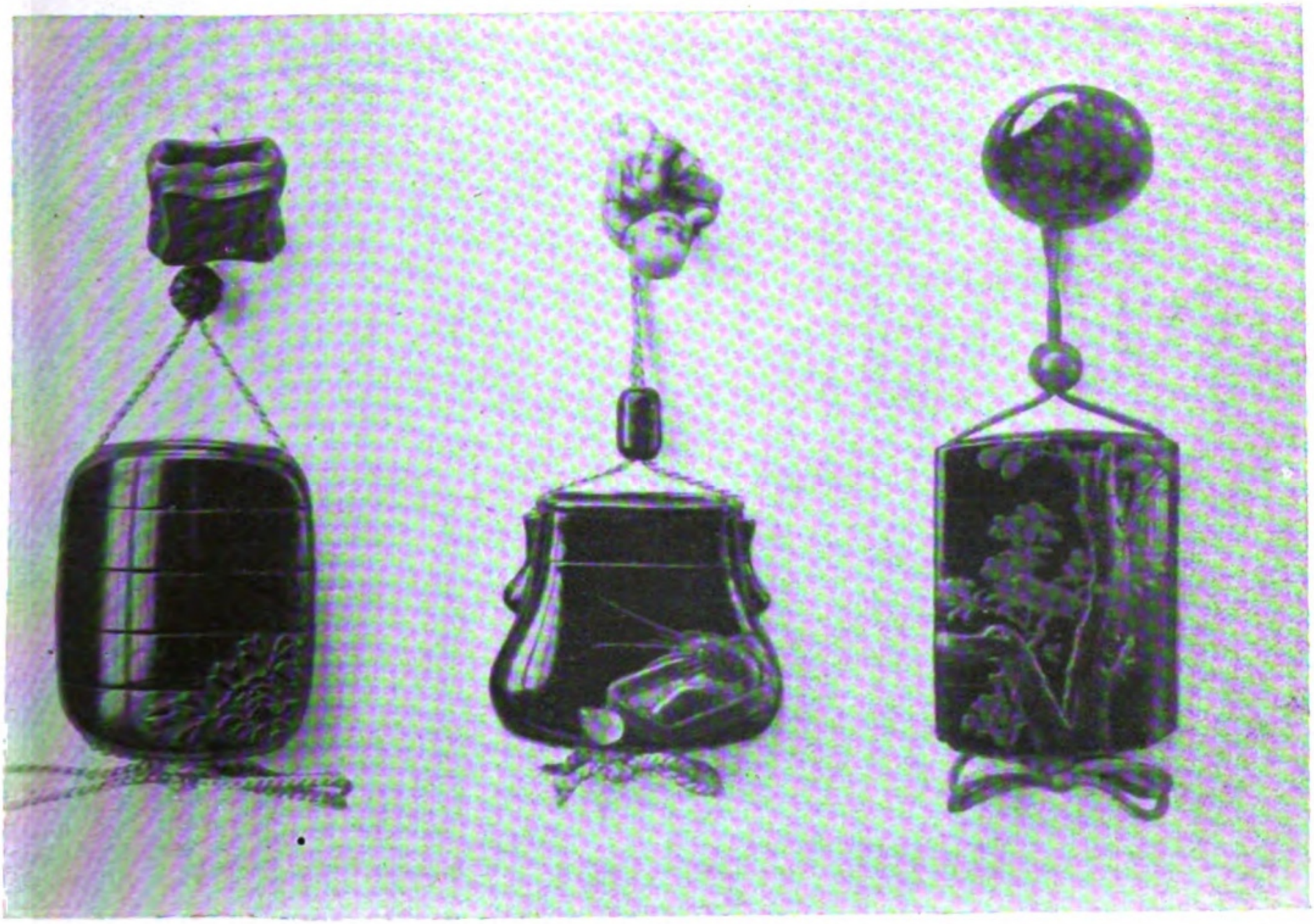

INRO: OBVERSE AND REVERSE SIDES

1. BY YOSEI 2. BY TSUCHIDA SOYETSU 3. BY KOMA YASUMASA

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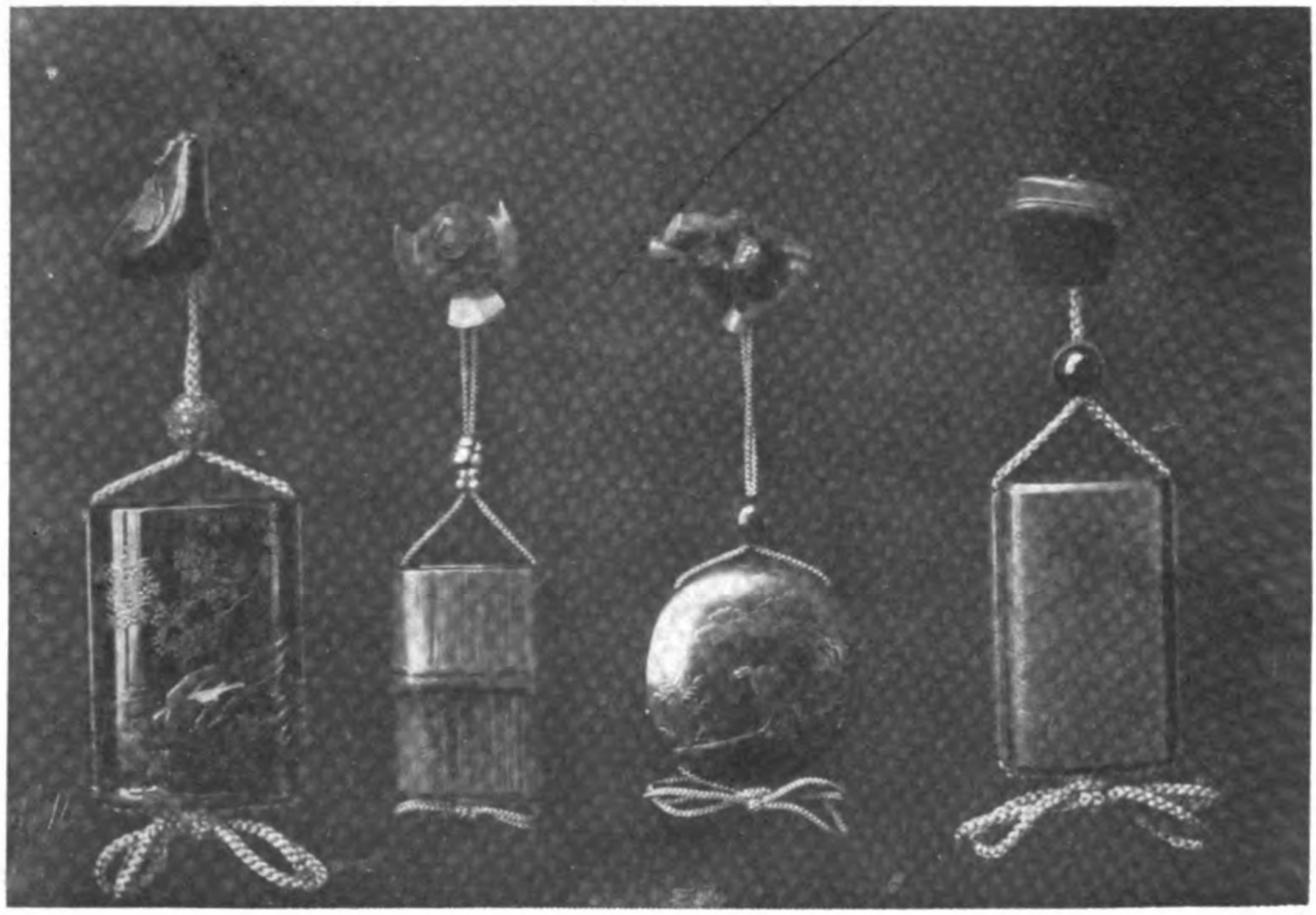

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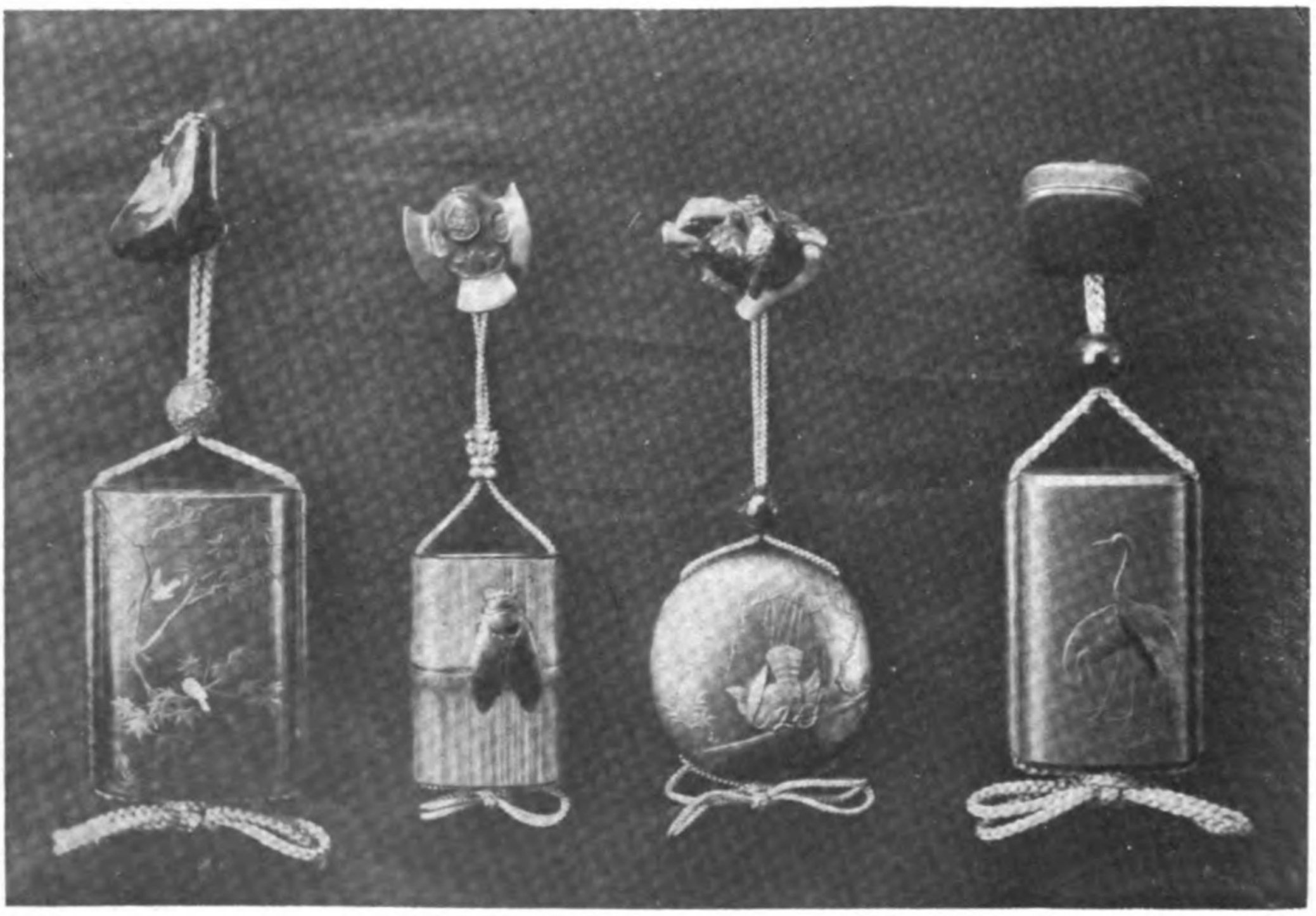

INRO: OBVERSE AND REVERSE SIDES

1. BY MITSUTOSHI 2. BY KOMA KANSAI 3. BY KAJIKAWA
4. BY NAKAYAMA KAMIN

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perial Household. The design is very finely wrought, depicting fireflies on a ground of gold lacquer, the light of the insects being represented by mother-of-pearl inlaid. It is said that it took Iizuka five years to finish the piece.

Shiihara Ichidayu was also a famous *inrō* artist, who belonged to Kąnazawa in Kaga. He so distinguished himself in lacquer that he was summoned from Yedo to Kaga by the *daimyo* of that province, and became famous for what are now known as the Kaga *inrō*. He was as noted for his incense boxes (*kōgō*) as for his work in *inrō*. Makiyeshi Seibei, an artist of Osaka at the beginning of the 19th century, also made a name for himself as a decorator of *inrō*, especially the *Seibei-no-bara-inrō* or *inrō* capable of having their divisions adjusted in any order, each fitting perfectly. He was in time called by the Tokugawa Shoguns to Yedo, but unfortunately, died at Hakone on the way to the eastern capital. Tatsuké Hisahide was noted for his work in gold lacquer, which he applied very successfully to, *inrō*. Another of the same name, Tatsuké Eisuké of Kyoto also made himself famous as a maker of *inrō*, and was especially noted for his depiction of animals. In one piece he made for the Lord of Satsuma there were no less than a thousand monkeys in the composition of the picture.

Some of the *inrō* decorated in faience are unusually beautiful, especially those in polychrome Kyoto pottery with edges in lacquer and the risers in wood; also some in carved ivory with encrusted shell work. Like nature, no two specimens of the *inrō* maker's art are exactly alike. None know better than the Japanese artist how various are the materials of ornament, and that repetition of parts is both bad taste and bad work. There is nothing in the province of art that better illustrates the genius of Japan than the *inrō*, which is remarkable for its beauty of decoration in extraordinary variety; and when one remembers that it is all done by hand with no assistance from machinery, the achievement is marvellous.

GREAT HEARTS

O for the heart of the morning-glory,

Which, though it bloom for a single hour,

Is yet as that of the fir tree hóary,

O'er which e'en centuries wield no power!

Matsunaga (18th Century)

Tran. by J. Ingram Bryan.

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WHAT JAPAN IS DOING FOR BIOLOGY

By PROFESSOR C. ISHIKAWA

(IMPERIAL UNIVERSITY)

JAPAN'S narrow elongated contour, extending her territory through all zones from the torrid to the frigid, with her many ocean currents and deep seas, renders her a country abounding in almost every species of living thing, and therefore a paradise for the biologist. Indeed some of the animal specimens from Japan, especially marine life, have attracted the attention of scientists the world over. In zoölogy the giant salamander of Japan is unique; and in botany the world has nothing like the *ginkgo* plant. The silex sponge, vulgarly called the needle sponge, and the *tengu* shark, as well as the fire-cuttle fish of Toyama bay, are curious specimens of creation, the like of which are not to be found in any other land. Such abundance of life in all its endless variety affords a splendid field of study for the biologist, in which the scientists of the west are no less interested than those of Japan.

But living in a land so peculiarly favoured from a biological point of view, Japanese scientists have a knowledge of their own country superior to that possessed by those more remote from the Far East, and consequently they have received no meagre degree of attention from the biological departments of European and American universities. This is especially so in the field of botany. The botanical researches of Dr. Ikeno, especially his development of the study of *cycas revoluta* (*sotetsu*), a kind of sago palm, has attracted the favourable attention of scientists all over the world. The results of Dr. Ikeno's labors have led to a new botanical classification. Previous to his discoveries botanists had been classifying the higher and lower forms of plant life as pollniferous and spermatazoid, but Dr. Ikeno has shown by his study of the sago palm that it is both polliniferous and spermatazoid. It is therefore a plant that must be classed middle way between the higher and lower forms, a sort of missing link, as it were. This discovery necessitated a radical revolution in biological classification. The achievement has brought the name of Dr. Ikeno, and his assistant, Dr. Hirase, prominently before the world of botanical science.

As I am more familiar with the realm of zoölogy than of botany, I will proceed to make more extended reference to that domain. Most western scientists are acquainted with the notable achievements of the late Dr. Mitsukuri in the interesting department of reptilia; and Dr. Iijima's researches in the sponge family have also attracted favourable attention abroad. Another of our biologists, Dr. Goto, has done successful work in familiarizing the world with the nature and habits of certain parasitic insects

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peculiar to the bodies of fishes. In fact very little was known of these fish parasites before his discoveries. Scarcely less remarkable have been Dr. Watase's studies in relation to the compound eyes of anthropods, the merits of which researches Dr. Watase does not claim for himself alone; for Professor Grenacher of Germany had already done much to bring the subject before the scientific world, but as his researches were depreciated and his results discredited by many, the achievement of Dr. Watase in proving the conclusions of the German scientist to be correct, thus firmly establishing the theory, must be reckoned among the triumphs of modern science.

Another notable exponent of modern science in Japan is Dr. Kametaro Toyama, whose investigations on the subject of the hereditary qualities in silk worms, have fully confirmed the theory of heredity propounded by Mendel, the Austrian botanist. Dr. Toyama has proved that the theory which Mendel demonstrated as applying to botany, is equally applicable to zoölogy. He discovered that evidences of heredity are distinctly tracable in the caterpillar, the cocoon and the moth; and so Dr. Toyama fully established the scientific fact that the tendencies of heredity affecting plants also affect animal life. It is interesting to note that De Vries of Holland and Conens of Germany reached similar conclusions just about the same time.

The above are a few achievements of Japanese biologists, that happen to occur to me just now; and there are many more minor discoveries that might be dilated upon, were one so disposed. It all goes to indicate how earnestly the scientists of Japan are joining in the now universal search after truth, especially in regard to that mysterious thing called life. It will indeed be a matter of no small pride to Japan it she can thus add her quota to the sum total of scientific discovery and achievement.

Judging from the remarks often found in the biological journals of Europe and America, it may be inferred that the methods of research employed in Japan are frequently novel and unique, especially in regard to the study of insects. Our seaside laboratory at Misaki, for the study of marine life on the spot, is an experiment of great interest, and already its achievements are not a few. While our biologists cannot claim to have made any very revolutionary discoveries in the field of science, their appearance in the realm of research marks an important epoch in our national development, and may be taken as a sign of greater things to be expected. As yet Japan has no Darwins, Wallaces or Wisemans, but she is laying the foundations for them to build upon, and preparing the way for their appearance.

In many ways one of the most interesting of our modern biologists is Dr. Ishikawa, one of our more successful expounders of the evolution theory, for which he is chiefly known abroad, though his investigations in the realm of original research, for which he is not so well known, are really of more interest and importance. He is a man of quite versatile talent; and the subjects of his study are equally varied. Even before he went to study in Germany he had published theses that struck the scientific world of Japan with surprise and admiration. One on the subject of the Bonin Island crab which has eyes protruding on long horns, as well as his graduating thesis on pond shrimps, particularly impressed older scientists and warned them of a coming biologist. In colaboration with the late Dr. Mitsukuri, he also made a study of the terrapin, and some researches in reference to goldfish, that were greatly appreciated by those familiar with his work. In Germany also his work attracted the favorable comment of his teachers, among whom was the great Wiseman. His degree of Doctor of Science was taken in Germany. It was during his sojourn in Germany that he made his interesting experiments in regard to *medusae*, turning the living jelly-fish inside out, without affecting its existence. By these experiments he was enabled to correct mistakes made by his predecessors on this subject, notably Tremblay, Nissbaum and others. This experiment demonstrated by him in Tokyo in 1883,

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was not perfected in Germany till 1887. His experiments in reference to tree-shaped jelly-fish living in sea-water, and his coöperation with Professor Wiseman in the study of crustaceans in fresh-water, especially as to their methods of procreation, established him as a coming man among the biologists of Europe.

After his return to his native land Dr. Ishikawa devoted most of his attention to the study of *protozoa*, being especially interested in the complicated phenomena peculiar to the animal interior, and his theses published on this subject were much admired by his colleagues in this country. His researches soon found their way to the biological laboratories of the world, however, and established his fame on a sure foundation. His recent researches in regard to *spermatazoa* and the pollen of the onion, have been favorably commented upon by men of scientific authority. His researches as to a species of intermediate life between the animal and the vegetable, have also attracted much attention. His report on the development of the embryo in the eggs of pond shrimps, published in the transactions of the 7th International Conference of the Zoölogical Society, which met at Boston, did much to draw the world's attention to the work of this great Japanese biologist.

Dr. Ishikawa's favourite study for some years now has been the giant salamander of Japan. In order to become more familiar with its habits and ways he has taken various journeys and given much time to acquiring a first-hand knowledge of it. He has observed its way of depositing its eggs and has watched their development and the maturing of its young. A full report of these researches has been published by the Tokyo Imperial Museum, and the Oriental Association of Germany. His report concerning a new species of shark which he discovered, has been published by the Natural Science Association of Philadelphia. He and Dr. Toyama are at present engaged in collaboration over investigations and experiments as to the possibility of inter-breeding between killifish and goldfish, and already some interesting results have been obtained.

DISENCHANTMENT

I dreamed, and in my dreams I heard the sound
Of soul-sweet music, harmonies divine,
And started from my couch, and oped my eyes
To earth's realities. A stringless lute
Lay by my side, voiceless, and that was all—
The lying base on which had reared itself
The futile fabric of melodious dreams.

Ah me! the disenchantment! How shall I
Lie down a second time, and rest my head
On pillows of dull rest, but not again
On pillows haunted by melodious sounds?

Soma Gyofu

Tran. by the Late Prof. Arthur Lloyd.

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PROFESSOR ISHIKAWA

PROFESSOR IKENO

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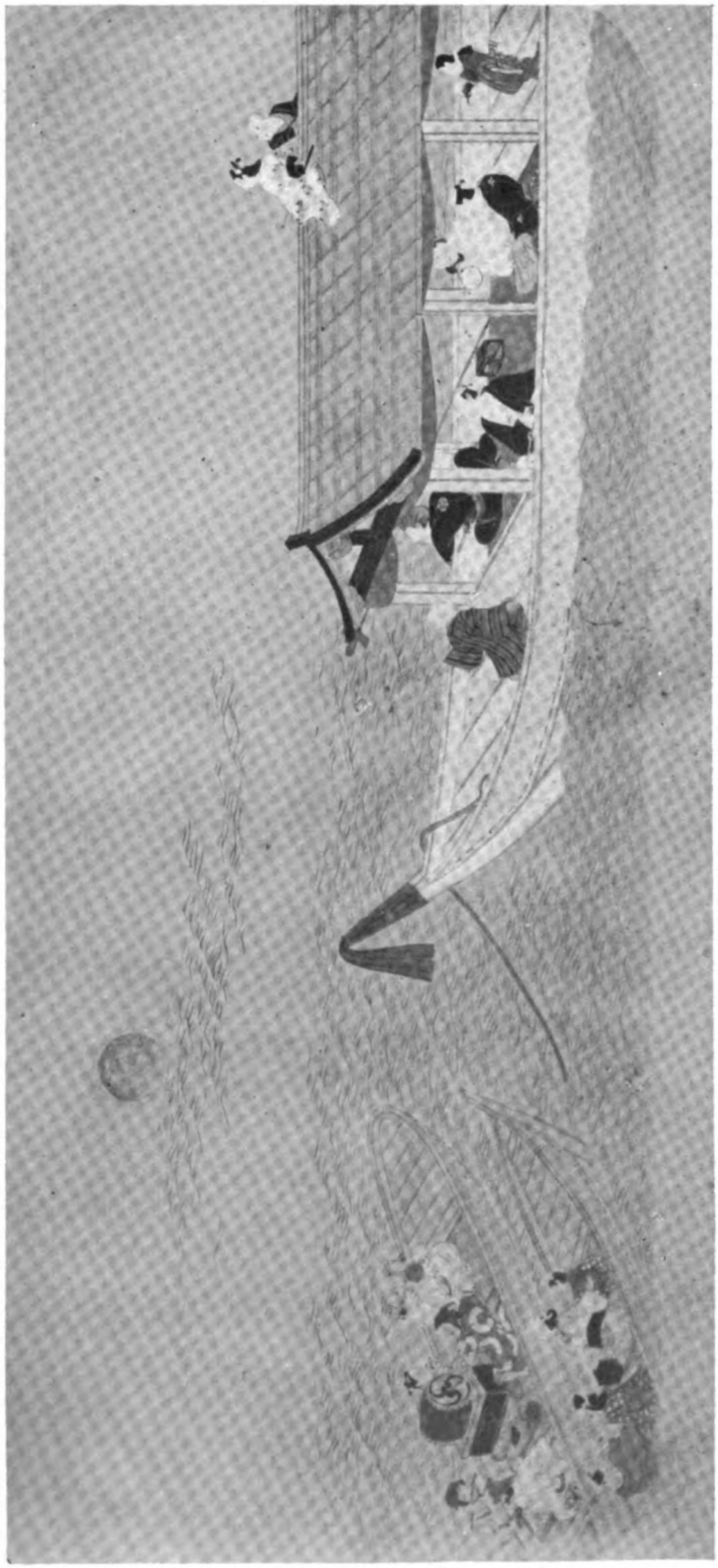

VIEWING THE MOON: TOKUGAWA PERIOD. *Regardant la lune: Mondschau.*

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SEPTEMBER FESTIVALS

THE Japanese have for centuries been accustomed to observe a festival of the moon, the celebration taking place in September, just as that of the stars did in July. Originally the moon *matsuri* used to be held on the 15th of August, but with the adoption of the western calendar, the date had to be changed so as to fall on the same day as it did during the old lunar calendar.

It is probable that this custom of observing and appreciating the moon in all its full-orbed splendor came, as so many other Japanese observances did, from China ; and worship of the heavenly bodies is older than even China, as Zoroaster has taught us. But *Tsukimi*, or moon-viewing, as the Japanese call it, is a festival that particularly appeals to an aesthetically-minded people like the Japanese, and one cannot wonder that the sentiment should survive the advent of more sordid influences in modern times.

It is said that in ancient China the moon festival used to be observed by retiring to some elevated position, as in a lofty tower or pagoda, where the happy scene was enjoyed by writing poems in admiration of the queen of night. This is probably why in Chinese literature there is such an extraordinary number of poems in praise of the moon. The custom well fell in with the Japanese love of nature, and when Chinese influence began to pour into Japan in the 8th century the moon festival was one of those most readily adopted.

In Japan they also assembled to write poems on the moon, but a banquet was usually held as well : it was not so solemn an occasion as it was in China. One of the more ancient of these moon poems runs as follows :

Itsu tote mo
  Tsuki minu aki wa
Naki mono wo
  Wakite koyoi no
  Mezurashiki kana !

No autumn goes by
  Without viewing the moon ;
But the moon of to-night
  Is most charming of all !

These lines were composed by Fujiwara Yasumasa and presented to Gosen Wakashu. Another familiar poem also indicates the extent to which moon admiration was carried among the people of old Japan :

Meigetsu ya
  Ike wa meguri te
Yomo sugara !

O moon, so bright and fair !
About the lake all night I linger !

This tiny epigram of the celebrated poet Basho, throws a world of light on the nation's love of the autumn moon.

In many places in the olden days, and even now to some extent, they used to assemble at some favorite restaurant by a lake or river side, composing poems and beholding the moon. A straw mat was spread out in the garden, with a table on which was a tray containing rice dumplings, boiled potatoes and beans. Beside it was placed a stand with some *susuki*, a kind of autumn green. The *susuki* plant has always been regarded as a peculiarly appropriate offering in honor of the moon, being a growth of the autumn and everywhere adorning the country parts in that season. At the appointed time the family and friends assemble in the garden and consume the offerings, while admiring the fair full moon. As far as one can see

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there is no element of superstition associated with this observance of the moon festival: it is simply a pure, emotional enjoyment out of sincere love of nature, especially the beauty of the autumn moon. The Japanese observe the custom without the least suspicion of feeling moon-struck, or of being luny; it is merely a legitimate gratification of a genuinely aesthetic sentiment.

Another pastime of September is mushroom gathering. The Japanese mushroom is not exactly like that so much appreciated in the west. It is tougher, and more like a toad-stool or fungus. As it abounds in the woods, it is called *ki-no-ko*, child of the tree, and another species that grows among the pine woods, is called *matsutake*, or pine-mushroom. The best *matsutake* are found at Inariyama, near Kyoto, and in the pine forests of that district, including those of Omi. Kyushu is also a great country for mushrooms. Before the season sets in, permission has to be obtained from the owner of the ground where the mushrooms grow; and then on the appointed day the place is closed to all except those having the required permission. The owner of the land, of course, has his price. In holiday attire the mushroom party sallies forth in a gay mood, carrying rice, chicken, saké, soy, and an abundance of other good things to eat, as well as some cooking utensils. Some go forth at once to collect the *fungi*, while others help to set up a tent and make preparations for cooking the harvest brought in. The mushrooms are usually stewed with chicken and rice; and the resultant *matsutake-meshi*, as it is called, is considered the best of dishes by all Japanese. A kind of mushroom soup is also served, in which *tofu*, a sort of beancurd, is put, in the belief that in case a poisonous *fungus* should have got among the mushrooms, the *tofu*, by virtue of its albuminous properties, will prove an antidote. The mushroom party forms one of the most pleasant of Japanese autumn outings, and the common people look forward to it as the least expensive way of having a very enjoyable picnic.

The Ayaha festival, celebrated on the 17th is also one of curious interest. The chief Ayaha shrine is in the province of Settsu at Ikeda, and near it stands another shrine dedicated to Kureha. Ayaha and Kureha were two Chinese women who became patron saints of the weaving trade. It seems that during the reign of the Emperor Ojin long ago Japan asked China to send over women to teach weaving to the ladies of Japan. In compliance with the request China sent two female experts in the art of weaving, and to the lessons given by them Japan owes her development in the art of textile production. When the two teachers died, as they happened to do in September, the government had shrines built in their honor, and the people still assemble on that appointed date to revere the spirits of those to whom they are indebted for their first knowledge of the loom. On the day of the festival fabrics of cotton and others of hemp are offered to the spirits of the respective patronesses of weaving, as symbols of the material composing the clothes of the common folk in ancient times. It is only one way of acknowledging how much the nation owes to its skill in the weaver's art.

From September 11th to the 21st is celebrated the Shinmei festival in Shiba, Tokyo. The shrine stands near Shiba Park, and is dedicated to the goddess Amaterasu-Omikami. A feature of the occasion is the selling of ginger, a plant believed to have the property of preventing impurity. The prayer, "O God make clean our hearts within us," is as much a Japanese petition as it is an English one, and the feast of Shinmei is the time to make such desires a specialty. *Ame*, a kind of sweet-meat, is sold in pretty baskets of cypress wood, called *chigi-bako*, the shape resembling the curve of ancient shrine roofs, the name arising from the fact that the *chigi*, or roof trees projecting above the gables, were always made of this wood. This being sacred, there is much demand for baskets made of it, as possession of them is regarded as likely to keep away diseases of all kinds.

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THE ASTRONOMERS OF OLD JAPAN

WHAT the ancestors of Japan knew about the heavenly bodies no one now can say ; but that they knew a good deal more than they are given credit for is quite certain. It cannot be said, however, that they had as intelligent a conception of the heavens as the ancient Egyptians and Greeks, though they evidently studied the motions of the heavenly bodies and observed carefully all phenomena of the skies. But whatever they may have observed or thought, all the fruit of their astronomical labours lie buried in oblivion, as no reliable record has survived. From certain hints in various old books it seems that such star-groups as the Pleiades and Aldebaran were known and noted, as well as Orion. Kaibara, a scholar of the Tokugawa period, mentions in his book "Wazuka", that some 28 stars were included in the list of those studied by the astronomers of old Japan, though on what authority he made the statement, is not known. In another old history, the *Nihon Shoki*, it is stated that on April 10th, 628, during the reign of the Emperor Suiko, there was a total eclipse of the sun, which may be taken as the first reference to astronomical phenomena in Japan. There are some older though less reliable references, such as that in the *Mizukagami*, which mentions a shower of falling stars seen in August, 15 B.C., and there is a further record that in 586 A.D. Mercury was first noted.

There is no doubt that it was through China that Japan got her first ideas of western astronomy. At first it was so mixed with Chinese fancies that it could not be regarded as in any sense a science, being more of a system of astrology. Just when the Japanese began to see in astronomy something that could be utilized for practical purposes is also uncertain. With the coming of Europeans in the 16th century there must have been introduced some conception of the western calendar. We find that in the Tokugawa period an instrument was used for measuring time, and later clocks were introduced. In the Chinese books read by the Japanese of that time the earth was represented as round, and the four satellites of Jupiter were mentioned, as well as the use of telescopes. But up to the 16th century Japan had followed various Chinese calendars introduced from time to time. Between the 7th and the 18th century there had been no less than nine of these calendars consecutively used, the first five being purely Chinese, and the rest Japanese modifications. During the period of civil war no changes were made in the calendar, as no information came from China until peace was restored. But the method of reckoning time was imperfect and the seasons were getting out of joint, and so it was necessary to resort to China once more. The last Chinese calendar imported to Japan was evidently one the Chinese had got through the Jesuit missionaries in the country. But when it came to Japan it could not be understood as it was for the most part a Chinese translation of a western calendar. A certain scholar of Osaka named Asada gave much time to the study of it and finally saw through most of its intricacies. The authorities knew that the best way was to study the western calendar in the original language, and so the government secured a French book on the subject, but no one could read it. A Dutch translation of it was in time secured, but Takahashi, who was entrusted with the task, died before he did anything, and the completion of the new calendar was left to his younger brother. Subsequently Dutch treatises on astronomy were introduced and the western system of measuring time soon came to be well understood.

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During the Tokugawa period the day was divided into 100 hours, each subdivided again into eight and one-third, the time being reported by the ringing of bells. Midnight and noon were marked by nine bells, called *kokonotsu*; and six in the morning was *akemutsu*; while two-and-half hours after sunset was called *kuremutsu.* The time between these hours was divided into *kokonotsu* and *yotsu*, or nine o'clock and four o'clock and this method of reckoning time was in use up to the fifth year of Meiji, 1873. As the length of the day depended on the season, the length of the hours changed, which may in some measure account for the custom of approximate time, which seems to obtain still to a great extent. Thus it will be seen that old Japan had no minutes, and her hours were equal to almost two of European hours. The time-measure stood as follows:

9	o'clock	(kokonotsu)	European	12	o'clock.
8	„	(yatsu)	„	2	„
7	„	(nanatsu)	„	4	„
6	„	(mutsu)	„	6	„
5	„	(itsutsu)	„	8	„
4	„	(yotsu)	„	10	„

From this we may infer that half-past nine o'clock was the same as one o'clock of the modern day, and similarly in the case of all the intermediate hours, down to half-past four which was equivalent to the present eleven o'clock. The main difference was that the hours were not all of the same length except at the equinoxes. In summer those of the night were shorter, and in winter those of the day. There was apparently no way of obtaining an average, sunrise and sunset being always reckoned as six o'clock throughout the year.

Neither was there any division corresponding to a week known; but early in the Meiji period there was introduced a holiday on all the ones and sixes of the month, an arrangement that did not last very long, but soon gave way to the original western Sunday from which it was borrowed. At the present time Sunday is the only regular holiday throughout the Empire, though only government offices and institutions, as well as banks, take much notice of it.

In old Japan the months were real moons, not artificial periods of thirty or thirty-one days, and were numbered the first, second and third and so on, being given names only in poetry. The year consisted of twelve such months, being given an intercalary one whenever the New Year would otherwise have fallen a month too early, which happened usually once in three years. Consequently the New Year took place late in the present January or early in February, and that was regarded as the beginning of Spring, irrespective of temperature.

Besides the four seasons, there were twenty-four minor periods about fifteen days each, such as *Risshun*, Early Spring; *Kanro* Cold Dew; *Shokan* Lesser Cold; *Daikan* Greater Cold, and so on. Even now these names are frequently used, and prove very accurate descriptions of the time. In addition all the hours of the twelve were given names of animals as in the zodiac, as *Ne*, the hour of the rat, the first hour; and *Ushi*, the hour of the bull, being the second hour, and so on. There is further a cycle of 60 years observed, being borrowed from China, as 60 is the first number divisible both by ten and twelve.

Although the western calendar is used for the sake of convenience in the ordinary business of life, the old custom of computing time by periods measured by the length of the Imperial reign is still sacredly observed. At first the periods did not correspond to the reign of the Emperor, but were chosen arbitrarily. Now however it has been decided that beginning with the last Emperor it shall always be so. It is very difficult to remember the year-names, as they are called, some Japanese being able to refer to them as we do to the 15th century or the 18th century, but the majority knowing little or nothing of what they stand for. In future it is probable that this will be less and less so; and the nation for ages to come will be able to look back to the period of Meiji as British people do to the Victorian era. There is some tendency to date the Japanese era from the beginning of the reign of the first Emperor, Jimmu Tenno, which is set at about 660 B.C., according to which the present year would be 2573 of the Japanese era.

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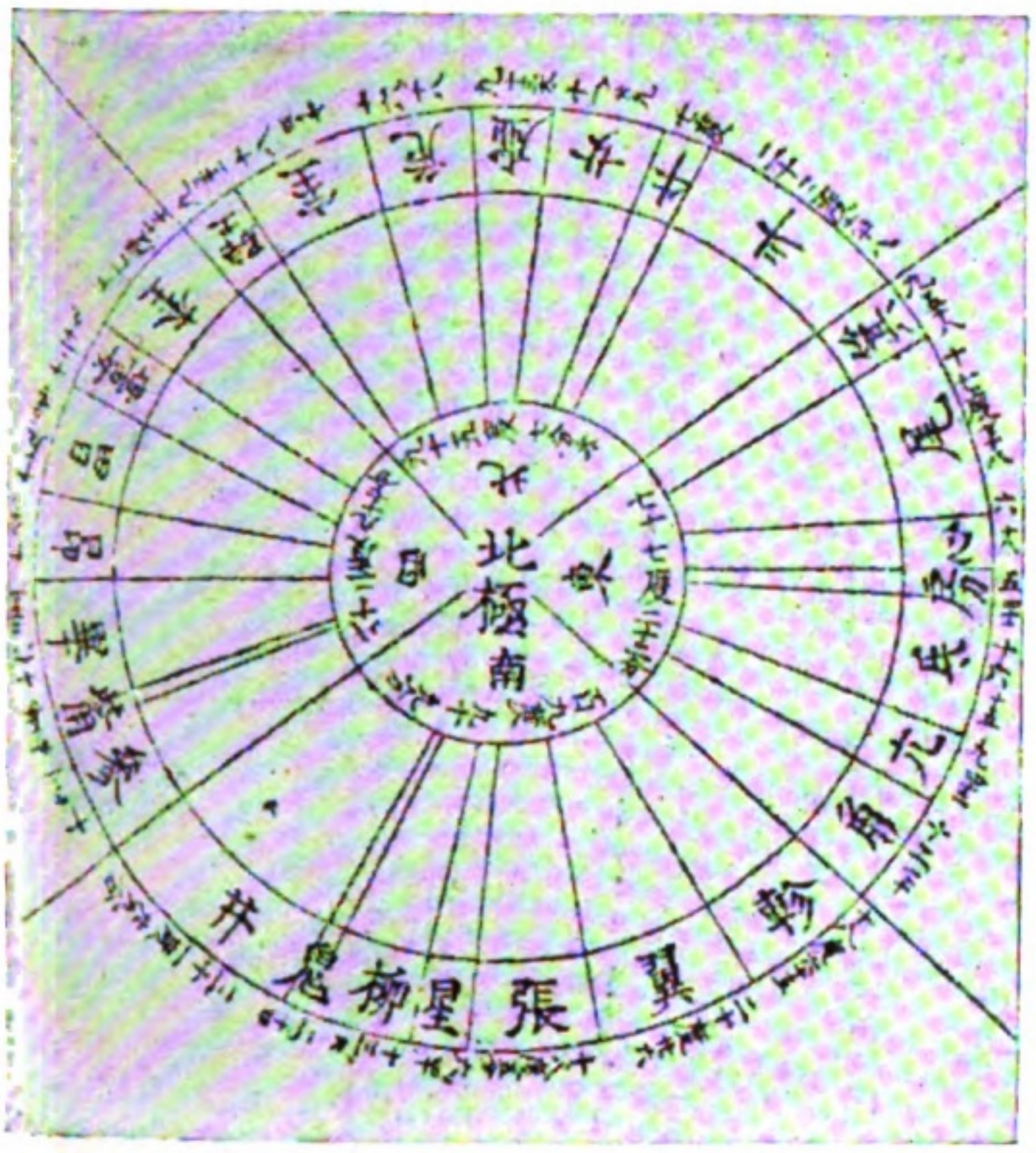
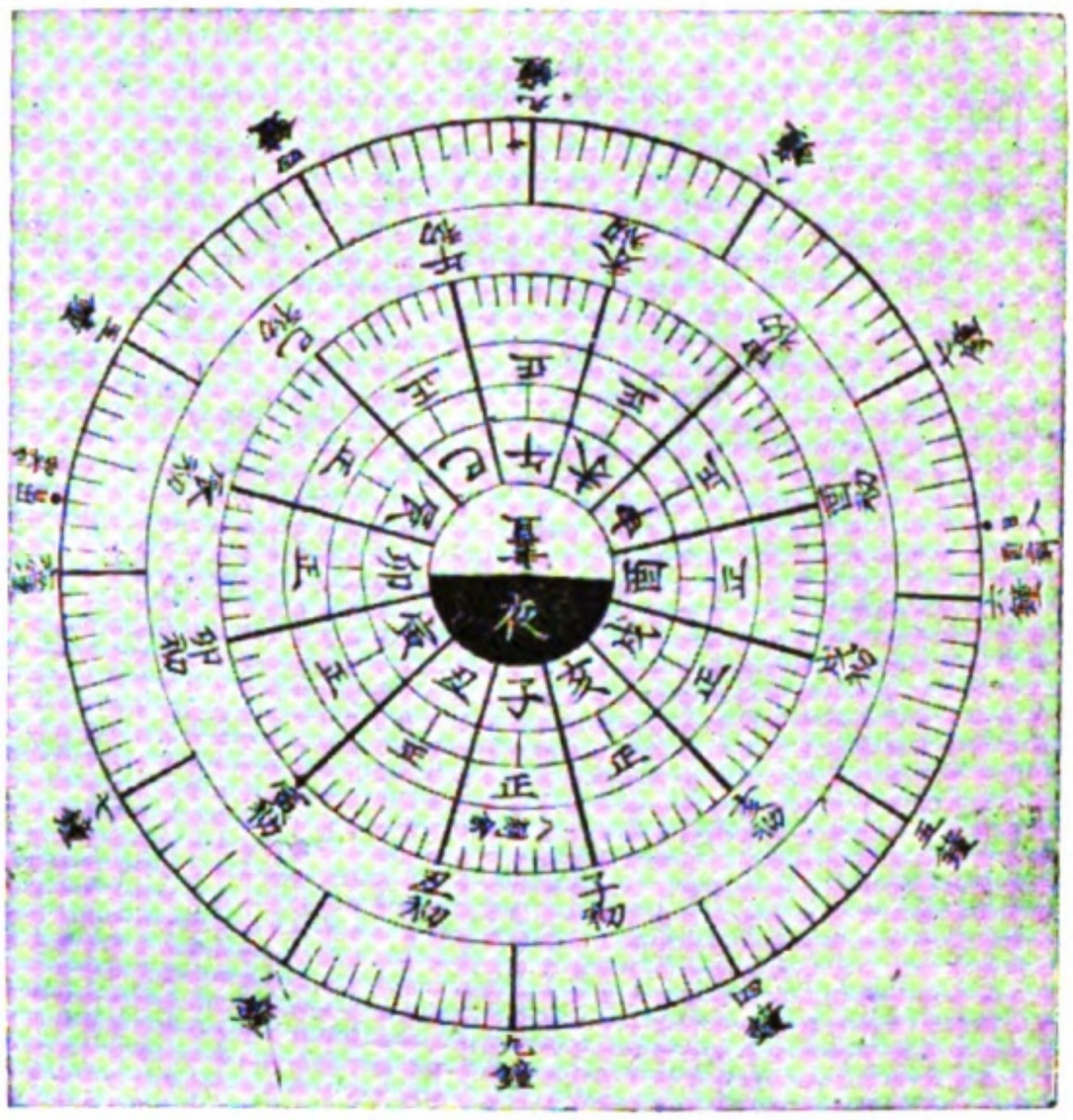
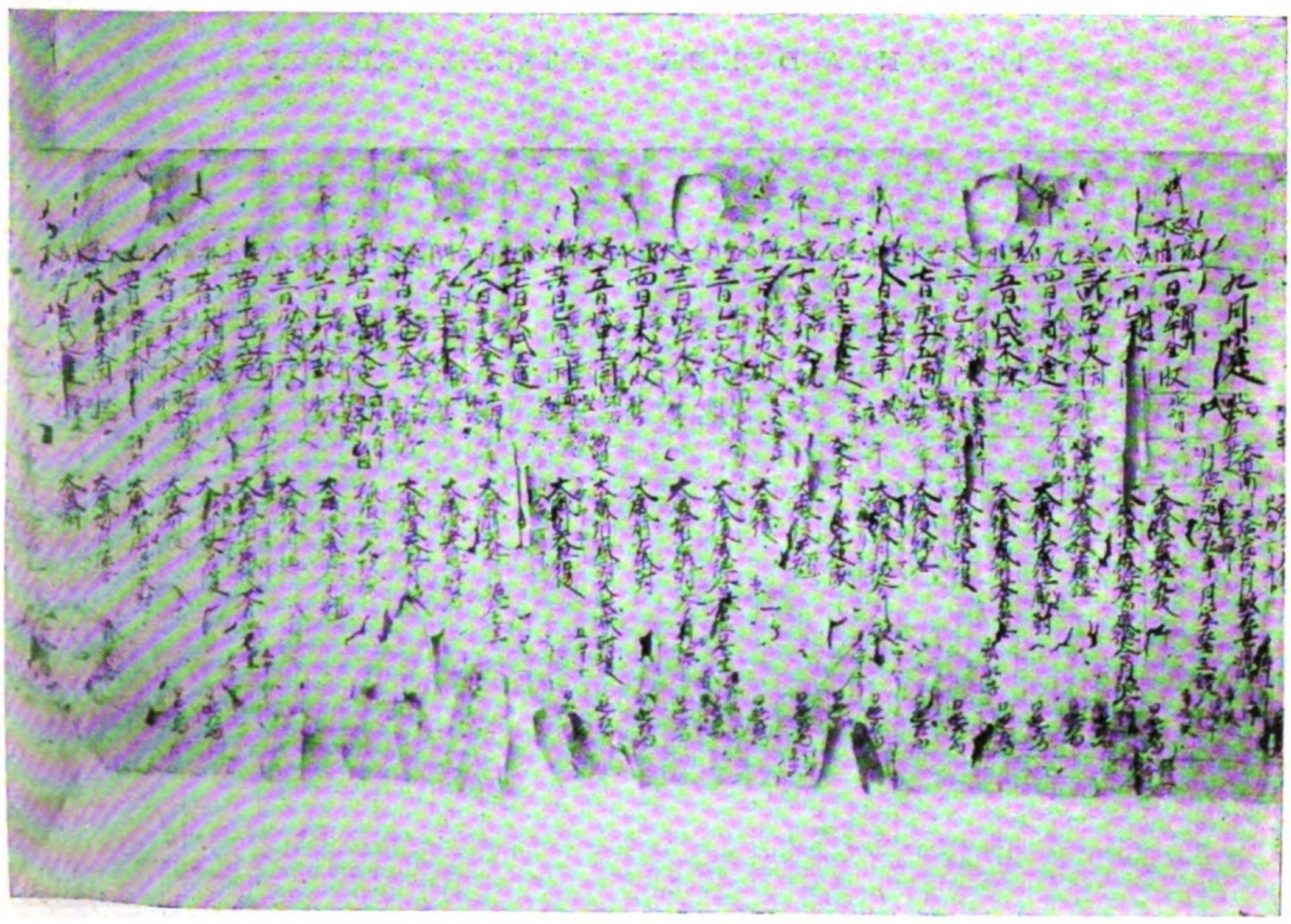


DIAGRAM OF CONSTELLATIONS



CLOCKDIAL OF OLD JAPAN



ANCIENT CALENDAR

ASTRONOMY IN OLD JAPAN. *Astronomie en L'ancient Japon, Astronomie im alten Japan.*

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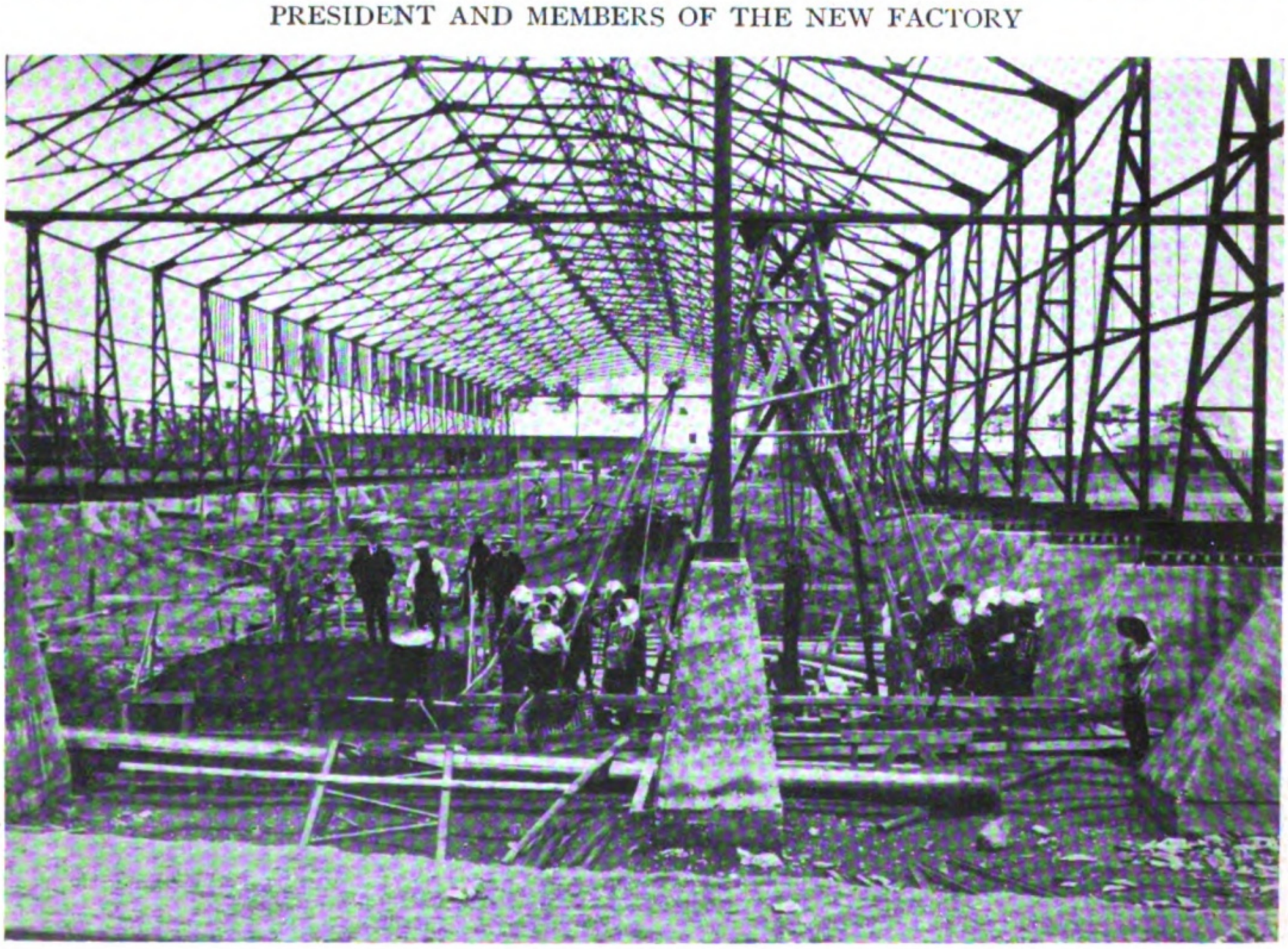
PRESIDENT AND MEMBERS OF THE NEW FACTORY



FRAME OF NEW FACTORY

JAPAN'S NEW STEEL PIPE INDUSTRY. *La manufacture de tuyaux d'acier au Japon.*
Japans neue Stahlröhrenindustrie.

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JAPAN'S NEW STEEL PIPE INDUSTRY

JAPAN has recently embarked upon a new iron industry that is expected to relieve her of the hitherto insuperable burden of imports in iron and steel piping. In spite of business depression during the past few months a considerable number of new enterprises have found floatation, but most of them, it is to be regretted, are not what may be expected to do much toward promoting direct trade. They are, in fact, *indirect* industries, if one may so speak: that is, industries which promote national wealth indirectly, such as gas companies, water-power companies and those engaged in electrical enterprises. By *direct* industry is meant those enterprises whose products are designed for export, which will take the place of imported goods. In other words, they directly increase the wealth of the nation. Japan's new iron and steel pipe industry is one that is expected to do much toward directly increasing national wealth. The importance of such enterprise to the country may be inferred from a recent report of the Minister of Agriculture and Commerce, in which it is contended that the backward state of Japanese industries is largely due to the hesitation of *entrepreneurs* to undertake the responsibilities of direct trade and industry, so that the foreign trade returns always show an unfavorable balance, imports largely exceeding exports. Consequently the organization of the Japan Steel Pipe Company has been hailed with delight by all interested in the welfare of the nation, and recognized as a good omen by the financial world.

The great importance of such an industry to Japan may be seen from a brief reference to the extent of imports in steel piping during the past few years. With the tremendous growth of such undertakings as the production of gas, waterworks, and sewage, the demand for piping has increased enormously. A new and rapid development in boiler making, shipbuilding, oil purifying and oil pipe-transportation, as well as various phases of engineering, has done much to render the demand for piping still more insistent; and the effect upon imports has been very marked. The annual import of steel piping now amounts to about 4,000,000 *yen*. Taking the last five years the figures stand somewhat as follows, not including customs duty and interest on investment.

1908	10,240 tons	*Yen* 1,547,198
1909	20,256 „	„ 2,972,307
1910	15,229 „	„ 2,437,498
1911	18,551 „	„ 2,305,630
1912	26,040 „	„ 3,097,626

When it is remembered that in Japan there are something like 80 gas companies, all annually contemplating considerable extensions, the demand for piping in this direction is in itself a considerable item.

It will, we suppose, be some time before the steel pipe industry in Japan attains the development and completeness of facilities for manufacture that are to be seen in western countries where such enterprises have now reached almost im-

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measurable proportions. In America the steel pipe manufacturers turn out no less than a million tons a year, while in England, Germany and Austria the output is scarcely less enormous. It is, in short, a business that promises to be permanent, and as much so in Japan as elsewhere.

Despite the fact that the demand in Japan has been increasing for so many years, there has been up to the present but one concern devoted to the manufacture of steel piping; the one at Kuré run by the Sumitomo family, which took up the work abandoned by the Kure Steel Manufacturing Company. But this foundry did very little toward supplying the national demand. As a matter of fact the Kuré foundry produced little more than marine boiler tubing for naval and other ships, and nothing to speak of for the gas plants and the waterworks of the various cities. There will certainly be no competition between the new Steel Pipe Company and the Sumitomo factory, for the nature of the output, the material used and the process of manufacture, will be all different. While the methods of the new company will be simpler and cheaper, the product will at the same time be superior in quality to anything now made in Japan. Consequently the prospects of the new enterprise are of the brighest and most hopeful nature.

It may seem rather remarkable to outsiders that an undertaking so essential to national develoment should have been neglected up to the present; but the reason is that very few if any Japanese knew the ins and outs of such an enterprise; and what people are ignorant of they hesitate to undertake, fearing the risk, and being ignorant of the profits to be expected. But after it was brought to the notice of the nation, there were soon found capitalists ready and willing to launch out upon the undertaking. In Japan the tendency is for investments to go into what promises the most direct and immediate returns. Capital is as yet too scarce to find investment in all directions with equal facility. Such enterprises as the production of gas, electricity, railroads, and so on, find plenty of capital, but it is different with anything comparatively new and unknown to the public. Even with the new Steel Pipe Company, the initiative had to be undertaken by a brave few who sent agents abroad to study the most scientific methods and acquire an efficient knowledge of the ways and means of production.

The names that stand out most conspicuously in the new enterprise are those of Mr. Shiraishi Motojiro, one of the directors of the Toyo Kisen Kaisha, and Mr. Imaizumi Kaichiro, formerly chief engineer of the Yawata iron works, together with such sympathizers as Baron Shibusawa, Mr. Asano, Mr. Okura and Mr. Ohashi, who together put up a capital of 2,000,000 yen to start with. Mr. Shiraishi is president of the Company, and the directors are Messrs. Ohashi, K. Kishimoto, H. Okawa, S. Ota, K. Imaizumi, K. Okura, with Messrs. K. Yasube, H. Morioka, and T. Arai as auditors. Mr. Shiraishi will be responsible for the business management of the company, and Mr. Imaizumi is the chief engineer. At the outset the company have the assistance of three German experts: four, including a superintendent of works, and three foremen. The superintendent, Mr. Schmit, has already arrived, and the foremen are expected shortly. The chief engineer, Mr. Imaizumi, is a graduate of the engineering department of the Imperial University, Tokyo. He has had a long course of post graduate study in Germany, where he has also had a valuable experience in the best pipe producing works. After returning to Japan he was appointed engineer in the Yawata iron works, and last year he went on a tour of inspection through Europe; in fact he has been three times to Europe to keep in touch with the latest developments in iron manufactures, and may be looked upon as a veteran in the business. Similarly the foreign experts are men of skill and ability, having been many years in the foremost iron works of Germany. Thus, as far as technical skill and mature experience go, the new Company is under the best care that can be had.

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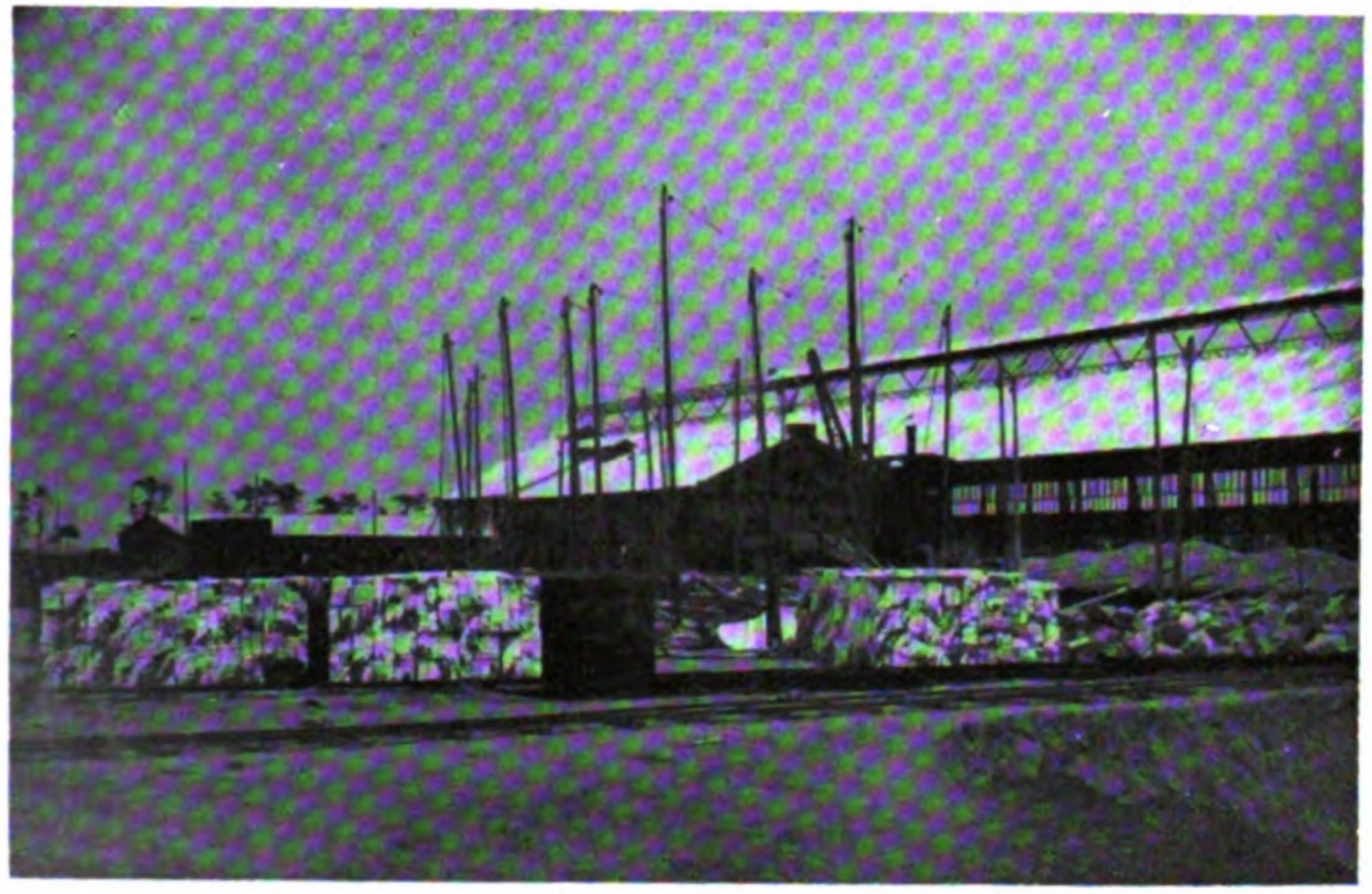

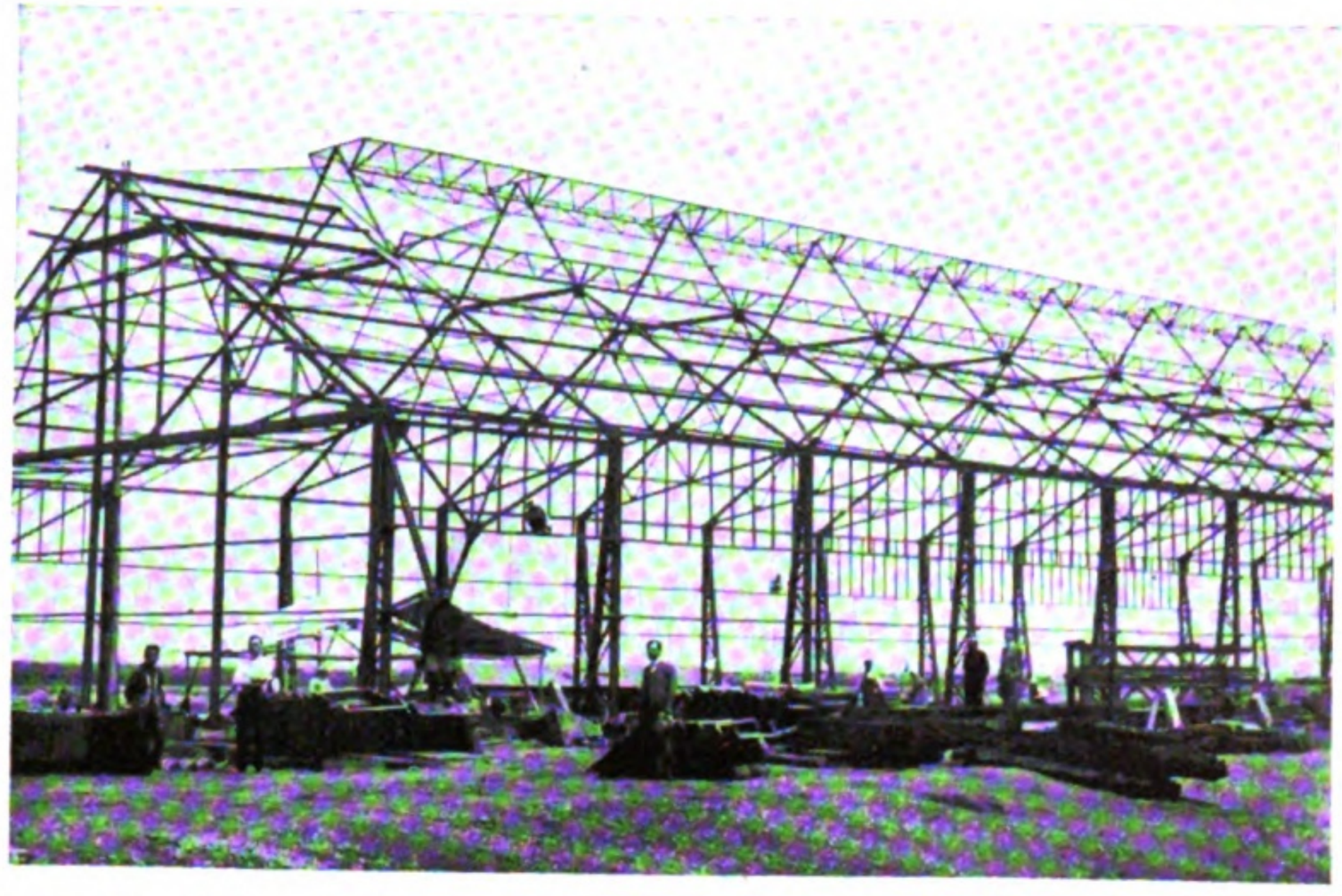

JAPAN'S NEW STEEL PIPE INDUSTRY. *La manufacture de tuyaux d'acier au Japon. Japans neue Stahlröhrenindustrie.*

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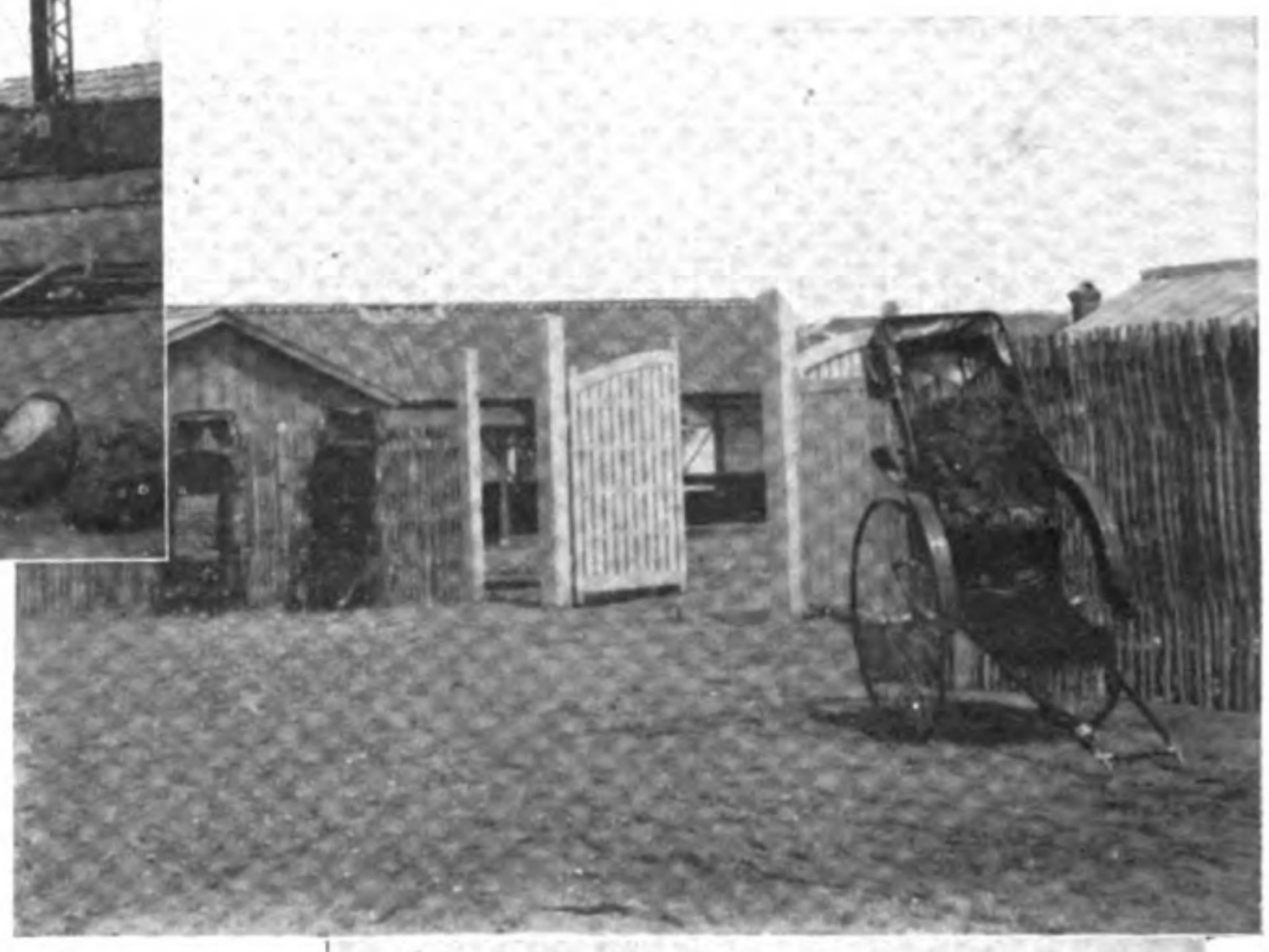

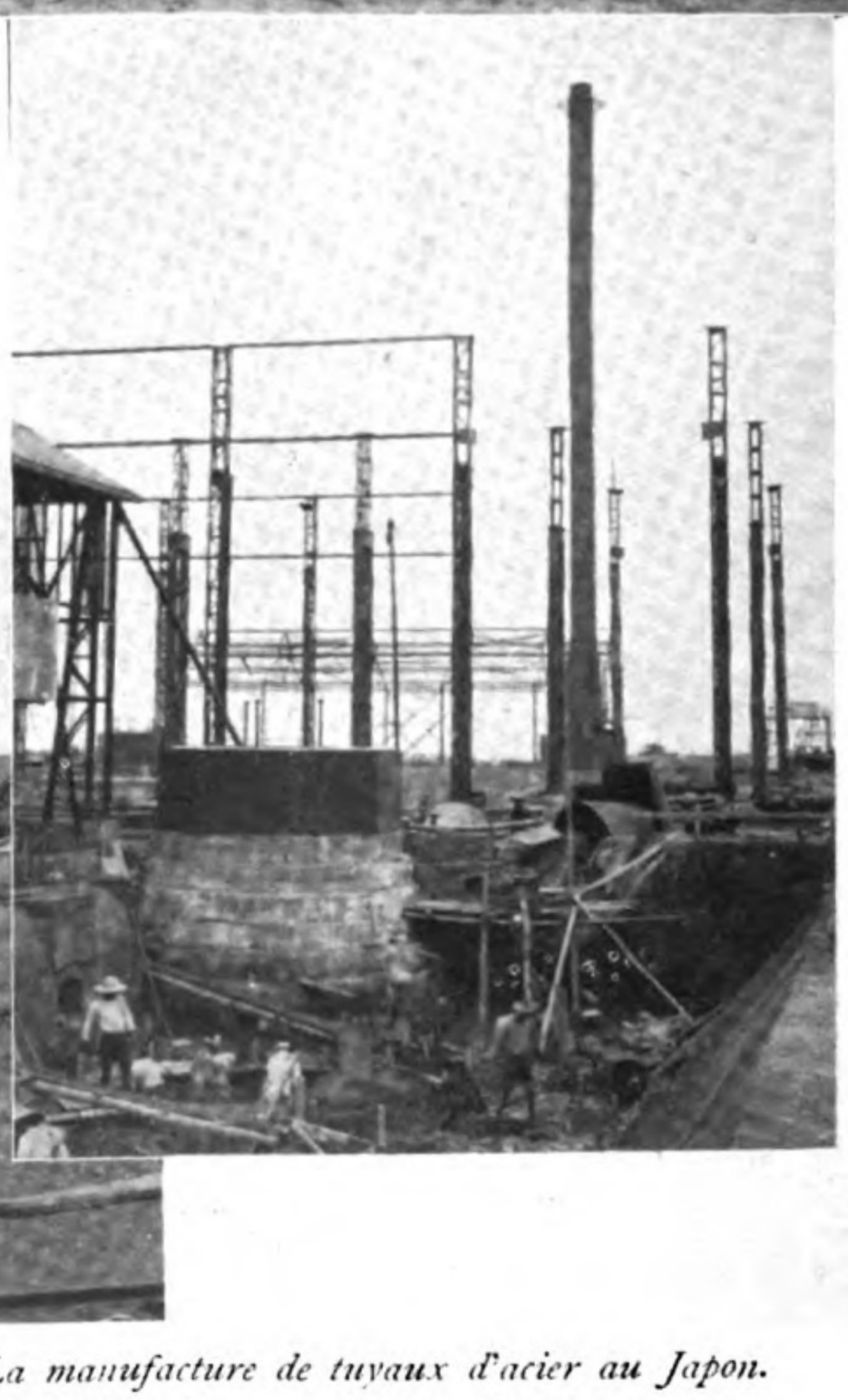

JAPAN'S NEW STEEL PIPE INDUSTRY. *La manufacture de tuyaux d'acier au Japon.*
Japans neue Stahlröhrenindustrie.

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An important question to consider at the start is as to how far the new company can be expected to compete successfully with imported steel piping. The company intends to manufacture the raw material for piping as well as the piping itself. As to the latter, there are two methods of manufacture, the seamless and the joined piping. As the latter is now generally regarded as an obsolete process the new company intends to adopt the cold-drawn-steel process, and manufacture seamless pipe, which is cheaper and in every way better. It is true that at present the cost of welded pipe per ton in Japan is about 125 *yen*, while seamless pipe is about 150 *yen* a ton; but the new company expects to turn out seamless pipe as cheaply as 115 *yen*, a ton. The present duty on joined piping is 18.8 *yen* a ton, while that on seamless pipe is 38.64 a ton. The company will produce pipes of all sizes, but chiefly of a dimension of from ½ inch to 6 inches in diameter, for the purpose of meeting the immediate demands of the gas and water companies. There will, however, be every facility for turning out the larger sizes, such as are now used for electric-wire posts. The company expects to turn out pipes at the rate of about 13,000 tons a year, but it is unlikely that more than 10,000 tons will be the output for the first year. At present Japan has to pay about 60 *yen* a ton for the raw material for steel piping; but the new company believes it will be able to make the raw material at a cost of no more than 45 *yen* a ton. Therefore the company anticipates being able to enjoy a large exportation as well as to meet the home demand.

Of course cost of operation will be higher at the outset than later on and this will react on the prices of piping. It may well be that the first output of raw material will average as high as 50 *yen* a ton, or perhaps 60 *yen*, for the first period, 50 *yen* later, and finally from 47 to 45 *yen*. In most of the European works the estimated percentage of output from raw material is 85%, but the company is expecting to reach an average of at least 80%. The total output of piping for the first year may be somewhat below the estimate, possibly amounting to not more than 12,000 tons.

Financially the company appears to be sound. It proposes to begin with a capital of 1,200,000 *yen* out of a total of 2,000,000. An amount of 500,000 is paid in at the time of organization; and then 300,000 at the second call, and 400,000 at the third call, and so on. The company promises its shareholders a dividend of 10 per cent from the second period of operation, 12 per cent from the third period and 15 per cent from the fourth period, with a possibility of even further increase.

As a site for the new works a piece of land covering some 30.000 *tsubo* has been acquired at Wakao-Shinden, Tachibana-gori, in Kanagawa, a place in easy reach of the port of Yokohama, as well as enjoying railway facilities. The buildings for the works are now under way; and the latest and most up-to-date machinery and plant are on their way from America and Germany, and are expected to be put in place during the summer. The machinery will be ready for trial in the autumn, and manufacture will commence about the beginning of the year. An interesting feature of the new works is its motive power, which will be electricity generated by water power, and the company may be able to do additional business from its fine hydro-electric plant; and the cheapness of its motive power is expected to have a very favorable effect on the cost of production, and thus enable the company to compete more successfully with imported steel piping. The new company may be regarded as marking the commencement of a new and determined move to supply Japan's domestic demand in all directions and thus reduce the necessity of imports. This tendency has, of course, been marked for some time; but its operation has been confined chiefly to minor manufactures, especially those paying immediate profits. This extension to more complex enterprises points to the growth of a firmer faith in home initiative and ingenuity, which, it is hoped, will some day carry Japan to a position of industrial independence.

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HOW JAPAN WILL CHANGE

By DR. JIGORO KANO

(PRESIDENT OF THE HIGHER NORMAL COLLEGE)

DURING my tour around the world last year I was careful to hear and observe many things with reference to the progress of civilization in other lands, noticing especially improvements that have taken place since my previous visit some twenty years before, more particularly in relation to moral and physical education; and from the vast amount of information gathered, only a small part of which I have yet had time to digest, I propose to indicate a few changes that seem to me desirable with reference to Japan.

I was profoundly impressed with the advancement of western countries in material wealth and the outward aspects of civilization generally, especially as compared with my own country. Indeed the enormous wealth of Europe and America almost takes one's breath away. The vast extent of commerce, the colossal structures, the completeness of communications, even in the smaller cities, are all simply amazing to a Japanese. And in proportion as he is intelligent the Japanese will naturally ask how it is that these western lands have so far outstripped his own country in material advancement? Why is the West so rich and Japan so poor? Any adequate answer to such a question must necessarily be complex; yet I venture to remark upon one or to causes that seem to me especially important at the present time.

And first I am convinced that if we are to keep pace with the west we must practise a similar economy of service. I mean economy in workmen; we must learn to do as much work as the west with the same number of hands. The Europeans have learned to do with few hands, where we still require many. And yet it is a fact that a great many people in Japan live without working much. At the same time we hear complaints of scarcity of labor. The difficulty is that our people are far too particular as to the kind of work they wish to do. A man should be ready to take up any honest occupation that will bring him a living, for the time being at least. But instead of this we have a great many persons waiting for suitable work to turn up; in the meantime they are idle. Thus our ideas as to the number of men required for certain kinds of labor, and our notions of the labor that suits us, must all change if we are to keep pace with western countries.

Another reform we should endeavor to bring about is the abolition of the custom of retiring from the activities of life as soon as we get a little money, and leaving business to our children. This custom of going *inkyo* is retarding the progress of our national development. Just when a man has achieved success and has reached the richest period of experience, he gives up and lets those without the advantage of his knowledge,

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plod on alone. He indeed goes to swell the ranks of the idle, which cannot be good for civilization. The western custom of wearing out instead of rusting out has had a valuable effect upon national progress, that we in Japan have been losing in the past.

We Japanese have another unfortunate habit in the way of all rushing to take up the occupation of some man who has proved unusually successful in that line of business, until the thing is overdone and no one can make much out of it. Then money is spent in mere competition just to keep up appearances, and in time the result is failure in many cases. We are too fond of competition, and not sufficiently bent on striking out in new lines for ourselves, after the manner of western people. In those countries, when any one has done a good work, instead of attempting the same feat, others endeavor to achieve something still better, and the third man will essay an accomplishment higher still. The ambition is not to be *like*, but to be *better*, than one's neighbor. The successful western business man knows very well that only the *best* will hold the public and win out in the end. Our own weakness in this respect is doubtless due largely to our propensity to be drawn in great numbers to the same occupation, and to employ too many hands for one job. I was particularly struck with the small number of persons employed in Europe under circumstances where we use so many more.

I was also impressed with the fact that in Europe and America economy of men and money is in some measure due to the nature of the buildings in which work is done. Western buildings are so securely constructed that they do not need the janitors and caretakers that we employ; they are not so easily entered by thieves, nor are they so liable to fire, being built chiefly of non-inflamable materials. The use of brick and stone has saved occidental cities from the destruction and loss that we are so often obliged to bear. In western schools and colleges they can place their valuable historical relics where the students can see them from day to day, because there is little danger of fire or theft, while we have to keep ours hidden away in strong rooms or museums where our youth can see them but rarely.

On account of our small, flabby, one-storey houses, too, our cities are spread out in all directions, with narrow streets winding hither and thither, affording but scant room for the present enormous increase in street traffic, especially in automobiles and swift locomotion; while at the same time our poor, one-storey householders have to pay high taxes to keep up the vast length of streets, that might have been greatly curtailed had the style of architecture enabled them to do with fewer houses. The greater the number of houses, the greater will be the mileage of streets to maintain, and the higher will be the expense of maintenance. In western countries people live above one another, rather than around one another; and they can afford to have well-paved streets, for the most part as smooth and clean as the interior of some houses. In such cities as Berlin and Paris after the asphalted streets are washed they seem as clean as if wiped with a cloth; and the citizens go into their houses with shoes comparatively unsoiled. The same is true of all the more progressive towns and cities of the United States. Of course in Japan our

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liability to earthquakes precludes the erection of very high buildings; but in the long run it may prove more economical for us to construct higher and more earthquake-proof buildings, on account of their greater facilities of accommodation. No doubt our architects are already giving attention to this subject, but it requires even greater consideration than it seems to have received so far.

After returning from the west I am more than ever impressed by the folly of our extravagance in varieties of dress, which is at present an eyesore and a confusion. No class can escape from the present extravagance, except perhaps labourers, who may all dress alike. As for myself I am obliged to deck my wardrobe with Court dress, evening dress, frock coat and grey trousers, morning coat, smoking-jacket, and several other kinds, according to climate and season, not to say anything of an almost equal number of Japanese garments. There seems to me no reason why we cannot choose one style or the other, and limit our suits to two or three. It is intolerable that a poor country like ours should be forced into such needless expense, while the wealthier lands of the west can do with fewer and less expensiveclothes. Let us be decently clothed, of course; but let us be satisfied with less of a variety. I am convinced that we wear far too much silk, a taste always expensive. Why should Japanese don a beautiful silk *haori* as a rain coat? Europeans are wiser in selecting a more suitable material.

It seems to me, too, that we Japanese do not give sufficient attention to the importance of eating the best and most nourishing food. We are so gone on rice, that if the supply proves inadequate, we must import it from abroad. This rice-eating habit is an obsession of which we should rid ourselves. A diet of rice certainly does not provide sufficient nutriment for the body. While the nature of our country and climate may render it impracticable for us to hope for increased meat supplies, we can surely select a cheaper and more nourishing food than rice. We can at least eat more western cereals, such as oatmeal, barley and wheat. This is a subject that ought to receive far more attention than it does. I believe if more thought were given to the subjects outlined above, the result upon our national progress would be far-reaching and beneficial.

Of late certain people have been advocating plans for attracting tourists to Japan as a means of increasing national wealth. I am not of those who have much dependance on so slight a device for so important an object. When I was traveling over Europe last year I visited most of the scenic districts, and tried to find out how far Japan could compare favorably with Europe as an attraction for tourists. While I am convinced that Japan has more entrancing natural scenery than some countries of the West, I am not prepared to say that we can surpass Europe as a whole. On account of greater facilities of travel and hotel accommodation one can there see more beautiful scenery in the same time and for the same money than one can see in Japan. When some of our people content themselves with the complacent notion that theirs is the most beautiful country in the world, and all they have to do is to sit down and wait for tourists to come with pockets full of money in a mad desire to do Japan, they are greatly mistaken; the hotel-keeper's point of view is too narrow for a national point of view, and Japan should be above it. When the beautiful scenery of Japan is as easily reached as such scenery is in the west, we may draw a larger volume of tourist traffic, but not until then. Not only so, but places intensely interesting to Japanese for historic reasons are not necessarily so to foreigners; certainly not so much so as the historic places of Europe. While we should be prepared to welcome all foreign tourists and show them what Japan has been and is, we should not let our minds dwell on their purses too much; the notion of making wealth from tourists a national issue is not quite consistent with national dignity.

My experiences in the west also lead me to the conviction that Japan should not enter too aggressively into the racial competition that now marks the progress

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of occidental civilization. The Turko-Italian war, and the struggle in the Balkans, have done much to stir up inter-racial strife and kindle fresh prejudices between east and west, and Japan should be very cautious about being drawn into it. The two most vital points of the issue appear to be racial and religious. Knowing this, let us be careful. Our only hope of peace in the future is a closer approach to the west. Some way must be found for promoting greater intimacy between Japan and western lands. If my suggestion as to the reform of our labor methods be carried out, and we can bring about a greater division of labor, there will be plenty of work to do at home, and we shall not be so anxious about finding a vent for emigrants to go abroad. There is no reason why we cannot do like Germany, namely, so improve our home commerce and industry as to give increasing occupation to our ever growing population, thus enabling our people to make a living without leaving home. The population of Germany doubles every 60 years; yet most of the increase is employed at home. The population of Japan will probably double every hundred years. Can we not also improve our industries to the extent of finding employment for our increase of population? No doubt we must attempt emigration to some extent. But unless we send out a better kind of emigrant we shall be barred from all the countries now occupied by other powers. Our immigrants must be taught the manners, customs, and even prejudices of other peoples before being allowed to go amongst them. Our people must be as well prepared as the Europeans for taking their places in American civilization and proving worthy of the country's franchise. When the Japanese are permitted to vote Americans will have more regard for them. By promoting marriage among our subjects abroad, an increasing number of persons entitled to American citizenship will be born abroad, and this will raise the status of our people in that country. The Japanese must be prepared by their conduct and ability to prove that their civilization is at least not inferior to that where they go. Failing in this, they will fail of welcome. Moreover the children born to Japanese in America are brought up according to the moral and ethical ideas of the west, and are in a position to assimilate with the population of the country. In order to prepare our people for assimilation with those of the west we must improve our education at home, and aim at the same moral standard that prevails abroad. We should endeavor to promote among our people generally the same appreciation of western civilization that already obtains among individuals. When we make friends with foreigners we should do our part in maintaining the friendship; and if there should happen an opening of correspondence we ought always to reply courteously and not allow it to drop through any failure on our part. It is a great mistake to allow foreigners to imagine that Japanese are distant and indifferent to friendship. Every foreigner that comes to Japan should meet with politeness and kindly welcome, no less than those already residing here. Italy is a small and poor country, yet she has such a warm welcome for the strangers that come annually in thousands to visit her historic objects and places that she is favorably thought of in all lands, and enjoys an increasing wealth from immigrant remittances and tourist traffic.

I was much impressed while in Enrope by how little Japan does to advertize herself. All other countries have advertisements everywhere, showing the most beautiful places to visit, the means of communication and the approximate expenses; but of advertisements inviting tourists to Japan, I saw nothing. One American whom I met in Hawaii asked me whether he could travel the *Tokaido* by automobile, on which condition he would visit Japan. There was no literature to give him this information. When I was in Paris a foreign lady there informed me that she came to Paris to educate her daughter and give her some better qualification for marriage. It may be a long time yet before westerners come to Tokyo to give their daughters better qualifications for marriage; but we can make it so that it will at least be

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easy for parents to bring them and find reasonable accommodation, since seeing the world generally is also regarded as a qualification for marriage.

During my sojourn in America I received every kindness and was very much drawn to Americans generally. Among American gentlemen, especially educators and scientists, I found the warmest feeling for Japan. I regretted to find that many of my countrymen who had made friends with Americans while in that country, had failed to keep up correspondence with their American acquaintances after returning to Japan. It is too bad that some of our people should be so neglectful in this important matter of social intercourse, especially when it has so important an international bearing. I believe that close and kindly intercourse between Japanese and foreigners, whether in this country or not, has a great influence in promoting a better understanding between the two peoples. Opinions are usually based on evidence; and the witness are those who have had dealings and social intercourse with Japanese. Let us therefore treat foreigners here as we expect them to treat us in their country.

Japan has not only much to receive from foreign countries, but she has much to give; and it is to be regretted that as yet we have done little or nothing to make our country well known abroad. True we have been appreciated for our prowess in war, and for our art in painting and ceramics; and we are now importing raw material and sending back manufactures to the sources of our imports; but the real Japan, the west does not yet know; and it is our duty to teach the world what we are and what we can do. Unless we take the trouble and expense to reveal our *Yamato-damashii* to the west, then the only hope of peace with occidentals is to be absorbed by their civilization; we must abandon our own and accept theirs, or they will have none of us. But if we teach the world the meaning of our civilization, the west will see that it has as much to learn from us as to give us, and peace between east and west will be based on mutual assimilation instead of one sided absorption. This is a matter of vital importance to our international future. The west will not learn our language; so we shall have to teach the west about Japan by means of western languages.

I beg to say finally that we need greater improvement in domestic and moral education. I have been convinced by my travels, as well as my experience in educational work, that we have to depend more and more on the character of the teacher as a moulder of moral nature in the school room. It is the living example that counts. We must insist, moreover, on greater attention to parental duties, so that the moral and other lessons taught at school may be supported and made effective in the home. Any neglect in these matters is fatal to education and the future of the nation. As to physical education I felt that in western lands too much attention was devoted to games in which but few could participate; also too much dependence on mechanical forms of exercise. My conviction is that youth should be practised in forms of exercise that can be followed with equal facility all through life after leaving school. I therefore prefer walking excursions, running, swimming and some form of natural activity to the expensive contrivances and accommodations upon which gymnastics are made dependent in the west. Youth should be educated with a view to the entire future rather than to the school life only, and for this some natural form of exercise in best.

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THE MANYOSHU

By DR. J. INGRAM BRYAN

THE *Manyoshu* or "Collection of Myriod Leaves, is the oldest anthology of Japanese verse, and the first Japanese production of any real literary distinction after the introduction of Chinese influence. In a previous article on the "Beginnings of Japanese literature," we gave a brief resumé of the rise of various modes of literature, some of the material therein referred to, coming down from the prehistoric past. But the *Manyoshu* literature is representative of what was composed for the most part under Chinese inspiration, though the alien influence is to be seen more in the language than in the content and form. In no country does literature arise save by a previous literary culture resulting from a study of native or foreign models. By the eighth century the Japanese had accumulated a fund of literary tradition, such as is to be seen in the *Kojiki* and *Nihongi*; a study of which must have given no inconsiderable degree of inspiration to the national muse; and then with the advent of Chinese learning a newer and higher quality of poetry began to appear, the *Manyoshu* being a collection of these first fruits of the new literature.

A knowledge of Chinese ideographs is supposed to have reached Japan first in the early part of the 5th century, when the literature of China commenced to form a subject of study in Japan. As this was the first written language with which the Japanese became acquainted it was the first that they learned to write; so they were able to write Chinese before they could write Japanese. After some years of this experimentation in Chinese they began to adapt the Chinese ideographs to their native tongue, using the same ideographs as the Chinese for similar ideas in Japanese but giving a Japanese pronunciation. These attempts did not attain any great degree of success till about the 8th century when books began to be composed in the native tongue. As Buddhism reached Japan almost simultaneously with the knowledge of writing it had an important humanizing effect upon the rising native literature.

The settling down of the Imperial Capital permanently at Nara at the end of the 7th century resulted in a remarkable development of literary culture; for henceforth there was the necessary leisure for contemplation and composition, and military responsibility was taken over by the great families. The period is marked by as great a progress in the fine arts as in literature, and the whole was in large measure due to Chinese influence. But the Japanese soon learned to dispense with their teachers and to improve their models. Neither then nor now have they been blind imitators, whether in political institutions, arts or literature. There is therefore but little outward evidence of Chinese influence. At this early time there were as yet few Chinese words that had found their way into the native language; and whatever was borrowed was passed through the alembic of the native genuis and came out transformed into something genuinely Japanese. This process was at its height in the 8th century when the *Manyoshu* was produced.

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The Nara age was famous for its wealth of poetry ; and the *Manyoshu* contains some of the best examples of this verse. The anthology is an extensive work, consisting of several thousand pieces, most of which are in *tanka* metre, that is in verses of 31 syllables arranged as follows : 5,7,5,7,7, in alternate phrases. There are also some *naga-uta*, or long poems, which are constructed on the same principle, except that the number of stanzas is not limited. But there are none of the usual accompaniments of Occidental poetry, such as rhyme, quantity or regular recurrence of accented syllables. And the poems are almost as limited in theme as in form ; for there are no epics, no drama, hardly any ballad or narrative poems, no political satires and scarcely anything didactic or religious. The poems are for the most part tiny lyrical elegies, courtly effusions, sententious or sentimental stanzas in praise of wine or beauty. Narrowness of range is, however, compensated for by a wealth of love for nature and a close observation of her ways. Some of these little poems on the moon, the flowers, the song of birds, and the varying aspects of nature, are exquisite examples of true poetic conception, and testify to the gentle disposition and refined culture of the authors.

Who the authors of the *Manyoshu* poems were, is a question that will never be answered. Their number is legion ; and most of them are eclipsed by two great names, Hitomaro and Akahito, the former noted for his skill in *naga-uta* and the latter for his genius as a composer of *tanka*. Both were members of the Imperial Court, and are known to have attended the *Mikado* in his progresses to the provinces. Thus the *Manyoshu* poetry was written by and for the official class. At this time there was no popular education, though no doubt there was, as there has been at all times, a wealth of folk song, some of which never found its way into literature till a far subsequent time, and most of it never. The written poetry of old Japan was by a cultivated class and for a cultivated class. Besides the two distinguished poets named there were 561 others, including some 70 poetesses, and this collection well represents the degree to which literature had been cultivated in the Nara period. Compared with the corresponding age in Europe, the latter must appear as literary starlight compared with the land of the Rising Sun. Of the vast number of poems 262 are *naga-uta* and 4,173 are *tanka*, with 61 in *sendōka*, a version of *tanka* but in different style. Of the compiler of the *Manyoshu* himself very little is known. He is supposed to have been Otomo Yakamochi, a man of noble birth and of no mean ability as a poet, as well as being a soldier of some fame. It is said that from childhood be kept a book in which he noted down all the poems that he came across, and the *Manyoshu* represents his collection of a lifetime.

Various translations of poems from the *Manyoshu* have appeared in the JAPAN MAGAZINE from time to time, notably a *naga-uta* by an unknown author on *Fujisan* in the number for July 1912, p. 155 ; other poems in May 1912, pp. 21, 24 ; April 1912, p. 720 ; February 1912, p. 552.

Such poets as Hitomaro are interesting as illustrating an attitude to nature indicative of deeper poetic insight than is to be seen in the literary world of Europe in the same period. What a vision of beauty penetrates the imagination in this suggestive little stanza :

Himugashi no
No ni kagiroi no
Tatsu miete
Kaerimi sureba
Tsuki katamukinu

Out of the east
Over the field
The dawn is breaking :
I turn to the West,
And the moon hangs low !

On beholding the matchless scene of the fading moon sink away before the approaching dawn, who has not been thrilled with a never-to-be-forgotten emotion, which a Japanese poet, more than a thousand years ago, immortalized in the above imperishable lines ? The poet, being an official of the Imperial Court, has to take his turn in the

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provinces; and as he departs from home in response to duty, his wife sees him off; as he recedes in the distance he fancies her gazing longingly after him from the pine grove environing his home on Takatsu hill:

Iwami no ya
Takatsu-no yama no
Konoma yori
Waga furu sode wo
Imo mitsuran ka?

Where many a tree
Crowns Takatsu hill,
Doth my wife see
My vanishing sleeve
And so take leave?

Next in importance among the numerous poets represented by the *Manyoshu*, comes Akahito, whose quaint imagery and style have lost no force with the vast lapse of time that separates the 8th from the 20th century. The chaste simplicity and calm reserve of Akahito as he enshrines in verse the emotions to which natural beauty gives rise, are well illustrated in the following stanza:

Tago no ura yu
Uchiidete mireba
Mashiro ni zo
Fuji no takane ni
Yuki zo furikeru!

I strolled to-day down Tago's shore
And saw Mount Fuji's forehead soar
Snow-crowned above the azure deep:
Felt her far gaze full o'er me creep!

Those whose good fortune it has been to behold from the shore of Tago fair Fujisan soar white-walled and opal-crowned against the illimitable blue, will appreciate the rich and suggestive lines of the ancient poet and feel a kinship that blends the ages in brotherhood. No less in touch with nature is the next *tanka* verse from the same poet:

Waka no ura ni
Shio michikureba
Kata wo nami
Ashibe wo sashite
Tazu naki wataru

On the beach at Waka bay,
When the tide begins to rise,
A covey of cranes is driven away
Among the reeds with wild, sad cries!

A family of cranes being forced inland among the reeds by the swelling tide and their consequent expostulation, may still be seen at Waka and many another coast of Nippon, just as it happened more than a millenium ago.

Another poet of the *Manyoshu* worthy of special mention was Yamanouye Okura, a Governor of Chikuzen, who was not only noted for his skill in *waka*, but as a Chinese scholar. He shows, moreover, the influence of Buddhism as a new element in Japanese literature, and reveals a disposition to epic narrative, limited only by the narrow mode which the national verse prescribed. Conspicuous among his long poems is one on poverty, which gives some insight into the social conditions of his day, but space cannot be found for it here. A *tanka* verse of his will serve to show his domesticated attitude to life:

Shirogane mo
Kogane mo tama mo
Nani sen ni
Masareru takara
Ko ni shikame ya mo

O what of silver and gold,
And jewels beyond compare!
More precious far, I hold,
Are one's own children fair.

The poet Otomo Tabito, a governor of some province in Kyushu, under whom served Okura as a subordinate official, distinguished himself by composing thirteen *tanka* verses in praise of the national beverage, *saké*. One of these runs:

Nakanaka ni
Hito to arazu wa
Saka tsubo ni
Nani ni teshiga mo
Sake ni shiminan!

Should it ever turn out
I were ought else but man,
A saké jar I'd be,
For then I should get soaked!

Another in praise of wine reads.

Ana mi niku
Sakashira wo su to
Saké nomanu
Hito wo yoku mireba
Saru ni ka mo niru!

I shrink to gaze
On the sententious prig
That refuses saké:
The more intently I peer,
The more apish his features!

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Not least important among the poets of the *Manyoshu* anthology was Otomo-no-Yaka-mochi, a gallant young officer of the Imperial Army, whose fine appearance and manly ways won the heart of many a fair lady of the time, some of whom indited to him verses which have been deemed worthy of a place in the anthology. With the fall of the Fujiwara family his circumstances were changed and henceforth his verse is charged with life's transitoriness and sorrow. In him we first behold the spirit of *Bushido* appear as a motive in the national literature.

Tsurugi tachi
Iyoyo togubeshi
Inishie yu
Sayakeku oite
Kinishi sono na zo!

Strive to lighten the sword,
Illustrious in story;
All pollution abhorred
Will but add to its glory!

Of the many poetesses whose verse appears in the *Manyoshu*, we can mention no more than one or two. Their efforts cannot compare with the female writers of later times, notably those in the *Kokinshu*. Too often their themes are suggestive of jealousy, nursed perhaps on wrongs suffered from faithless lovers:

Waga seko wa
Mono na Omoiso
Kotoshi araba
Hi ni mo mizu ni mo
Ware nara nakuni

O faithless love in careles ease
Little you reck of what may be!
This year I oft your cold hand squeeze,
But next I plunge in fire or sea!

The above was written by Abe Iratsume; and the next one is from the pen of Sakanouye, wife of the poet Otomo Yakamochi:

Ima wa wa wa
Shi nan yo waga se
Ikeri to mo
Ware ni yorubeshi
To iu to iwanaku ni!

O cruel spouse,
My love of yore!
Thy plighted vows,
Are now no more;
For her you sigh,
While I must die!

It is worth remarking that the *Manyoshu* covers a far wider range than subsequent collections, like the *Kokinshu*; for it included all verse available, representing various sections of the Empire, while the *Kokinshu*, as a work compiled under Imperial auspices, included only verse of merit as to content and form. In one sense the distinction is in favor of the *Manyoshu*, as being more truly representative of the native muse; for apart from the more important contributors, must of whom have been mentioned, the poems are characterized by an artless simplicity that is natural and charming, and so free from the sophistication of later times as to have the true *Yamato* ring. It is a music of soul rather than of sound, for the saddening influence of Buddhism had not yet begun to cloud the natural optimism of the old Japanese spirit. Thus as regards naturalness and spontaniety the poems are far superior to the more correct and highly artificial compositions of after times. Why subsequent poets did not draw more inspiration from the *Manyoshu* is explained by the fact that the first anthology was written in purely Chinese characters, most of which became unintelligible to the people of the days of native script. In fact after the age of the *Manyoshu* had passed, it was hardly noticed again until the Tokugawa period when a close study of Chinese classics revived interest in the oldest of the national literature. By this time the task of unravelling the meaning of the *Manyoshu* was as difficult as it would have been for a scholar of the English Restoration to have deciphered Beowulf indited in ancient Greek characters; for indeed the Anglo-Saxon of Beowulf written in Greek letters would probably have been easier to read and understand than a page of the *Manyoshu* in Chinese ideographs to the Japanese scholar of mediæval times. It is said that the first attempt occupied the entire lifetime of one scholar. The last official edition of the *Manyoshu* extends to 122 volumes, with everything in the way of commentary and indexes that the student can desire.

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Around the Hibachi

THE LIVING-FIELD RIVER

THIS is a tale of long ago; and the tales of long ago are as full of human pathos as any of to-day; for in Japan, no more than other lands, has the human heart much changed through the centuries.

The scene of our story lies in the little village of Ashiya in the province of Tsu, or Settsu, where once lived a maiden whose beauty of figure and feature was the dream of many a youth throughout the country side. Unai was not only fair to look upon, but of a character and temperament exceeding amiable and gracious, winning the affection and esteem of all who knew her. Indeed the care of her parents was to keep her from the attention of suitors, who thronged the humble home and pestered the maid beyond measure. Among these, two were more supremely in love than the rest; and Ubara and Osadao had in some degree the parental sympathy, but how to choose between them, with justice to each, was the problem.

Under one pretext or another the two youths managed to find themselves having business at the home of Unai with excessive frequency; and the maiden was noticed to bestow upon each a respectful measure of attention. They were indeed men of spirit, as men go; and the parents of the lass were more and more at a loss to arrive at a solution of the difficulty. Neither would be satisfied with a refusal, and of course the girl could not be given to both. It was the old story of two men in love with the same woman, just the same as it has happened in all countries since the world began. Usually the end of such a circumstance is tragic: but we shall see.

The parents soon sized up the situation; and suspecting that the upshot of it all would be a duel, unless they interfered, the father determined to take a hand.

One evening the two young men arrived at the home of Unai, and were met at the gate by the father, who accosted them with all due respect, and inquired wherefore they were out so late. "Ah," replied one of them, "we have spent the day hunting that we might bring some game with us to gladden your hospitable board, but regretful to relate, we have secured nothing."

"Yes," continued the cautious parent, "I know your game: the object of your hunting is not of the forest, but of the home and heart. But if you two gentle-

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men are determined to hunt the same game, I will set you a chase. Near by flows the Ikuta river. If you go down and stand on its banks you will see floating on the water a fair white swan. I shall give my daughter to whichever of you brings me that swan shot with a bow and an arrow: I shall accept the pierced bird as a *Muko-hikide*, or bride groom's souvenir. So go and and try your bow!"

When Unai learned of her father's action she was naturally not a little disconcerted, and sought to dissuade him from his purpose. But it was too late to retract the proposal, for the youths had slipped silently away on their anxious and sacred mission.

Silent, deep and solemn flows the Ikuta stream, the living-field river. Adown its silvery tide the rich rays of sunset streamed in splendor. And there in the quiet twilight rested the fair white swan on its heaving bosom. Each youth raised his bow and, placing his arrow, took aim; and each was equally sure of victory. Swift flew the anxious arrows simultaneously to their mark, and white feathers and limpid stream alike were incarnadined with blood.

By the cottage window sat Unai, her brain racked with strange thoughts, awaiting the outcome of the contest. He who shoots the fair maiden swan will come and take me to wife this night, she pondered to herself, as she endeavored to contemplate her new life to come. But she was most concerned for the youth who should loose. Her thoughts were soon broken in upon by the return of the two hunters, bearing the dead bird the one holding it by the head and the other by the feet. The arrow of the one had gone through the swan's head and that of the other through her heart, and both still claimed the same girl.

Alas and alack, matters were now worse than ever, as the rivalry would henceforth be sure to partake of the tragic. She was silent for a while; and then she realized that it lay with herself to adjust the situation and settle everything once for all. Unai slipped out of the house, and was never afterwards heard of more. Though parents and lovers searched everywhere no tidings of the lost maid could be had, and the whole village was disconsolate. At last the body of the maiden was taken from the river Ikuta, and in her sleeve was found this poem:—

Sumi wabinu
Waga-mi nageten
Tsu no kuni no
Ikuta no kawa wa
Na ni koso arikere

O Living-field river,
Meaning live, and not die,
In thee do I shiver
And utter death's cry:
Loath to live any more
On fair Settsu's shore!

Upon reading this poem the two lovers went and did likewise; and for commemoration of the threefold tragedy the villagers set up three memorial stones, with an epitaph for the two untimely lovers on either side of the maiden's; and the stones are called *motome-zuka* or tomb of courtship, unto this day. He who would read more in detail of this oldest love tale of old Japan must peruse the pages of the nation's oldest literary anthology, the *Manyoshu*, or Collection of Myriad Leaves.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Prince Katsura

The long and serious illness of Prince Katsura has created a good deal of anxiety in the minds of all those who have the future of Japan sincerely at heart, and especially those who have been looking to the new political party founded by him as the hope of the nation. The withdrawal from activity in national concerns of one so long associated with Japan's progress, would naturally be a matter of deep regret to every patriotic citizen. One who so fully enjoyed the confidence and esteem of Meiji Tenno could hardly step down and out without serious loss to the whole nation. Indeed it is a matter of disappointment to foreign nations to observe a tendency toward lapsing into an ungrateful attitude on the part of some Japanese in regard to Prince Katsura; for surely every loyal citizen must not only be grateful for Prince Katsura's eminent national services, but also be proud that Japan possessed such a man to carry her through times of great emergency. Ingratitude is one of the worst sins a nation can be guilty of, and we have no doubt that Japan will never lend herself to such an attitude, especially in relation to those who devote themselves sincerely to her service.

The Right Honorable James Bryce

The Right Honorable James Bryce, after a tour of investigation in China returned to Japan the latter part of July, and travelled somewhat over the country to see something of the beauty of Japan. His reappearance in Tokyo was taken advantage of by both Japanese and foreigners alike to show their appreciation of all that the distinguished visitor has done for the enlightenment of nations and the progress of international good-fellowship. Notwithstanding the severity of the heat every celebration in his honour was well attended. At the dinners accorded him by the International Press Association and by the Foreign Office Mr. Bryce delivered delightful speeches in that illuminating, happy and tactful vein that only he can command; and, most marvellous of all, successfully avoided commitment in the presence of the ubiquitous reporter.

Late Count Hayashi

In the death of Count Hayashi Japan loses one of her most distinguished citizens, and one of the most enlightened and progressive statesmen the nation has known. The late statesman shone with conspicuous ability especially in diplomatic affairs, where his broad-mined common sense and his remarkable geniality of disposition carried him through many a diplomatic tangle, with honour to himself and great benefit to the Empire. He will be remembered as one of the first of Japan's young men to study in England, where he was later to make himself famous as Japan's ambassador and one of the leaders in bringing about the Anglo-Japanese Alliance. His countrymen like to characterize Count Hayashi as one who was always a gentleman before all else, and who carried his character into all his acts of diplomacy. He was not one of those

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who ever regarded a diplomatic achievement on one side as a loss to the other; and he always knew when to yield as well as when to be firm. In Japanese diplomacy he had an effect not unlike that which the late King Edward had on the foreign relations of Europe, always weaving a chain of friendship around his country. Count Hayashi never stooped to the tricks of the schemer; his ways were ever above board. He taught his countrymen that Japan's best interests can be promoted only by laboring in coöperation with other nations for the mutual good of all, and the injury of none. Had Great Britain not taken Count Hayashi as a typical representative of Japan the great Alliance could never have been brought about. In his life, therefore, Japan has a great example to live up to in her foreign relations; and so long as she pursues the Hayashi policy she will continue to win the sympathy of the world. With all his eminent ability Count Hayashi was essentially a humble man; and although he was among the more prominent of the members of the cabinets he adorned, he could have been still higher had he cared to push his personal interests. His death at the comparatively early age of 63 is a profound loss to the whole Empire.

Japan and Mexico

While the Tokyo press is naturally pleased at evidences of Japan's popularity among the people of Mexico, as shown by pro-Japanese demonstrations in that country, especially that in connection with the reception of the new Japanese Minister to Mexico, there is no desire to make capital out of the episode to the inconvenience of the United States. Reference is made to statements in American journals to the effect that certain Americans are guilty of supplying arms and other assistance to Mexican rebels, on which account, if true, the Mexican government, so far as one exists, must naturally be displeased and lay the blame on the United States, especially as the Washington authorities have persisted in witholding recognition until a president is formally elected in October. But Japan and America have always been good friends, and the *Tokyo Asahi* regrets that any unpleasant relations should spring up between such close neighbors as the United States and Mexico. The *Yorodzu*, while conceding that the suspicion as to some Americans having assisted the recrudescence of revolution in Mexico, may be somewhat justified, yet suggests that Japan should observe a very cautious delay before accepting overtures from that country, and avers that Japan is just as anxious to maintain friendship with the United States as with Mexico.

The American Reply to Japan

The exact nature of America's reply to Japan's last formal representation to Washington concerning discriminatory legislation in California against Japanese subjects, has been for the most part as yet a matter of speculation, but the vernacular press appears pretty well convinced that it is on the whole unfavorable. The attitude taken by the Washington authorities is believed to contend that nothing can be done if the law restricts rights enjoyed by foreigners. The *Tokyo Asahi* greatly regrets this attitude, and insists that the Japanese in California are certainly entitled to the benefit of the most-favored-nation clause in the treaty, especially as regards the right of inheritance in respect to landed property in the United States. The journal even sees in this position a change of attitude on the part of Washington, seeing that at first the President endeavored to persuade the California legislature not to pass the objectionable bill. The paper hints that probably the Democrats are being forced into this position by their opponents, especially the Progressives, a party that is gaining increasing strength in the Golden State. The party in power is trying to win popularity at the expense of Japan. The *Asahi* is willing to make due allowance for the limitations placed upon even the Federal authorities by the Supreme Court, which apparently has authority to overrule any decision that Washington might give in favor of the Japanese contention. The journal suggests that the Japanese authorities can never agree to discrimination against Japanese subjects, and regrets deeply that American in-

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sistence upon such discrimination must surely injure the good relations that have so long obtained between Japan and the United States.

Japan's Trade with Mexico

As reported in the *Japan Mail*, Japan's trade with Mexico dates from only some ten years ago, but during that time it has made remarkable progress as can be seen from the following table :—

	Pesos.
1902.....	118,730
1903.....	131,031
1904.....	155,031
1905.....	240,129
1906.....	142,807
1907.....	732,803
1908.....	936,236
1909.....	459,157
1910.....	476,035

The fact is worth noticing that the imports from Mexico which consist of coffee and fibres have seen little increase during these ten years, while Japan has been sending more and more of her goods to Mexico. In 1911 Japan received comparatively large shipments from Mexico, but they aggregated only 15,000 *pesos* in value. There are always changes in the commodities Mexico buys from Japan, but silk textiles, raw silk, coal, wooden ware and porcelain ware are in demand at all times. When the projected direct shipping service between the two countries is actually opened it is hoped the trade with Mexico will see a marked development.

Recrudescence of Revolution in China

In certain quarters there appears to be an undue desire to connect Japan in some way with the second outbreak of revolution in China, but the unwarranted rumor has received a categorical denial from the Japanese legation in Pekin as well as from the Foreign Office in Tokyo. Whatever sympathies the people of Japan may personally entertain and no matter how official hope may incline, strict neutrality has been maintained, and nothing has been done to interfere with the Chinese fighting out their own disputes in their own way. There is indeed a universal desire in Japan for peace in China. The *Yomiuri* is inclined to agree with the London *Times* in regarding the recrudescence of revolution in China as simply a personal struggle for political power between two or three leaders, and that any prolongation of present conditions must inevitably be against the interests of the republic. The Osaka *Mainichi*, however, does not hold out much prospect of hoping for an early peace, as the rupture has been due to the impossibility of finding a basis of compromise, so that there is nothing for the disputants to do but to fight it out to the bitter end. It is deeply to be regretted that since the Chinese have got rid of the government they disliked, they should not up to the present have been able to agree upon one acceptable to the nation. Is it that the people of China are not yet ready for self-government, and the management of democratic institutions? Locally the Chinese have shown wonderful ability in managing their own affairs; it is only when it comes to the greater capacity of federal administration that their weakness appears. If the only hope for peace and progress lies in placing the country under a sort of receivership, as is the case with the Customs and the Post Office, the sooner it is done the better for the future of China and the peace of the Far East. To our mind the main hope of China lies in universal education toward unity of political and moral ideals, a need also conspicuously lacking in Central Asia and in Mexico. That progress in this direction is possible in a surprisingly short time, once it is definitely undertaken, is proved by the advance made thitherward among the South American republics during the past few years. What China waits for, as Count Okuma said more than a year ago, is great leadership, a master-hand to bind the people together.

Increase of Autos in Japan

There are 600 motor-cars in Tokyo, and they are still steadily increasing. The automobile import trade is booming this year as never before, and 150 or 200 cars will be the year's increase over the figures of the previous year.

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The motor-cars registered at the Metropolitan Police number a little more than 400. With the cars of the Government Offices and foreign legations, which do not register the license-number, and with those registered at the Kanagawa Prefectural Office with the object of dodging the tax, the total number of motor-cars in Tokyo foots up to 600.

The import trade in motor-cars last year aggregated 887,685 *yen*, of which 505,000 *yen* came from the United States, 218,000 *yen* from England, 62,000 *yen* from Germany, 42,000 *yen* from France, 59,000 *yen* from Italy. The import returns from last January to April give 485,000, which is more than half the import of all last year. The total import is expected to be an increase of 600,000 or 750,000 *yen* over last year's record.

Japan's National Debt

According to the *Japan Times* some progress has been made by the Department of Finance in reducing the nation's indebtedness.

At the beginning of the fiscal year of 1907, when the loan issues relating to the war of 1904-5 were practically completed, the total of the public debt was 2,180,980,000 *yen*. Between that date and July 1, this year, the debts were redeemed to the extent of 298,900,000 *yen*. At the same time new loans were issued to the amount of 770,580,000 *yen*, with the result that the total debt is increased by 475,680,000 *yen*, to 2,652,650,000 *yen*.

Of the above issue of new loans, amounting to 770,580,000 *yen*, 672,440,000 *yen* was raised for purely economic purposes. It includes the increase due to the conversion of Government bonds into a low rate loan in 1910, as follows:

Re 4% loan (1st issue) ...	4,740,000
Re „ „ (2d issue)... ...	2,260,000
Re 4% French loan	4,400,000
Re 4% English loan (3rd issue)	4,130,000
Total	15,530,000

Subtracting this from the economic loan, the real increase is found to be 656,910,000 *yen*. This includes the loan issue for the nationalization of railways amounting to 608,370,000 *yen*, the liabilities for which are borne by the special account of railways and do not effect the general acount. The remainder amounting to only 48,540,000 *yen* represents the new loan falling on the general account, and the money has been spent for productive purposes.

Of the new issue of loans since 1907, the sum of 98,130,000 *yen* was for objects that can not be regarded as productive. Of this sum, the increase due to the conversion of bonds is as follows:

For conversion of 5% loan.	
Re 4% loan (1st issue)...	26,010,000
Re 4% loan (2nd issue)...	5,420,000
Re 4% French loan ...	11,360,000
Re 4% English loan (3rd)	6,130,000
For conversion of 6% loan.	
Re 5% English loan ...	12,410,000
Total	61,410,000

Subtracting this from the increase of unproductive loan, the remainder is 36,720,000 *yen*, representing the real increase of such debts. This includes 29,820,000 *yen* of bonds issued as an Imperial gift to the people of Chosen when that country was annexed; 3,950,000 *yen* issued for the readjustment of the Exchequer Bills issued during the war of 1904-5: and 1,640,000 *yen* issued for annuities in Ryukyu, leaving an insignificant sum of 1,310,000 *yen*. These were unavoidable expenses entailed by the national progress.

To sum up—in productive loans:

New issue	672,440,000
Redemption	25,240,000
Increase of loan... ...	647,200,000
In unproductive loans:	
New issue	98,130,000
Redemption	273,650,000
Decrease of loan ...	175,520,000

Thus, the Imperial Government during the last six years has been able to redeem its unproductive loans by 14 per cent. resulting in their net decrease by 9 per cent., in spite of an apparent increase of the total of its public debt.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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H. E. MARSHAL HERMES DA FONSECA, PRESIDENT OF THE UNITED STATES OF BRAZIL. *Le Président des Etats-unis du Brésil. Der Praesident der Vereinigten Staten von Brasilien.*

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THE JAPAN MAGAZINE

VOLUME FOUR OCTOBER, 1913 NUMBER SIX

THE BRAZILIAN GOVERNMENT

JAPANESE IMPRESSIONS OF BRAZIL

I

AS Japanese relations with Brazil are becoming increasingly intimate on account of the number of immigrants from Nippon welcomed into that country, and more especially because of the unvarying courtesy that citizens of this country have met with in the great South American republic, we propose to give some impressions of Brazil and her people, as seen by distinguished Japanese who have visited the country.

One of the most insistent impressions of a Japanese in Brazil is the unusual number of able men taking part in the public life of the republic. Men of genius and brilliance are to be found among all ranks of Brazilian society, a fact which must surely tell in the future progress and greatness of the country. One of the most eminent of these is the President of the republic himself. President Marshal Hermes da Fonseca distinguished himself as a man of unusual character and personality from his youth, and served his country in almost every important capacity until attaining the highest office in the nation's gift. A nephew of General Deodoro da Fonseca, the First President, Marshal Hermes da Fonseca became Minister of War during the presidency of Dr. Affonso Penna; and since assuming the highest office, the President has set himself to a thoroughgoing development of the country. He is espccially interested in the development of railways, public works, agriculture, and the general progress of Brazil. Though interested in military affairs for defensive purposes he is essentially a man of peace, and will pursue that policy. One finds the President never too busy to attend even to the smallest matter that concerns the interests of the country. He is fond of personal adventure and prowess, especially in relation to matters of national interest; and when the American aviator, Mr. MacCulloch, visited Brazil, the President himself, in order to show an interest in the utility of aeroplanes, went up in a Curtiss hydroplane and for several hours made evolutions over the bay of Guanabara, thus testing personally

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the efficiency of the machine before recommending it to the Brazilian navy. Such a Chief Executive is naturally popular with a brave people like the Brazilians.

A scarcely less distinguished statesman of Brazil is Dr. Lauro Müller, who became Minister of Foreign Affairs after the death of the great Rio Branco in February, 1912. Dr. Müller prepared himself for high office in the state by a careful education in the sciences, and finally became an engineer of artillery. Appointed Secretary of Industry and Public Works at an early age he continued to rise as a statesman and a man of distingushed achievement until to-day he stands next to the President himself, as Minister of Foreign Affairs. It was through him that the Capital inaugurated the magnificent sanitary system that has driven out yellow fever. He found the railway system of Brazil almost paralyzed and he brought it to a state of efficiency with valuable extensions and branches. As Secretary of Industry and Public Works he greatly developed the mineral resources of the country. Shipping and communications also made marked progress under his influence. Dr. Müller is a man of very exceptional personality. Independent in politics, and shrinking from all partisan spirit, he is immensely popular, though he refuses to be influenced by mere newspaper *dicta*. Conseqently, when that eminent statesman, the late Minister of Foreign Affairs, Baron Rio Branco, passed away, Dr. Müller was the only man left whom the president felt like asking to become Foreign Minister. His wisdom and tact in the handling of diplomatic matters have already won him golden opinions both at home and abroad. During his journey through Europe he associated with the greatest statesmen of the old world on even terms; and when he made his recent trip to the United States he met with a magnificent reception in that country. In a country like Brazil, where party politics is apt sometimes to wax bitter, a man of enlightened and broad independence and wisdom like the present Minister of Foreign Affairs, is just what the nation needs. To him also must be ascribed in some degree the increasing friendship which Brazil has shown Japan. During the absence of Dr. Müller, Dr. Regis de Oliveira, assistant Secretary of State, and one of the ablest diplomatists of Brazil, assumed the duties of Minister of Foreign Affairs.

Another man of prominence and ability is Dr. Rodrigues Alves, now president of Sao Paulo. One time he was even President of the Federal republic, after which he retired from political life; but in an emergency some time ago, he was called to the assistance of his native state again, and although offered an inferior position to that formerly held by him, he did not hesitate to do what he believed for the good of his state. Dr. Alves has been greatly appreciated for his impartial manner of administration; and as there is some tendency to disagreement between the militarists and their opponents in certain states of Brazil, the influence of such a man as Dr. Alves is inestimable. Sao Paulo is one of the wealthiest and most progressive of the States, and it was a matter of great importance that the provincial government should be in harmony with the Federal, a circumstance that the new President has been able to bring about. He is eminently a man of justice, liberty

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and peace. Without the slighest trace of racial prejudice he enjoys the confidence of foreigners equally with that of his own countrymen. Realizing that the development of a vast but thinly populated country like Brazil must depend largely on immigration, he is doing all he can to foster the movement, and thus the population is increasing at a very favorable rate.

We can not speak about the Brazilian government, without a few words of praise for Dr. Pedro de Toledo, Minister of Agriculture, Industry and Commerce, who has made of his Department recently created, one of the most important factors of the governmental machinery.

Nor should we omit the name of Dr. Rivadavia Correa, Minister of the Interior, on account of what he has done in the field of public instruction.

Mr. Kelsch, the Brazilian Chargé d'Affairs in Tokyo, has done much to promote good feelings between his country and ours, and may be regarded as one of the rising young diplomats of Brazil. Mr. Kelsch is also Chargé d'Affairs for China; and as Brazil was the first foreign power to recognize the new republic of China he had the honour of conveying the intimation to Peking. As Mr. Kelsch was the first foreign representative to enter into formal diplomatic relations with the new republic, the Chinese government expressed a desire to have him appointed the first Brazilian Minister to the new government at Peking; and we expect it will be no far day till we greet him as the accredited representative of Brazil to our country. Mr. Kelsch also represented his country as special envoy at the funeral of Meiji Tenno.

II

By RIO MIDZUNO

In giving an estimate of Brazil I may say that I have made several visits to that country, chiefly in connection with immigration enterpriscs and coffee importation, and it was only in April last that I returned from my latest trip to Latin America. One of the things most impressive to a Japanese visiting Brazil is the immense size of the country. When one realizes that Brazil has a larger land area than even the United States and yet has a population of only about 20,000,000, the room for development may be imagined. Yet so far as it has been settled Brazil is one of the most civilized of countries, and Rio de Janeiro one of the finest and most modern cities in the world. First a Portuguese colony the country later came under the domination of the Netherlands; but somewhat discontented with monarchical government the Brazilians raised a revolution about 20 years ago and established a republic. My experiences in Brazil convince me that no other part of either North or South America is so well suited to the Japanese as a field for immigration. And there exists no native prejudices as to race or religion. Moreover, the climate and geographical conditions generally are eminently suited to the Japanese, and civilization there is of the most modern and progressive type. Usually the most civilized and progressive portions of the earth have the largest attraction for immigrants; and we find that the ratio of increase is far larger for Brazil than for any other state in South America. Into the state of Sao Paulo alone more than 70,000 immigrants passed last year. During the four months I was last there,

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over 30,000 came in. It is not too much to expect that the total for this year will not be much short of 100,000.

I was deeply impressed also by the vast amount of coffee produced in Brazil every year, which is now about 13,000,000 sacks. Rubber, cocoa, and matê are also produced in ever increasing quantities, but for the most part are as yet natural products, coffee being the result of cultivation. But the resources of Brazil are almost limitless. In agriculture alone the possibilities are inexhaustible. The same may be said of the mineral resources. It is an encouraging sign that great attention is being given by the authorities to agricultural education, and I am pleased to note that two Japanese are employed as teachers in agricultural schools of Brazil. Most of the immigrants, I noticed, were attracted to the coffee plantations, though a few prefer the less remunerative life of the cities. I was also glad to discover that as faithful laborers the Japanese immigrants were preferred above most others: rougher in some ways, perhaps, than others, but harder and more persistent toilers, with ambition to become independent cultivators of the soil. Some 8,000 of our people are already established in Brazil, 3,000 more are to be sent annually, but on account of an extraordinary demand for labor, at least 7,500 Japanese will enter Brazil this year. Most of them go to the state of Sao Paulo, where there is ample for them to do in the coffee plantations, and where the authorities offer every welcome and personal convenience. I was much pleased to see how the leading politicians of the country coöperated in the promotion of Japanese immigration, from the President of the Republic down to the minor officials.

III

By S. MIDZUSHIMA

As one who is deeply interested in relations between Japan and Brazil for commercial as well as international reasons, I have learned a good deal about the country, and I would like to say something of the possibilities of more direct communication between the two countries. We in Japan are persuaded that after the opening of the Panama canal a more direct steamship service should be opened between Japan and Brazil. The great size and productivity of that country render it a valuable outlet for Japanese trade. The rapid progress of the country is in itself enough to attract the constant interest of Japan. Indeed the recent improvements in that country have elicited the admiration of the world. Municipal reforms have transformed the capital of Brazil into a second Paris. A wise financial policy and a marvellous output of coffee have added greatly to the wealth of the Republic. The remarkable development that has taken place in Brazilian trade may be inferred from the fact that the foreign trade of the country is now twice as large was it was in 1903. The annual volume of exports from Brazil is now valued at 670,000,000 *yen*, while imports stand at about 530,000,000 *yen*. The admirable policy of the present government in promoting immigration and the development of national resources will doubtless have an excellent effect in further increasing the foreign trade of the country. It is to be regretted that in this great market for the world's exports Japan as yet enters to the extent of only about a million *yen*. The defect is due largely to lack of facilities in the way of direct communication, most of our goods at present finding their way to Brazil through European ports. This takes 70 days at the shortest, besides the extra expense in freight amounting to about 60 per cent of the cost. No wonder that we are unable to compete with European exporters. With the good feeling that the people and government of Brazil entertain toward us and the welcome our goods receive there, the volume of trade will no doubt increase, if it be given a reasonable opportunity. Japan is able to supply Brazil with much that now has to be imported from Europe on account of the high freight from Japan. I am convinced that a new steamship line between Japan and Brazil would have plenty of cargo both inward and outward. It may be that

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necessities of immigration will oblige the opening of such a line even before the Panama canal is ready. As Japanese we are very grateful indeed for the constant courtesy and kindness shown our country, and to our immigrants going to Brazil. As the opening of the Panama route will shorten the distance between Japan and Brazil by some 4,000 miles, the result upon relations commercial and otherwise between the two countries will be undoubtedly far-reaching; and if our government is only fully alive to the opportunity and assists in opening the new line contemplated, the result will be very beneficial to our commerce and industry; for trade always follows the flag.

IV

By HATARO IIDA, L.S.C.

Having just returned from a ten months' tour in Brazil I have much to relate of all that I saw there, but as space is limited I shall confine myself to a few impressions that may prove interesting. Brazil being an enormous country, twenty-one times bigger than Japan, including Korea, could easily accommodate hundreds of millions more inhabitants than now form the population there; and as the soil is exceedingly fertile and the climate in most parts ideal, it naturally must be regarded as a paradise for Japanese immigrants. I was especially delighted with the exceptionally fine climate, and have came back in the best of health and spirits, which I attribute chiefly to the effect of a climate which is like perpetual spring. Being remote from our own land Brazil is naturally very different in many respects; but the struggle for existence has not yet begun there, and life so far is very easy. No one willing to work need be idle or want a good living in that country. The Chief of the Immigration Bureau of Sao Paulo assured me that that province alone could receive half a million immigrants a year and easily find something to do for all. And indeed one may well believe it, judging from the vastness of the territory and the fertility of the soil. It is a land, too, where social pests are few, such nuisances as thieves, pickpockets, beggars and socialists being comparatively rare. The one scarce thing is labor, which, together with scarcity of population and plenty of money, makes the cost of living considerably higher than in Japan. This means high wages also, which is good for the workman. Female servants get from 20 to 30 *yen* a month in Brazil, and male servants 30 to 40 *yen*, while artisans command as high as from 50 to 75 *yen* a month. Even a railway porter would not think of accepting less than a *yen*. Some of our immigrants who went to Brazil last year saved as much as 500 *yen* in the ensuing twelve months. A few were able te send home even a thousand *yen*. I was encouraged to note that all of our immigrants there were not merely laborers, but many of them had taken up land and were proving successful agriculturists. I was a bit anxious at first lest some of our immigrants to Brazil should give way to a naturally fickle disposition peculiar to them sometimes, and be shifting about too much, trying to improve their opportunities, but I heard no complaints of that kind from the people of Brazil, who invariably remarked on the cleanly habits and faithfulness of all the Japanese in the colony. It is satisfactory to note that the number of immigrants that we have contracted to send to Brazil this year, has proved too small for the demand, and we have planned to increase the number by at least 4,500 by the autumn of this year. There are about a million and a half Italian immigrants already in the province of Sao Paulo, beside which our 8,000 seem as nothing. The cordial welcome which our immigrants always receive from the government of Brazil is greatly appreciated by them and the entire Japanese nation; and we hope, as a people, to be able to show the government and people of Brazil that we shall prove worthy of their confidence in every way. Thus Brazil will find in our immigrants an able means of devoloping her vast national resources, and Japan will find in the outflow to Brazil a convenient vent for her surplus population; and the proposition we hope, will be for the mutual benefit of the two countries.

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GOD

God? Can I paint that which I cannot see
Nor comprehend,—the vaguely Infinite,
Beyond all human ken, or word, or thought?
Yet from the known we figure the unknown,
And shadow forth the shadowless; and thus
God is the heart that loves,—the lover's heart,
That looks and yearns for sweet return of love;
The husband's heart, that makes companionship
With her whose hand he holds and calls his own;
The father's heart, that careth for his son,
Watching his growth with fond paternal pride.

* *

And lovers, parting, ofttimes interchange
Twin trinkets, tokens of a common love,
And each one, gazing on the thing he wears,
"My love," says he, "beyond the cold gray sea,
Wears the twin fellow of this ring I wear,
And, gazing, thinks of me as I of her:
By this I know our absent love holds good."
Such is the thing that men have christened Faith.

Soma Gyofu

Tran. by the Late Prof. Arthur Lloyd

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DR. LAURO MÜLLER, MINISTER OF FOREIGN AFFAIRS, BRAZIL. *Le Ministre des Affaires Etrangères. Der Minister der äusseren Angelegenheiten.*

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DR. INAZO NITOBE

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WHEN WAR SHALL CEASE

By DR. INAZO NITOBE

WAR is to-day one of the most common topics of discussion; and when I went to the United States last year to explain the national character and condition of the Japanese to the American people, I found that in the various states where duty called me, one of the most frequent questions that harassed me was in reference to whether the Japanese are a peace-loving or a warlike people. Indeed the persistence of the question as well as the manner in which it was usually put to me, was as much as to say that it required an affirmative reply as to Japan being a warlike nation. Evidently, therefore, a good many people on the other side of the Pacific appear convinced that the Japanese are fond of war; and this mistaken notion is not confined to America, but seems to be quite widely believed throughout the western world.

Of course I always endeavored to convince my interlocutors that the Japanese are in no sense a belligerent race, and that in fact we have never gone to war except when we had to in time of self defence. I took occasion to inquire of them whether their distinguished ancestors were to be dubbed as warlike because they took up arms to set the thirteen states free from British domination! I could find no American that would amit his forefathers deserving of the epithet of warlike on this score. I went on to emphasize the fact that there is not a single example in Japanese history of our nation ever going to war for the mere love of conflict. Coming down to modern times the same policy has always been observed; for the war with China and later with Russia were both on account of our empire being set at defiance. There are indeed few, if any, nations of the world that have been so free from war as Japan, where all through the Tokugawa era we enjoyed peace for more than two hundred and fifty years. What other nation can show such a long-continued peace as this? What surprised me most was that my information was new to so many Americans, among whom Japanese history seems to be little studied and less known. Indeed knowledge of Japan in America seems to come chiefly from the newspapers, without any reference to authentic sources. We are held up before the public as a people bent on conquest, with our territory being already extended beyond due limits. A section of the press likes to accuse us of having 'swelled head' and as always contemplating naval engagements and military campaigns. But I tried to impress upon Americans our love of peace, and how it was one of Japan's most constant concerns to hasten the day when war shall cease.

The final cessation of all warfare from among mankind would seem to be some distance away yet, judging from what is at present going on among nations. The recent conflict between Turkey and Italy, and later in the Balkan peninsula, as well as in Mexico and between the Moors and French, show the persistent belligerency of the human race. How then can one like myself undertake to assure the public of a time when war will be no

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more? All nations appear to be in a process of arming to the teeth and to be constantly on the alert for occasion of rupture; and some, it is said, are even trying to encourage conflict between other nations. When I was in Amarica I was informed by a distinguished professor of International Law that certain newspapers were in the pay of a certain European government for the special purpose of setting America and Japan at loggerheads, so as to give this Power a chance of taking some special advantage. This 'dragon money' as we call funds used for the purpose of stirring up strife, was used, I was told, rather freely by Prince Bismarck in his day in Germany for the purpose of fomenting international quarrels, so that while they were fighting over the shells he ate the kernels, after the manner of the *kajiba-dorobo*, as we call the fellow who sets fire to the town so that he may make off with plunder during the excitement of the conflagration. So in a similar manner certain newspapers appear to be endeavoring to make a breach between two old friends like Japan and America; but such a catastrophe will never happen if Japan can prevent it.

In contemplating so great a subject as the abolition of armed conflict among nations I am accustomed to think of what I have learned from science, especially in my study of physics. Though I have forgotten a good deal of what my instructors taught me I still remember how it was impressed upon us that when an object is set in motion it does not move of itself; motion is always due to cause. And motion once created cannot cease unless opposed by some counteracting force; and even after the counteracting force is applied, the motion does not stop at once, but goes on by virtue of its own inertia for a time, until the force imparted to it is spent. It is indeed a principle of universal application, whether in the realm of habits, morals, politics or elsewhere. To ignore this is to give way to the principle of *laissez-faire*, the principle of 'let alone.' Give the sinner rope enough and he will hang himself in the end. Let the drunkard alone and he will at last go down to the inebriate's grave. So with those bent upon war. It might be argued that if they be let alone they will in time get enough of it and be satisfied. According to this theory the nations should be allowed to go on arming themselves as they please until they fall under their own weight. It is quite possible to imagine a nation, like some fabled warrior, so heavily armed that it cannot fight. Or nations could be permitted to gratify their lust for war until mutually ruined.

There are those who favor war as a creator of moral forces, an encouragment to such virtues as bravery, valor and so on. But has this been true historically? True, men have shown great bravery in battle; but might not the brave have shown as much spirit in saving life in some nobler way? The more warlike of the ancients were consumed at last by their martial spirit. The Spartans, for example, were so warlike that they valued the citizen only for his military capacity. The children at birth were rigidly examined as to their probable fitness for soldiers, being put out and subjected to severe cold, which, if they could not endure, they must perish as unfit for the defence of the nation. How many potentially fine characters must have perished in this way: persons who might have been great scholars, philosophers or statesmen, had they been allowed to live and grow up to manhood! Thus the marial spirit of Sparta weakened the state and finally destroyed it.

Again there are those who regard war as only proving the survival of the fittest; but as a matter of fact, it is usually the fittest that are destroyed in war, the maimed and the defective being left behind to multiply and increase the

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population with a weaker breed. It is a matter of history that the Napoleonic wars reduced the physique and the stature of France by a marked degree, for all the taller and stronger men had been killed off in battle. No nation on earth valued military prowess more than the Spaniards; the nation had its way in war, and since the 17th century it has ceased to produce great men, probably because such ancestry was all killed off in warfare. Consequently the nation has begun to decline. Thus the greatest loss in war is not a financial but a moral and spiritual loss: the nation is deprived of its ablest and best citizens, and all the posterity they were capable of producing. In another way, too, the selection created by war is but artificial, namely in creating monetary panics, and by indemnities producing an artificial transference of gold whither otherwise it would not have gone. According to Boileau the result of the indemnity on Germany after the Franco-Prussian conflict was a decline in commercial ambition and an unhealthy state of society generally. The ultimate issue is a growth of socialism and nihilism such as we see in that country to-day. Militarism leads to despotism, and at last social disaffection and national maladies of various kinds.

The evils referred to above are the outcome of the *laissez-faire* attitude toward armed conflict. The question must occur to every intelligent person whether there is not a better way. Cannot the warlike spirit be opposed by a peace spirit or greater force, and finally cause war to cease? The usual causes of war are, first of all, defence of one's country; then commercial interests, maintenance of national honor, and sometimes mere international antipathy. To stop war the arguments in favor of the above must be opposed by arguments of greater force. It is no use to try to stop a stream with a single stake; and so one argument will not be sufficient to allay the passion for strife that seems insistent in the human breast. Stake after stake must be driven in until the whole stream is dammed. Two of the most powerful are those already referred to, namely, the losses to a nation in manhood, and in money. By putting a hole in a battle-ship millions in gold and more in men, are at once destroyed. Now, would it not be a better way to weaken the enemy by depriving it of financial power in some other way; by getting control of the finances in some manner? The amounts now expended by the nations of the world in preparing for war are enormous beyond computation, probably some $2,250,000,000 annually. This sum is almost enough to alleviate all the evils of mankind, so far as material assistance can do so. One of our schools had 2,000 applications for admission, when only 300 could be accommodated. Think how many thousands of our young men are deprived of the means of self-development, and thus lost to the state, because so much has to be spent in armamental preparation! This evil is not confined to Japan: it is working out through the whole world, to the detriment of mankind everywhere.

There are those who contend that the amount spent on national armies and navies is trifling compared with that expended on vice, dissipation and useless pleasures. In China it is said they spend more on bribery and other forms of corruption than would be necessary for the defence of the nation. Look at the sums spent on drink, too, by the various peoples of the world! There is no doubt that the world's idea of how best to spend money is in sad need of reformation. But this is a strong argument against war, and offers nothing in favor of it. If all the money now exacted through taxes for armamental purposes, and all the men employed in military service, were devoted to the productive enterprises of the nation, how much more wealthy and prosperous would the country be! The nation would have better managers, contractors, engineers, carpenters, artisans and farmers than it now has. As time goes on, no doubt that all-controlling factor, economy, will tend to become international, and this will eventually make war economically impracticable. Even now all the financial force of the wealthy

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Carnegie Peace Foundation Fund is arrayed against war; and it is not too much to expect other great financial forces will at last take the same stand. The growing desire for settling international disputes by arbitration is also an encouraging indication of how the world will soon come to regard war. When one thinks that even 40 years ago such a thing as a treaty of arbitration was utterly unthought of, it is clear that much progress has already been made in the direction of peace. During the last hundred years some six such treaties have been negotiated, and there are prospects of more. During the nineteenth century no less than 471 cases of dispute were settled by this method, which is very encouraging. Inevitably, as international relations become more intimate and the various peoples of the earth get to know one another better, the likelihood of war will decrease. About a hundred years ago a man named Henry wrote a book suggesting arbitration and that nations should meet about a round table where all seats would be equal; and it is hopeful that the idea then planted has so germinated as to have produced the present crop of arbitration treaties.

Into all outbreaks of international conflict there enters a good deal of passion; hence a proper control of passion and public opinion becomes very important in the prevention of war. Passion prevents a free exercise of reason, and there ensues a mad outcry for vengeance. It was this which led the famous Dr. Johnson to say that patriotism was ever the refuge of the villain. Sometimes even murder is perpetrated in the name of patriotism. Murder, robbery, vituperation and numerous other evils are given way to in the name of helping one's country, when passion is permitted to guide the way. Men must learn how sacred a word patriotism is, and that it must never be associated with any but the highest sentiments and the noblest deeds. There is no patriotism in belittling other nations, or treating foreigners with discourtesy. And mistaken notions also as to the meaning of honor lead people into as many evils as mistakes in reference to patriotism. Honor should mean at least a just and impartial view of all questions, with a due control of passion. With right and proper conceptions as to the meaning of ***honor*** and ***patriotism***, and a manly control of passion, the way to peace will be easier. Let nations and their subjects keep cool, and do justly, not forgetting the quality of mercy, and more will be done to hasten the time when war shall cease, than can be done in almost any other way.

OVERPOWERING LOVE

Down Tsukuba's rugged steep
The torrent rushes free,
Until in Mina's river deep
It gathers quietly:
Thus my love in its wild leap
Accumulates for thee!

Yozei Tenno (877-884)

Tran. by J. Ingram Bryan

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THE PERMANENT EAST

By DR. J. INGRAM BRYAN

A good deal has been said about the unchanging East, the implication being one of unprogressiveness and stagnancy; but there is another side of which the West has as yet not sufficiently thought, namely its permanency, its capacity to persist and survive all the vicissitudes of time. How is it that while the great empires of the ancient world have crumbled and passed away, such countries as India and China still stand? A civilization that has weathered the changes and chances of time while its neighbours have gone or become absorbed by others, evidently possesses some quality its less fortunate rivals did not have. This is a subject worthy of the most careful consideration; for the capacity to endure is the quality that all races and civilizations crave. The ability to endure is not in itself a virtue, since there seems nothing so presevering as evil, but the quality of endurance displayed by a great civilization is something worthy of study, for all nations that desire permanence must discover and cultivate a similar quality. The secret by which Chinese civilization, after 3,000 years of struggle, still lives, while the civilizations of Europe are young beside it, is surely something to know and understand.

A close study of the past reveals the fact that civilizations usually pass through three stages: the *animal*, the *mental*, and the *moral*. In the first of these periods society is still chiefly occupied by its animal existence, and is therefore strongly characterized by a predatory spirit. Only those industries which minister to the comforts and conveniences of the bodily nature are of much interest. At this stage culture is for the most part connected with gratification of the senses, the animal necessities of life, the expression of the emotions, and thus develops arts and crafts, especially the fine arts,—painting, poetry, music, sculpture architecture. These arts are usually marked by a close adherence to realism; and philosophy and science find little or no place. Religion is almost entirely objective and idolatrous. Worship is given to the powers of nature and to warrior heroes. Pleasure is sensuous, and brute force highly admired. In all civilizations there are usually many persons not yet advanced beyond this stage, so that in certain cases all three stages of civilization may be seen going on side by side, just as we see in the same world to-day men of the stone age in Africa with men of the electric age in Europe.

The second or intermediary stage of civilization may be regarded as the age of intellectual development. Matter now ceases to dominate the mind. The sovereignty of reason is established and the empire of law is extended. Rising above the struggle for mere animal existence man now takes a wider outlook on life, investigates the physical and psychical phenomena that surround him and endeavors to elucidate the laws by which they are governed. With the appearance of science and philosophy the advancement made in the first stage not only remains but is made to minister to man's intellectual requirements; and art passes from the age of imitation and realism to the age of classicism, when beauty reveals itself through a union of spirit and matter. Militarism and the predatory spirit now begin to wane, and anthropocentric notions of divinity, characteristic of the first stage, give way to faith in the Spirit that must be worshipped in spirit and truth. Thus as superstition dies true religion grows.

During the third stage of civilization the moral and spiritual qualities of man assume the preëminence, and human happiness is sought more from within than without, and by selfdenial rather than by indulgence. The arts become

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now idealized, and religion becomes a matter of the soul. The suppression of egoism and the promotion of altruism tend to become the rules of life. Self-sacrifice and benevolence are the virtues most admired. A wholesome equilibrium is established between all the forces of civilization, so that progress, whether material, intellectual or ethical, is marked more by harmony than mobility.

The earlier civilizations of Egypt, Babylonia and China up to about 2000 B. C. scarcely got beyond the first stage. China did succeed, however, and still lives. From 2000 onward other civilizations appeared, such as those of India, Greece, Assyria, Persia, Phoenicia and Rome, passing through the first and second periods imperfectly and then passing away. Nevertheless in this epoch modern civilization had birth, and there were important racial and political movements. The Semitic ascendancy gave way to that of the Babylonians whose language became the medium of communication between all civilized peoples. Through all this period the Chinese held their own, and were practically independent both in customs and language. The new Aryan race now appears, which was destined to carry civilization to a much higher development than it had hitherto reached. Some of that race migrated into India and subdued the aboriginal tribes there, never halting till it reached the Sunrise isles in the furthest limits of the Orient, while other branches of the Aryan family went westward into Greece and finally through Europe and America. Most of these ancient nations reached the second period of civilization; and among the more virile races were the Aryan, the Semitic and the Mongolian. In Greece the second stage made considerable progress; and in the case of individuals the third stage is here and there seen. This stage lasted longest and produced the most striking results in India. But every nation and race showed some individuals far in advance of their time, a phemomenon as clearly marked to-day as in any period of the past. How far the civilizations of the modern world have advanced is a question of great interest; but there is no doubt that all three stages are in evidence everywhere, some nations being more characteristic of one stage than another. It would, of course, be indivious to venture an opinion as to which nation is most representative of the third, or highest stage of human civilization, but he who knows the world will have no difficulty in hazarding a guess. The main thing is to understand the facts and conditions, and to judge justly. The present tendency is to ignore the standard to which a race has attained and to judge it by the standard of some other race. It should be the aim of all to reach the highest standard of civilization, but the attitudes and behaviors of people in all lands leaves those in need of example greatly puzzled which to emulate. Japan and China have civilizations that have withstood the ravages of time. They have shown the capacity to survive and overcome the obstacles to life. Are these nations of ancient record to emulate the people of California, for instance? In other words which of the two peoples best represents the third or ethical stage, the stage of altruism and human brotherhood? The oriental has the advantage of age in finding his answer to the question; for his civilization has proved capable of lasting for over 3000 years, while the civilization that looks down upon him, is as a child in comparison. It is to him a serious question whether he should abandon that which has proved its enduring quality for that which has not yet been fully tested, but is rather still in an experimental stage.

The oriental peoples are to-day earnestly pondering the question whether they will best promote their prospects of greater permanency by adopting the civilization of the West. Occidental civilization has no long record to which it can point back with pride and confidence; it is largely made up of the *flotsam* and *jetsam* of wrecked civilizations; for happily the extinction of a civilization does not always mean the annihilation of its culture, which may be caught up and absorbed by the nations

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that survive the catastrophies of time. Japan and China are to-day absorbing all that seems worthy in western civilization, and thus endeavoring to make their own still stronger, but they will hardly abandon their own to accept the youthful experiments of western lands. Yet this is the arrogant condition of international intercourse laid down by western peoples. The white race is practically saying to the yellow races, "You must give up your old and tested civilization and accept ours of a day, if you wish to associate with us." The Japanese and Chinese going to America or Australia must become an American or Australian if he wishes to find welcome in those countries. What would happen if it were demanded that the American and the Britisher must become orientals before being permitted to reside in the East? Evidently the people of the West have a good deal to think over yet before they can honestly say that they have fairly surveyed the whole situation. The West is so busy with itself that it has no time for a consideration of others. The materialism of the earlier stage of civilization is still hard upon the heels of occidental life, while the main body is soaring to intellectual eminence and a few into the nobler region of spirituality. But the slow-going, contemplative peoples of the East are concerned a good deal with the past, the long, long past of their unbroken history; and their insight of life derived therefrom forces them to hesitate ere abandoning their permanent for an ephemeral existence. They may be quite mistaken, it is true; but they themselves would like to be sure of that before burying their past and plunging into the maelstrom of occidental civilization. Let the West, therefore, have patience with the East, and give it credit for a thought or two. It would be well not to forget that most of the moral and intellectual forces now operating in the West are an inheritance from the East, though an inheritance put to a perverted use.

There is no doubt then that Oriental civilization, as compared with that of the West, has historically already established its claim to a greater capacity for permanency. Of the civilizations developed during the last six thousand years those of India and China alone have survived to the present. Egyptian civilization attained a high degree of development, but after a course of over 5000 years it passed away, having survived only to the beginning of the third stage of evolution. So too have passed away the civilizations of the other seven great nations of antiquity, Assyria, Phoenicia, Greece, Rome, Persia, Mexico and Peru. An investigation of the causes which have enabled the civilizations of India and China to outlive the others, would enable us to deduce the conditions of national survival.

Apparently those conditions are not wholly ethical, though chiefly so. A civilization does not survive and prevail because it is inherently better or more righteous, but because it is better fitted to survive; it has the capacity to overcome the obstacles to its continuity and to adapt itself to environment. A civilization based upon materialism cannot do this; for when existence is bound up with material comforts and conveniences, a removal of these luxuries leaves life a wreck, with nothing to hand on to posterity. The civilization that enables man to balance the impulse for material development by the control of an inner life, a life whose hopes and aspirations soar beyond material possessions, is but little affected by the loss of these, and has sufficient internal resource to enable man to survive the outward changes of time. The higher ethical and intellectual attainments of the Greeks did not save them from dependence on material luxuries which were at last their undoing. The virtues of Greece were unable to cope with her fatal propensity to materialistic rationalism. So her civilization passed away, and her cultural progress was transmitted to posterity and still benefits mankind.

But China and India living in the same world and facing the same difficulties did not succumb to them; and why? The reason is plain. These civilizations had safely advanced beyond the stage where man is dependent purely on

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material and intellectual luxuries; they succeeded in establishing the necessary equilibrium between the various forces which operate for material, intellectual and ethical development. In proportion as a proper balance is adjusted between these concomitants of human progress, will a civilization be capable of survival. There are two distinct forces at work in human evolution, the cosmic and non-cosmic or moral. In the first stage of civilization the cosmic element tends to prevail over the forces that make for culture; and in the second, the intellect tends to suppress the soul. The civilization that succeeds in subjecting the lower to the higher impulses in this ascending scale has the greater prospects of permanency. Greece, for example, never advanced sufficiently in an ethical sense to adjust a proper balance between culture and wealth. There was a constant clash between the rich and the poor. This was again reflected in the struggle between the Oligarchy and the Democracy. The nation had not enough moral stamina to bring about a harmony between the cosmic and the cultural forces at work in society. Thus the center of gravity was always shifting from one side to the other, and playing off the one against the other. Failing to adjust a balance between its material and moral elements the nation became an easy prey to enemies. These baneful results of excessive materialism and soulless intellectualism were likewise exemplified in Rome, and her end came in the same manner as it came to Greece. In the modern rush for wealth, the dislike of domestic responsibility and the struggle between capital and labour are to be seen the same evils, warning us against the same dangers.

Now somehow or other the civilizations of the East have always succeeded in adjusting this necessary balance between social forces to a greater degree than has characterized the civilizations of the West. While to-day wealth and intellectual pleasure dominate the mind of the West to a very sensuous degree, the East counts the individual life of little value; in China and Japan the *psychical* life is regarded as of much more account than the physical. Death is always preferable to dishonour; and the sacrifice of the physical to the moral and spiritual is a common feature of society. In the East riches and wealth and material advancement have never counted to the same degree as valour, wisdom and moral excellence. Cut off as India and China have been from Europe they have never caught the passion for materialism. They were for the most part an agricultural people, given to the study of nature and to ponder much on the vanity of material things. The vast majority of the inhabitants of India, China and Japan have been and still are poor. The only wealth they know is their own manhood and womanhood, and failing that they have nothing. There is a story told of a Chinese Emperor who refused a gift from a foreign potentate because it was more ornamental than useful. The people of the East have never been much pervaded by the predatory spirit. Militarism and conquest have not had much attraction for the Chinese. Neither India nor China attained the same degree of material and intellectual development as Greece and Rome, but they cultivated a more enduring quality, the capacity to adjust the balance between the forces of life, and to be themselves. India and China have had no armies and navies, no drama nor any great display of creative art; but they have been eminently practical, and have always kept their material development under the control of the ethical. Benevolence and self-sacrifice have been cardinal virtues. Though subjected to repeated invasions and often conquered physically the oriental has preserved his moral vitality and has never been conquered or subjugated mentally or spiritually. And to-day, as ever before, the East is absorbing all the best elements of western civilization without being absorbed by the West. The West is demanding that the East shall weaken and consent to be absorbed, but the East knows that this cannot be without losing the secret of permanence. If the day should ever come that the East like the West should set up wealth as the basis of social rank,

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and the wise and the virtuous be relegated to an inferior position, the end of even China and Japan would not be far off.

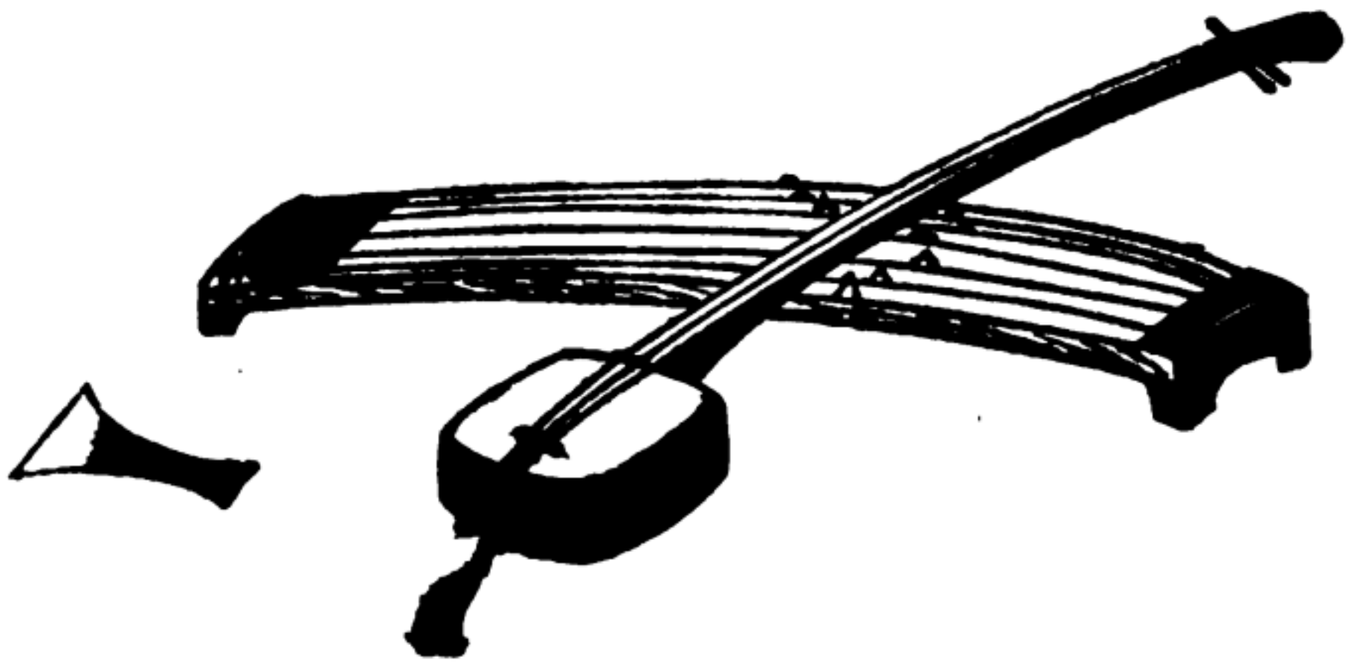
The secret of national survival then is the subordination of the material and intellectual to the ethical and moral elements in human civilization. In all the civilizations that have perished material and intellectual development was disproportionately greater than ethical attainment. Consequently it must ever be the aim of all progressive civilization to adjust a proper balance between these essential forces of life. This equilibrium the East has so far been more successful in attaining than the West; but the present violent impact with the West is menacing, in Oriental society, those qualities that have hitherto given it capacity to survive. It remains to be seen whether Oriental civilization will reveal that vitality and recuperative power necessary to withstand the shock from without. Doubtless many a western mind will be disposed to suggest that it is not simply enough to survive; society must live: mere existence is not life. It is better to succumb than merely to cumber the ground. There is some truth in this attitude. But the East has lived, and still lives to a degree far beyond the conception of most western minds. There is nothing the West more needs to-day than a closer study of the East, the well-springs of a society that was old when the West was born.

A recapitulation therefore leads to the following significant conclusions:

1. Civilizations in which the material or intellectual element, or both, prevail over the ethical, are of an ephemeral character. Like houses built upon the sand, when the rains descend and the floods come, they will fall.

2. The permanence of a civilization depends on its attaining a condition of equipoise between the cosmic and the ethical forces making for the progress of the social organism. The survival of a civilization is conditioned on not only attaining this balance but on maintaining it.

From this it follows, as surely as the night the day, that all military, political, and economic activity is of much less significance in the life of a nation than the promotion of education and spiritual culture.



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A NEEDED FOOD REFORM

By DR. S. TOYAMA

IT is indeed remarkable with what persistency the Japanese have maintained the same fare for the table from time immemorial ; and yet there is no doubt in the minds of food specialists and men of science that Japanese food is inadequate to bodily sustenance in the best sense, and that food reform is a pressing necessity of the nation. But what multitudes have been accustomed to from time beyond reckoning, they are naturally very loath to abandon or even modify ; and the task of bringing about the necessary improvement in food quality forms a problem demanding prompt and assiduous attention.

It is true that certain changes have crept in with regard to food during the centuries past, but the most of them were in the wrong direction ; the spirit they encourage does little to favour the reforms of which the nation is at present most in need. In fact the changes to which reference is made have had actually a baneful effect upon the physique of the country, and if nothing is done to check the endesirable tendency a reduction of strength will continue and the result upon the nation will be ultimately ruinous. Strange to say the food changes inimical to physical development seen to have come in as part of the movement toward advanced civilization. Thus we are advancing at the expense of physical qualities that are essential to all great peoples. Indeed all nations appear to be conscious of inevitable weaknesses concomitant to modern civilization, and these defects are felt no less in Japan than elsewhere. The disposition to fastidiousness and effeminacy of taste is as fatal to the future of Japan as to any other country.

The Japanese staff of life is rice, a food so long and favorably known that even the gods were not above partaking of it ; but in ancient times, no doubt, it was too scarce and expensive for any but the highest in the land, the common people, as is still often the case, subsisting on barley and other supposedly inferior grains. As the art of husbandry advanced the privilege of enjoying the luxury of rice extended until even the common people finally were able to afford it. But the people of these early times ate whole or unhulled rice, and got the entire benefit of the grain. Consequently their bodies were healthy and robust. In later times the higher classes began to fancy a more refined form of the cereal, and then the custom of hulling commenced. The preference for rice from which all the outer shell had been rubbed, grew and spread till even the lower classes had adopted it. By the middle of the 8th century the demand for hulled rice had so far advanced that we find a Rice Cleaning Bureau established in connection with the Court of the Emperor Nintoku (767-769). By the middle of the 9th century the market price of cleaned rice was always arranged at Kyoto, which leads to the inference that at that time the demand for cleaned rice was strongest in the vicinity of the Imperial Court and the nobles. It became customary, too, to present only hulled rice of the best quality as gifts to important personages. By the Keicho period (1596-1609) we find the celebrat-

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ed general, Kato Kiyomasa, ordering hulled rice for his soldiers going out on campaigns. It is further recorded that while the Shogun, Sometome, was at Nikko in 1650 he used hulled rice, from which it is clear that the custom of hulling rice was then in practice as far north as Nikko. Yet it is probable that hulled rice was not regularly on sale in Yedo before the Keiko era (1716-1735), for we read that at that time unhulled rice was invariably used in cases of charity. A century later we find that even hulled rice was used for giving to the poor, as the custom of eating it in that form had then become universal.

At the present time the proportion of Japanese who subsist almost wholly on hulled rice is about as follows :

Nagano	...	7%	of the	population
Nagoya	...	13 „	„	„
Sado ...	...	25 „	„	„
Kyushu	...	30 „	„	„
Osaka	...	37 „	„	„
Tokyo	...	73 „	„	„

The rest of the people eat a mixture of rice and barley, or barley alone, together with whatever fish or meat they can from time to time afford. Now the quality of rice eaten, being deprived of all its outer elements, has very little sustenance for the body. According to present methods of hulling, the quantity taken off the rice should be about equal to the quantity of clean rice left. This extravagant method deprives the grain of most of its most nourishing ingredients, especially the proteins, so that the people who live on rice, get only the kernel, which is composed chiefly of starch. Thus they lose the protein, salts, phosphates and other wholesome elements which are taken off in the hulling. At present the Japanese are trying to live on the lesser and throwing the more important part of their food away. If this habit continues the results cannot but be unfavorable to the life of the nation.

Why the Japanese should have been led into adopting so mistaken and fatal a custom in regard to food, shows how much the people are attracted by appearances, for it is undoubtedly the better look of the cleaned rice that has led the whole nation to prefer it to the natural grain. It is, moreover, the fashion ; and to be out of fashion in respect to food, is to be ostracized and to become nobody. It is, of course, a lamentable defect to be thus led more by the eye than by the brain. Nowhere is sound judgement more necessary than in regard to food. The evil effects are seen when one compares the rural population with the urban ; for the country people, being too poor to indulge in fancies as to food, usually eat the less rubbed rice, and mix it with other grains, so that their physique is usually more robust and better nourished than the inhabitants of cities who live on rice kernels only. Our city people require a much greater variety of food than the rural population, for the simple reason that the city food is less nourishing. It does not satisfy the natural craving of the human stomach for food, and has to be supplemented in various ways.

Japan has in fact to be brought to a point where her people will thoroughly understand that at present they eat far too much rice. It is this over-comsumption of hulled rice that brings such diseases as *beri-beri*, an ailment doubtless encouraged by inadequate nourishment. The persons most subject to

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such attacks are the youth who come up to Tokyo from the country; the change to a less nourishing diet soon makes itself felt. People insist on the opinion that well hulled rice tastes better than the cruder form, but this is only a matter of taste, and a taste for rice with more bran on it can be just as easily cultivated. If any one doubt this let him study the diet of the Formosans where it is the rule to eat whole rice. No; the preference for white rice has its origin not in the palate but in the eye.

The reform suggested would not only improve the physique of the nation but it would increase the national food supply, which is at present deficient, especially in the matter of rice. The price of this grain has been rising for the past few years, and it is now almost prohibitive to the poor. If methods of cleaning were brought more under public control the saving to the nation's food bill would be enormous, and the people would be the better for it physically and mentally, as well as financially. There is no doubt that the government has a duty to the public here. If it be proper, as all countries admit, for the authorities to regulate and control food supplies and to insist on their purity, then it becomes the government of Japan to save the nation the financial and physical loss it is now suffering from foolish and mistaken methods of preparing rice for food. Instead of permitting the cleaners to remove seven per cent of the outer skin of the rice, let the government insist on a removal of only four or five per cent; the difference to the nation would be enormous. The rice production of the nation for last year was about 259,694,465 bushells. Supposing three per cent of this had been saved in the hulling, the nation would have had 7,750,000 bushells of rice extra for food, and the people would have been saved 31,160,000 *yen* in their food bill. This is only a financial saving; we say nothing of the saving in labor, machinery and above all in added nourishment for the bodies of the people. Thus my contention admits of no dispute; and the duty of the government in regard to the matter is obvious. The Germans have a law limiting the percentage of alcohol in beer to 5% for the sake of the nation's health. Why cannot our government limit the amount to be taken off the rice, since it is more essential to national welfare than even beer? At the same time we should encourage the raising of the numerous other cereals used in foreign countries, and furnish our people with a greater variety of food. Moreover, why should we Japanese always cook rice in the same manner, and not adopt some of the ways found wholesome by Europeans? Thus we need not only reform in preparing the rice, but also in the cooking of it.

AN AUTUMN CRY

Far in the mountain deeps
A stag is crying;
Lo, he treads and leaps,
O'er dead leaves flying;
O, who can hear his lonely voice
And then in autumn time rejoice?

Sarumaru (800 A.D.)

Tran. by J. Ingram Bryan

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JAPANESE DREAMS

By "K"

AMONG the people of Japan dreams are as marked a feature of nightly rest, or unrest, as in other lands; but it is a question whether the Japanese do not lay more stress upon their interpretation of night visions than the people of the west. The Japanese do not attach as much significance to dreams as the dreamers of Bible times, but one often hears references to dreams that are believed to have come true. The Japanese method of interpreting dreams has to some extent been reduced to a system, though it is hardly necessary to say that it is not by any means modern. There is little doubt that it came from China, where a good part of Japan's earlier philosophy originated. Among one of the old classics of China is the *Mukyo*, a volume on the interpretation of dreams. The unravellers of visions in Japan tried to develop the suggestions in this book and to arrive at a method of their own in discerning the import of dreams. One of the old classics of Japan, the *Manyoshu*, contains a poem, which shows that even as far back as the Nara period much attention was devoted to finding out the meaning of dreams. It runs:

Aida naku
Kobure nika aran
Kusa makura
Tabi naru kimi ga
Yume nishi miyuru.

Far away from home,
I often dream of thee;
Because I never roam
Out of thy memory.

Another poem with reference to dreams comes down from the Heian era, and was composed by Ono-no-Komachi, and is found in the *Kokinshu* anthology:

Ito semete
Koishiki toki wa
Nubatama no
Yoru no koromo wo
Kaeshite zo nuru.

With my nightie inside out
I always now to rest retire;
Then it always comes about
I dream of one whom I admire.

At present Japanese interpreters of dreams are divided into two camps: those who take the dream as it is and those who hold that dreams go by contraries. with the latter a good dream is taken as a bad omen. This is evidently a compliment to gourmets and others who retire to sleep off a surfeit. It can hardly be said to have come from China, where bad dreams are apt to be taken as the work of devils. Once a friend staying in a Chinese city was awakened one night by an awful outcry of human voices accompanied by a beating of drums and a blowing of trumpets. He turned out to see what was up; and after worming his way through the crowd he found at last they were surrounding a poor lad who had been carried from a hut near by and laid on the ground for exorcization. Being a doctor, the stranger inquired what the man had eaten for supper. "It's not a matter of eating" said the mother of the possessed boy. "It's a matter of evil spirits. The boy retired to bed as well as could be; and in the night he was attacked by evil spirits and woke up howling like murder. We have carried him out here and are beating drums to frighten away the devils and save him if

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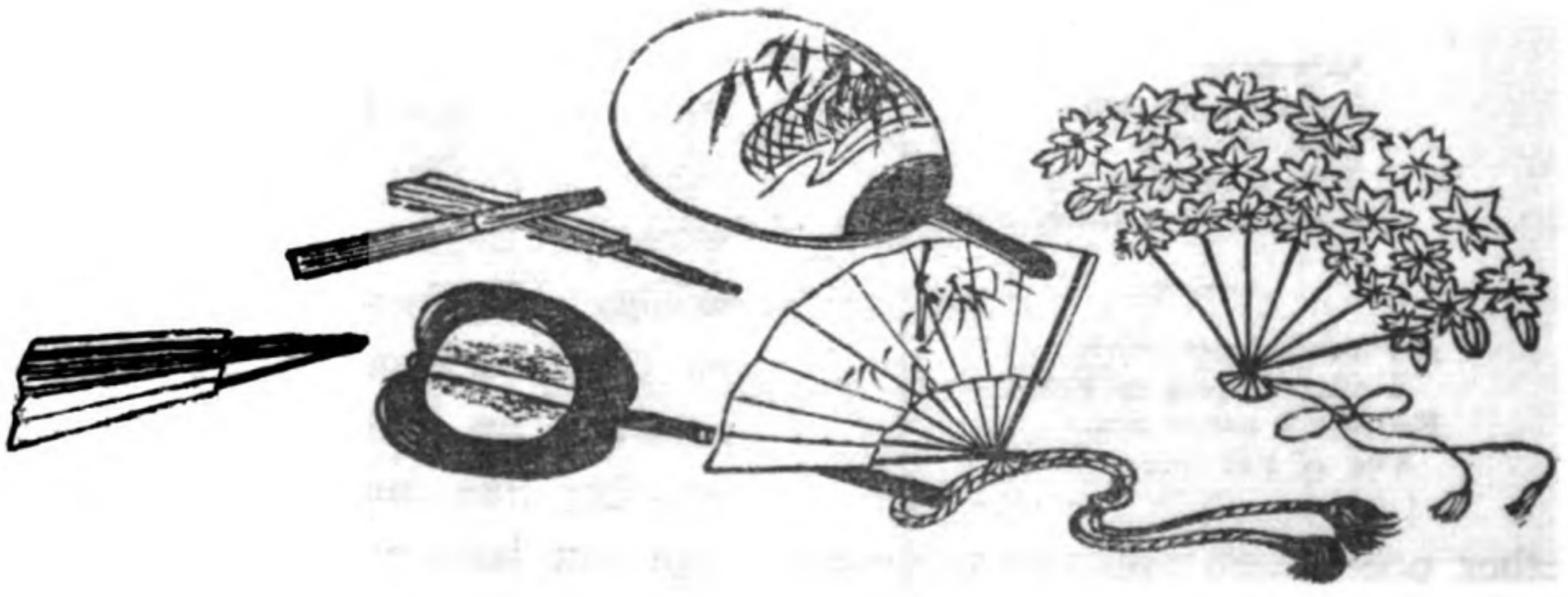
we can." The physician persisted in his question :" "What had the boy for supper ? " " O," replied the mother, " he had only about half a young roast pig." But the crowd refused to believe it was only a case of nightmare and went on with the noise to drive out the devils. The Japanese theory that dreams go by contraries : *Yume wa sakayume*, would hardly suit some of the people of China.

Those who do not accept this optimistic theory have a system worked out almost as compex and intricate as that of the gamblers at Monte Carlo. They say, for example, that to dream of a red horse means that you will suffer from fire in some way. In the same way, to dream of bad teeth is a bad omen, as it indicates something physically wrong. Dreaming of planting the young rice is good, as it means an addition to the family. The sun is always a happy augury in dreams, being the symbol of life, light and hope. According to tradition the mother of the famous warrior Hideyoshi saw the sun enter her pocket in a dream, and her child turned out to be one of the greatest men Japan ever had. It is said also that the mother of Nichiren, the Luther of Japan, dreamed she saw the sun shining in her heart before the birth of her child. To dream of Fujisan is a good omen, for it suggests lofty and noble ambition.

Those disposed to hold that dreams go by opposites have an equally complex system of interpretation. They say that it is not good for the lover to dream of his sweet heart, as it means that his love will never enjoy consummation. Again, one is sure to take a bad cold if one dreams of eating sweet things. To dream of injury from any kind of blade is a good sign, for it means that you will have money, the blade signifying metal. It is, therefore, a good omen to dream of being killed. To dream of an outbreak of fire is a good augury ; while to dream of birth, means there will be a death in the family. Dream of a coffin and you will be treated ; but nearly all interpreters regard a funeral as an unwelcome subject of dreams, To dream of snakes is the opposite of disgusting, though nothing is said of delerium tremens. A snake dream may be taken as a sign of coming promotion ; and as the promotion was said to be in official rank, it may be supposed that officials dreamed oftenest of reptiles. Whether there could have been any connection between this fact and their habits of feasting, is not stated.

True, there was a theory among some that all dreams were not to be trusted, especially those on warm nights in spring and summer. At such times one dreamed so often and often so contrary that it was impossible to take account of the meaning. There is another Japanese proverb which shows that a good many people regarded dreams and their interpretation as a joke. It goes : *Yume wa masayume*, which might be translated to the effect that *dreams have various meanings, according to one's method of interpreting them.* There is something attractive about this theory. It will appear as witty as it is true to most people.



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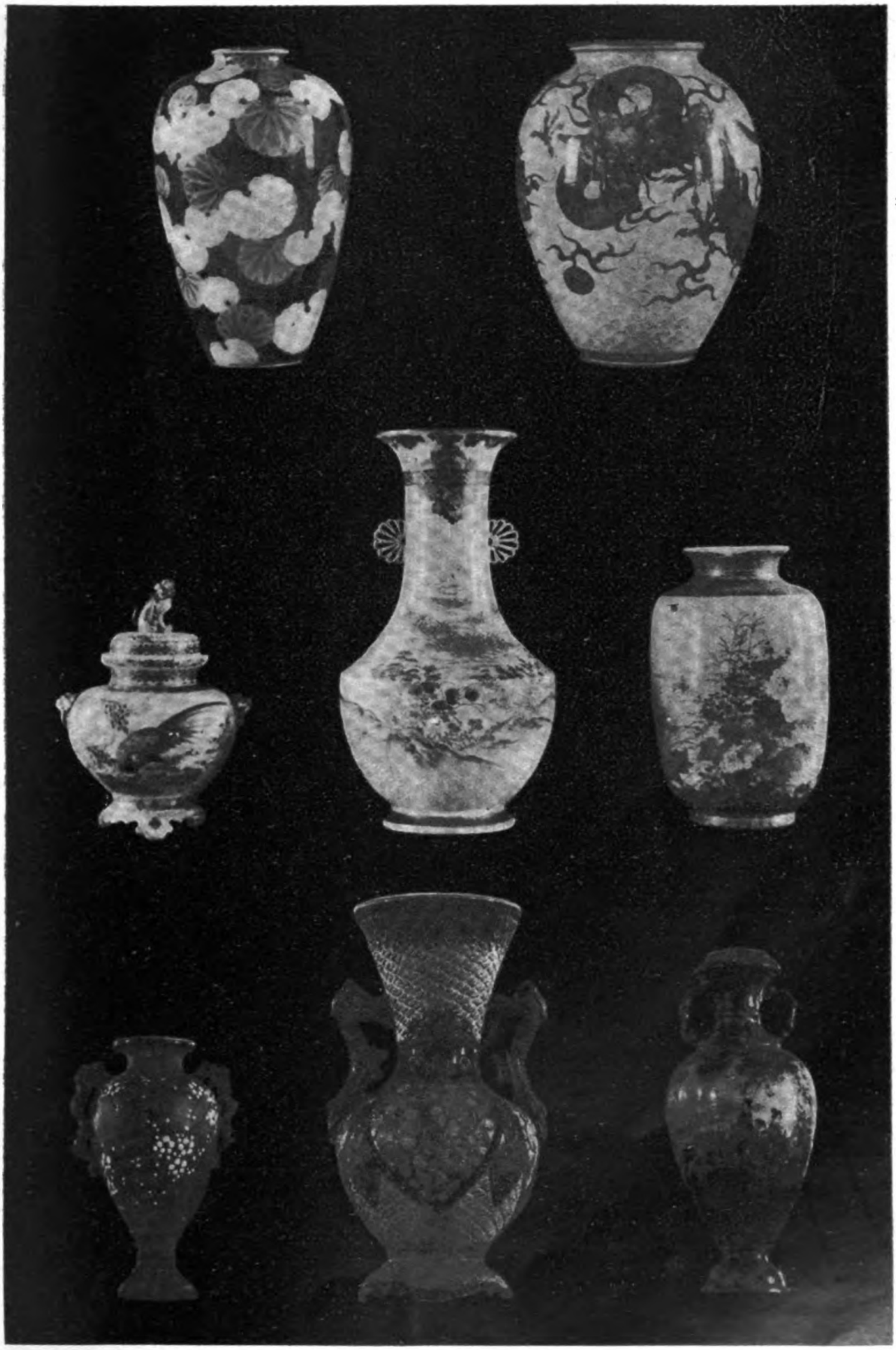

MODERN JAPANESE PORCELAIN. *Porcelaine Japonaise Moderne. Modernes japanisches Porzellan.*
1. ARITA 2. KUTANI 3. SATSUMA 4. AWATA, BY KINKOZAN

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MODERN JAPANESE PORCELAIN. *Porcelaine Japonaise Moderne. Modernes japanisches Porzellan.*
1. YOKOHAMA WARE BY KOZAN MAKUZU. 2. NAGOYA WARE, FOR EXPORT.

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MODERN JAPANESE PORCELAIN. *Porcelaine Japonaise Moderne. Modernes Japanisches Porzellan.* AWATA WARE: FROM TOP, SHOWING CHANGE OF TASTE THROUGH MEIJI PERIOD: PROPERTY OF SOBEI KINKOZAN. *Changements de goût pendant l'ère de Meiji. Veränderung des Geschmackes während der Meiji Periode.*

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MODERN JAPANESE PORCELAIN. *Porcetaine Japonaise Moderne Modernes Japanisches Porzellan.*
AWATA WARE: FROM TOP, SHOWING CHANGE OF TASTE FROM BEGINNING OF MEIJI PERIOD: PROPERTY OF SOBEI KINKOZAN. *Changements de goût pendant l'ère de Meiji. Veränderung des Geschmackes während der Meiji Periode.*

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PROGRESS OF JAPAN'S PORCELAIN INDUSTRY

THE making of porcelain is one of the oldest industries of Japan. Originally introduced from China and improved later under the tutelage of Koreans, the ceramic art of Japan attained a high degree of excellence, especially under the patronage of the feudal lords. Upon the decline of feudalism the art suffered a relapse, but with the reformation of the government an attempt was made at reviving the industry, and experts were imported to teach western methods, notably Professor Wagner, who came from Germany to Arita, and under him great progress was made in foreign styles of manufacture and the use of foreign pigments in decoration. The potters of Mino, Kyoto and Aichi now began to emulate each other in the new movement, and it was not long before Japanese porcelains began to find their way into America, England and China. America is the largest customer in Japanese porcelain of all kinds, taking more than half of all the exports.

One of the most difficult improvements to make general in the manufacture of porcelain has been the use of coal instead of wood. The use of wood as fuel for baking the porcelain is not only more expensive but renders the products deficient in hardness. But in most of the larger factories coal is now used, and the quality of the goods turned out can compare favorably with the best produced in western lands. The porcelain turned out by the Nagoya Porcelain Company and the Shofu Company of Kyoto have been competing successfully with western wares in all the markets of the world. The greatest room for improvement is in regard to art. The rush to supply exports has led to the making of patterns and decorations inferior to Japanese taste, with the hope of meeting foreign notions of artistic ceramic ware. There is no doubt that if the national ideals of art had been retained the results would have in every way been more satisfactory; but it was felt that a gaudy decoration was essential to success in the western market. This mistake is now realized and everything is being done to rectify it. The progress of output may be inferred from the fact that the value ten years ago was about 5,000,000 *yen*, while to-day it is over 14,000,000 *yen* annually.

Japanese porcelain is known chiefly by the places in which it is produced. One of the most artistic and beautiful of modern porcelains is that made at Arita in Kyushu. The Arita blue chinaware is something to be only seen to dazzle the lover of pretty dishes. Though Arita has been a center of ceramic art for centuries it did not attain its modern eminence until Professor Wagner introduced German methods and pigments. The Arita ware sent to the Centennial Exhibition in the United States in 1876 attracted wide attention, and one vase was sold for one thousand dollars. Coffee cups were easily disposed of at $5 a piece; and from that time onward the export of Arita ware to America has

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been on the increase. The annual value of the output from Arita is now nearly a million and a half *yen*; and a school is maintained in the place for apprentices in the art.

Another famous porcelain is that known as Seto ware. Seto in the province of Owari was a center of manufacture all through the Tokugawa period. After the fall of the Tokugawa it began to decline, but in time attention was turned to the possibility of exporting, and thenceforth prosperity was assured. A large business is done in making unglazed and unornamented china for foreign decoration. Seto ware is noted for its etherial blues and tints of *lapis lazuli*, which ever charm the eye of the stranger. The annual value of the porcelain turned out from the numerous factories at Seto is about 5,331,263 *yen*, the largest output of any city in Japan.

Kutani has also been long and justly famed as among the more beautiful porcelains. At first the porcelain used to be made in various small towns in Kaga and sent to the larger towns such as Kanazawa, Daishoji and Komatsu for decoration, but now every factory finishes its own products. Kutani ware enjoys an increasing appreciation in American markets. The annual production is now valued at about 500,000 *yen*, and the annual export about 487,170 *yen*.

The Awada ware is produced mostly at Kyoto and has a very ancient ancestry. This ware is conspicuous for its beautiful brocade patterns, which have a great vogue in the foreign market. A kind of Satsuma ware, called in Japan Kyoto Satsuma, is really Awada ware. The annual output of Awada ware is about 1,496,626 *yen*.

Mino ware comes from various districts in the province of Mino, and is distinguished for its copper decorations. The output is valued at some 1,504,178 *yen* annually.

There are a great many other makes of porcelain in Japan, such as the Shimidzu and the Aidzu wares; and also Tobe and Banko ware, each of which has its own distinguishing excellence in shape and decoration.

If we compare the exports for the last sixty years it will be seen that considerable progress has been made:

Year	*yen*.
1867	23,014
1877	120,853
1887	1,311,901
1897	1,819,061
1907	7,216,034
1912	5,451,713

The exports of Japanese porcelain go to almost every civilized country in the world; but the following particulars may be of interest: America takes 56 per cent; Asia 21 per cent; and Europe 16 per cent.

There is hardly any other industry in which there is such fluctuation of taste and demand as there is in porcelain. These fluctuations appear to come in cycles of three years or so, sometimes five years. At one time Kutani decorated in a peculiar red is in the ascendant; and then it is supplanted by a demand for brilliantly coloured Awada. This is no doubt due to the changing notions of foreign customers. There has been a considerable improvement in American taste in porcelains recently, and the old demand for gaudy decorations is fast giving way to more artistic preferences; whereas in England almost the opposite is taking place, and the

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demand for chaste and refined simplicity is giving way to a preference for more gorgeous decorations. One usually notices a change in shapes and styles, before a change in decorating is called for. At first there was a demand for foreign styles instead of Japanese, but with Japanese decoration, especially in birds and flowers. The decorations of these earlier days were often in pure gold and were exquisite to behold. Then in 1885 came the use of European liquid gold-paint, which cheapened everything, art as well as quality. Subsequently came a demand for European decorations, which continued up to 1891. Since that time Japanese porcelain, while maintaining its material quality, never recovered its artistic excellence, a result due to the worship of *yushitsumuki*, or goods made or export.

This vulgar admixture of Japanese and foreign elements in the manufacture and decoration of Japanese ceramic art is happily falling now gradually into disuse; and it is probable that in future attention will be devoted to either native or foreign styles without attempting to combine the two. Of course the same thing is seen in Japanese art everywhere. In all departments there is a disposition to mingle awkwardly oriental and occidental elements. And so we sometimes see scenes from nature depicted on cups and plates after the manner of a western oil painting; the scene is Japanese but the art is western. However, as time goes on, a point of harmonization will possibly be reached, and then we shall have something after the Japanese manner or the western manner, instead of a confusion that is neither the one nor the other.

A CONTEMPLATED SUICIDE

She stood beside the still dark pool of death,
And saw her face, so young, so beautiful,
Mirrored upon the waters, slowly turned,
And sought once more the happy paths of life.

Soma Gyofu

Tran. by the Late Prof. Authur Lloyd

AUTUMN

The year grows old, the well-worn winter robes
Come from their camphor chest, and, in their stead,
In go the light spring dresses; but, alas!
The spring joy goes in with them.—

Daurin

Tran. by the Late Prof. Arthur Lloyd

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JAPAN AHEAD IN WIRELESS

JAPAN has taken up the matter of wireless communication with the same insight and zest that she has done in the case of most other facilities pertaining to modern progress and achievement; and so rapid has been the development made by her electricians both in invention and in installment that it is a question whether in some important respects she is not now ahead of more pretentious nations.

The Japanese first began to take a serious interest in the possibilities of wireless telegraphy as early as 1886, when the noted electrician, Dr. Shida, set up an apparatus of his own construction on the banks of the Sumida river, Tokyo; but his attempts to send messages across the water by means of electric waves were not wholly successful. After European scientists began to publish the results of their investigations as to the nature of electric waves, the Japanese electricians turned again to the subject, and this time with greater promise of success. Dr. Nagaoka and Dr. Mizuno, of the Engineering Department of the Imperial University, Tokyo, now commenced an exhaustive course of investigation and experiment with some very encouraging results. In 1897 Dr. Asano, of the Electrical Section of the Department of Communications, Tokyo, set up a wireless telegraphic apparatus on the old forts in the Bay of Tokyo, and attempted to exchange messages with a station erected on the reclaimed land at Tsukijima, near the mouth of the Sumida river. In the meantime the great Marconi was going on with his wonderful experiments in Europe; and about 1895 he perfected his apparatus to such an extent as to have it considered a decided success, having it patented in England in 1896 Although the Marconi system was quickly taken up in Japan, the nation's own inventors and scientists did not cease their investigations and experiments, especially the electricians of the Department of Communications.

While free to admit all that they have learned from Marconi and other western inventors, Japanese have the satisfaction of having perfected a system of their own. which is now used in the Department of Communications. This system, known as the *Teishin-sho* system is adjudged one of the most complete on record. Naturally the new invention became a matter of immense importance to the Navy; for all the navies of the world were now installing wireless telegraphic apparatus on their ships, and Japan could not afford to suffer the disadvantage of being left behind. But she did not deem it a great advantage to have just the same system as that employed in Europe. Accordingly her naval electricians got to work, and with the assistance of these connected with the Department of Communications, a special system for use in the Imperial Japanese Navy was perfected, and adopted by the fleet. The code used by the Department of Communications was not regarded as guaranteeing sufficient secrecy for naval use; but the new system invented for the Navy, known now as the *Kaigun-sho*, enables the fleet to preserve absolute secrecy as to

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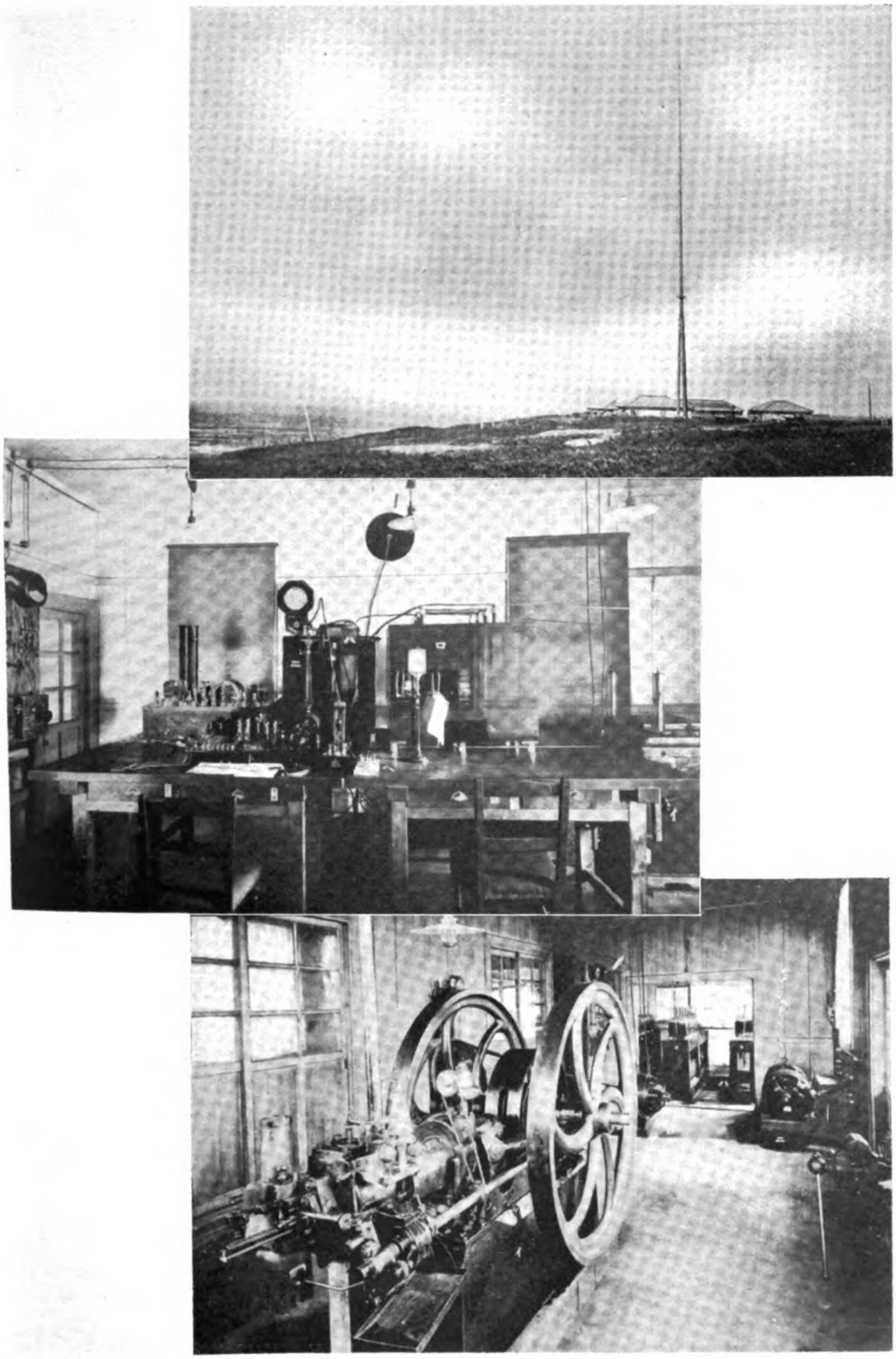

WIRELESS TELEGRAPH STATION, CHOSHI. *Télégraphie sans fil au Japon. Funkenstationen in Japau.*

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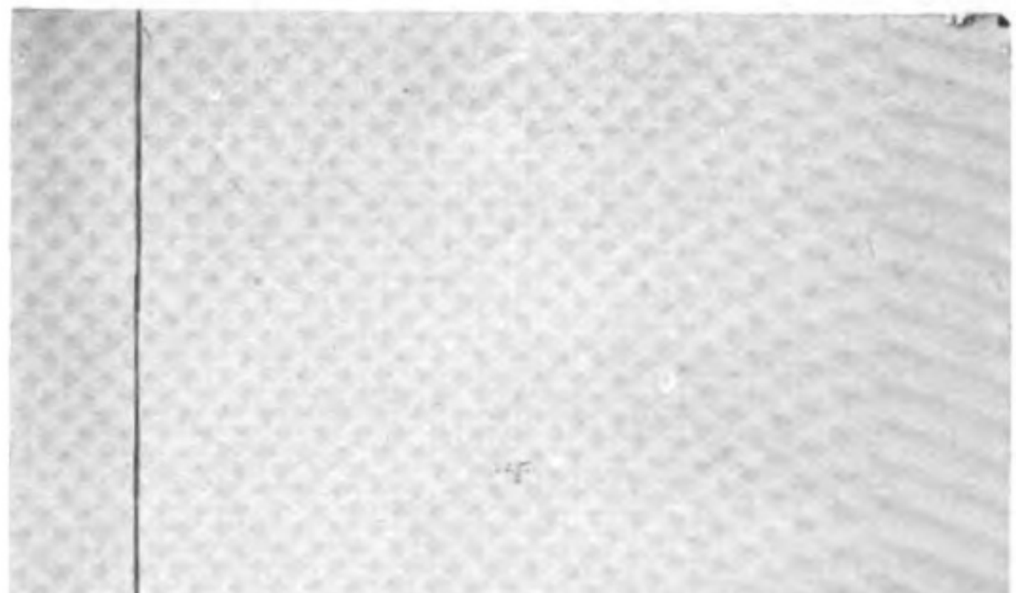
OSESAKI

SHIO-NO-MISAKI

OCHIISHI, HOKKAIDO



FUKKIKAKU, FORMOSA

JAPANESE WIRELESS TELEGRAPH STATIONS. *Télégraphie sans fil au Japon. Funkenstationen in Japan.*

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position and message, and is believed to be more scientifically perfect than that used by any other of the world's navies. This secret system, which owes its existence and efficiency largely to Professor Kimura, was used by the Japanese navy with telling effect during the war with Russia. Indeed it was by this means that, unknown to the ememy, Admiral Togo was able to receive warning of the approach of the Baltic Fleet, and be in readiness to meet it when it came in sight, its every movement being known to him up to the moment of its appearance on the horizon. It is hardly too much to say that in that greatest sea-fight of modern times, Japan owed her victory in a large measure to the perfection of her system of wireless telegraphy. This statement is made on the authority of the Japanese themselves.

In Japan up to the year 1900 the longest distance between points of communication by wireless was about ten miles, the most satisfactory experiments having taken place between Shimōsa and Kazusa. Soon, however, messages began to be exchanged between Kazusa and Sagami, a distance of 29 miles. And so, when in 1914 the *Teishin-sho* system was perfected and a patent taken out, Japan was ready for participation in the International Congress of wireless telegraph experts. The great conference met at Berlin in 1906, and Dr. Asano, was sent to represent Japan. The distinguished inventor learned a great deal about European methods and systems, which he put to good use after his return home. It was at this time that Japan became a member of the International Wireless Union; and later on, in 1908, Japan accepted an agreement on the basis of the International Radio-telegraph Convention of Berlin, whereby she joined the convention to coöperate in a world system and service by wrieless.

To meet the convenience of shipping, a wireless station was set up at Choshi; and the number of stations has since increased to seven, namely, Shio-misaki in Kii; Ose-saki in Hizen; Tsunoshima in Nagato; Ochiishi in Nemuro, Hokkaido; Fukkikaku in Formosa; Dairen in Manchuria, as well as that already named at Choshi in Shimōsa. The latter, like the others, is a modern plant of the latest equipment, having a tower with an elevation of 232 feet and a voltage of 4 kilos, ampere, capable of sending electric waves over a distance of 500 miles by day and over 2,000 by night. The Ochiishi station has the same sending power, but the tower is not more than 222 feet high. It is practically equal to the Choshi station, however. These are the two most important stations along the Pacific coast at present. The Formosa station is equally well equipped, having a tower of 234 feet attitude and a voltage the same as the stations named. The Dairen station has a still higher voltage. Nearly all Japanese trans-Pacific liners are now fully equipped with wireless telegraphic apparatus, and many of the better class of coasting steamers as well.

In the matter of wireless telephony Japan has, perhaps, made greater progress than any country of the west. Her inventions in this respect are thought by those who have examined them, to be the best yet produced. After returning from the Berlin Conference in 1907 Dr. Asano was fully convinced as to the possibilities of wireless telephony; and he at once commenced investigation

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and experiment with all his wonted zeal and ability. Another noted expert in the Department of Communications, Mr. Uichi Torikata, was equally interested in the future of the science and prosecuted investigation with equal perseverance. Mr. Torikata has proved himself an inventor of the first water. He has succeeded in inventing a detector, which though first designed to test or measure electric waves, has now proved an efficient instrument for receiving messages. Last year Mr. Torikata, in coöperation with Mr. Yokoyama and Professor Kitamura, produced a sort of oscillation gap which at last brought wireless telephony within the region of practical possibility. By means of the new invention sound can be transmitted and received without difficulty. In fact the wireless telephone is now installed and used in Japan, and the invention is the result of Japanese skill. When his Majesty the present Emperor, then Prince Imperial, visited the Department of Communication last year, he condescended to examine the wireless telephone apparatus, and heard a message covering the distance between the Department of Communications and Shiba Park. Hanging up the receiver, his then Imperial Highness remarked: "Yes, I heard it." When Dr. Charles W. Eliot, ex-president of Harvard University, visited Japan last year, he was also asked to test the new invention; and he afterwards admitted that he heard the message without difficulty. But Japanese experts are not yet content, nor will they be until they can cover a much greater distance than at present, though already that distance is some miles. Wireless telephone stations for the use of ships are now actually in course of erection at Yokohama and Kobe, where experiments have already proved the possibilty of wireless telephone communication between ships and stations on shore.

AN ANCIENT ODE

Mountains and Ocean-waves
Around me lie;
Forever the mountain-chains
Tower to the sky;
Fixed is the ocean
Immutably:—
Man is a thing of nought,
Born but to die!

Anon

Tran. by B. H. Chamberlain

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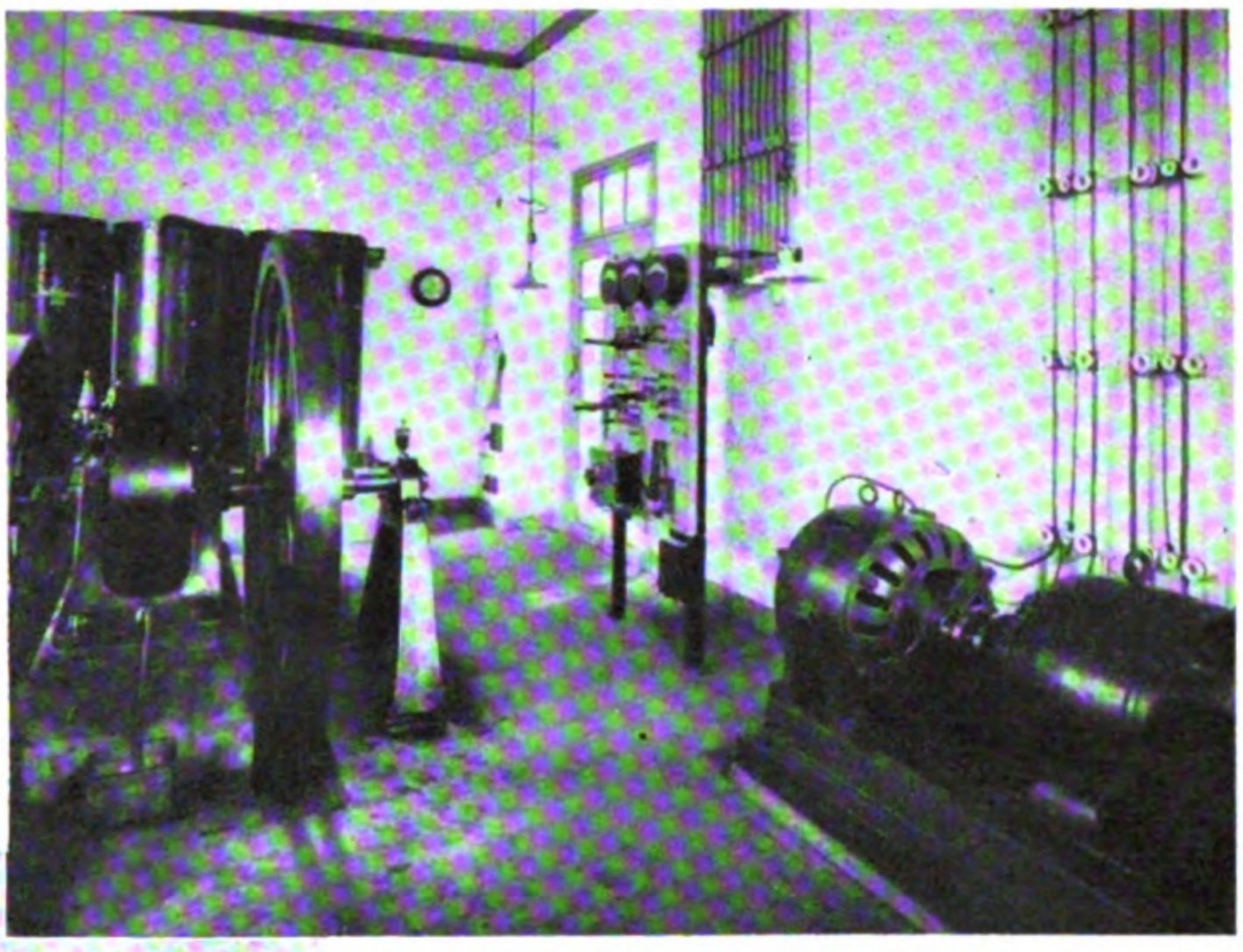

DAIREN WIRELESS TELEGRAPH STATION. *Télégraphie sans fil au Japon. Funkenstationen in Japan.*

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SHRINE AT IZUMO

FÊTE AT IKEGAMI

OCTBER FESTIVALS. *Fêtes d'octobre. Oktoberfestlichkeiten.*

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OCTOBER FESTIVALS

By F. YAMAZAKI

FROM times of old the month of October has been known as *kanna-zuki*, which means the month when the gods are absent. This is the conference month for the national deities, so to speak, when they all leave their usual shrines and assemble in the grand shrine at Izumo. The *Oyashiro* at Izumo being the only one in the Empire from which the gods are never absent, becomes one of the most important in Japan, and is dedicated to Oanamuchi-no-Mikoto, one of the ancestral deities of the nation. The first of October is named *kami-okuri*, or the day for seeing off the gods, as they set out for the central shrine. By the 11th of the month all the gods have arrived, and they continue in session for some 70 days. From the 11th onward for three days a great festival is held at the Izumo shrine. Some will be surprised to learn that the subject of contemplation by the divinities during their season of conference is not anything of pretentious nature in the way of national or universal interest, but merely to consult as to the love-knots of the year; so that if any happen to marry during the year, through some unexpected occasion for affinity, it is customary to ascribe it to the doings of the divine assembly at Izumo. Improbable unions, such as those between persons of greatly divergent ages, or between a handsome man and a very plain woman, and *vice versa*, are attributed to the tricks of the gods in session at Izumo. Consequently it is but to be expected that all persons seriously concerned as to love affairs should betake themselves to Izumo to invoke the mercy of the gods in allotting them suitable partners for life. When one hears in Japan such expressions as *kami no rusu* (absence of the gods), or *kami mukae* (seeing off the gods), or *kami no tabi*, (the gods on a ourney) they are to be attributed to this October custom.

On the 12th of October another interesting festival is celebrated, that being the anniversary of the death of the celebrated national poet, Basho, one of the greatest masters of *haiku* verse that Japan has had. On this day, known as *Basho-ki*, all the *haiku* poets assemble in a hall, where an image of Basho adorns the place of honour; and before it incense is duly offered, and poems in the 17 syllable measure, called *haiku*, are composed in honor of the departed poet. The origin of *haiku* is interesting. It cannot be gone into here, but may be learned from a study of Dr. Haga's article on the Origins of Japanese Literature, which appeared in the JAPAN MAGAZINE for July last. Basho was the inventor of the *kaiku* measure. The original Japanese ode or short poem is the *waka*, a poem of 31 syllables; but this being usually devoted to sacred or serious themes, a verse called the *renka* for less important subjects was invented in the 14th century. As this mode of verse never amounted to anything in the way of literature it fell into disuse, and the *haiku* was produced by taking the last seventeen syllables of the *haiku*.

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Naturally the *haiku* partook in some degree of the comic or sportive nature of the original from which it came, and consisted often of a unique or humorous turn of thought to amuse or to arrest attention. As for example :

Rakka eda ni
Kaeru to mireba
Kocho kana !

Thought I, the fallen flowers
Are returning to their branches ;
But lo, they were butterflies !

Many of these *haiku* are extremely ingenious and charged with quaint conceits, yet often sparkle like diamonds with poetic conception. This elevation in the standard of *haiku* verse must be ascribed to Basho, who must be regarded as the father of the mode in so far as it approached anything worthy of the name of literature. Needless to say, so diminutive a mode of emotive verse as this, is valued more for what it suggests than for what it says.

Basho, who began life as a *samurai*, later abandoned the activities of the world for the cowl of a monk, and wandered about in contemplation of the ideal, which he tried to express in his tiny verselets. He died on the 12th of October, 1694, and his admirers have celebrated the anniversary of his death ever since.

On the 13th of October comes another important festival, called *O-eshiki*, or the anniversary of the demise of the great reformer, Nichiren, the Luther of Japan, and founder of the Nichiren sect of Buddhism. Born in Awa province in the Kamakura period, Nichiren made an exhaustive study of religion, and tried to purify it of its superstitious accretions. After enduring much persecution, even to the verge of death, he finally triumphed and at last passed away at the *Hommon-ji*, Ikegami, a short distance southwest of Tokyo. At this place on the date named his disciples assemble in force to do honor to his memory, carrying banners and lanterns and repeating a *sutra* in chorus.

On the 20th of the month comes the festival of Ebisu, one of the seven national gods of good luck, who is believed to guard more particularly over tradesmen and their affairs. One of the largest shrines dedicated to Ebisu is the Nishino-miya in the province of Settsu. As in the days of his earthly sojourn he was believed to be especially fond of the angler's art, he is usually represented in the garb and conduct of a fisherman with his rod, and in the act of securing a scabream. Nearly all merchants hold a festival in honour of Ebisu on the 20th of October. The usual custom is to invite friends and relations to a banquet, where a large picture of the god adorns the wall. Before the picture large *tai* are laid as offerings ; and the same fish, nicely prepared, is eaten at the feast. After the feast has proceeded a little way, sport begins. Perhaps one of the guests starts an auction of the dishes before him, his companions bidding up to thousands of *yen*, the joke continuing until it runs itself out. This little buying and selling escapade is to emphasize the fact that it is a merchants' festival that is being celebrated.

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THE FATHER OF MODERN JAPANESE PROSE

By TERUO HIRAKI

IN Japan the past reflected from the mirror of the present seems but a dream, so vast and sudden have been the changes and transformations. The first sixteen or seventeen years of the Meiji era were marked by signs of preparation and mental unrest; and then transition set in at so rapid a pace that Japan changed as much in a single day as Europe had done in a whole century. For a time everything was in a more or less chaotic condition, the old order changing, giving place to new; and the stress was felt more in politics and society elsewhere. The middle of the Meiji era was therefore above all else a transition period. Naturally at such a time extremes too often met, and frequently there was an alarming conflict of ideas. But national development went on, and however zigzag the path, progress was happily ever upward, until the whole people began to take an intelligent interest in constitutional government, philosophy, commerce and industry, and the foundations of a new social and industrial structure were surely laid.

But the nation had yet found no means of literary expression. Two languages, the spoken and the written, were in use, the one as different from the other, as middle English is from modern, and the time waited for some genius to arise, capable of unifying literature and modern speech. The genius arrived and from a quarter least expected, for no one supposed that the despised realm of fiction and the novel would produce the creator of modern Japanese prose. The medaeval *daimyo* and their *samurai* held the writers of fiction in contempt, and their taste set the standard for the people. Gradually, however, a few here and there began to perceive that it was among the writers of fiction that some of the best literary work was being produced, and at last one arose Fuji-like with glorious light, and the Japanese literary renaissance appeared. One of the most representative of the new literary lights was Kōyō Ozaki, an artist as happy in his art as in life and character.

Born at Nakamonzen, Shiba-ku, Tokyo on December 16th, 1867, Ozaki went through the ordinary school courses at the Mita *Eigakko* and the *Daigaku Yobimon*, a preparatory institution for the Imperial University. At the University he entered the law department, but after a year's study he abandoned it for the department of Japanese literature. Herein his early bent was clearly seen. During his college days he formed a literary association known as the *Kenyusha*, comprising a band of brilliant young men like himself; and they published a magazine called the *Garakuta Bunko*, which represented a new style in Japanese literature. This made for him a name in the literary world and started him on his career.

Like many another literary mind his nature chafed under the routine of a curriculum, and he left the university

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before graduating, eager to plunge at once into his life's work, to which he forthwith devoted himself with extraordinary zeal.

For more than ten years onward there poured from his pen a series of novels that astonished the reading public and created a new literature. Having some 70 volumes to his credit, his health now could no longer endure the strain and in 1902 his constitution gave way. A cancer of the stomach gained inroad upon him day by day, and yet he fought the malady with remarkable courage and a fine spirit; but in October, 1903, at the age of 37, the end came, and he passed away with these memorable words upon his lips: "I shall be reborn seven times to fulfill my devotion to letters."

As a man, no less than as an author, Ozaki was much admired by his contemporaries. He was a true child of Yedo, as the saying goes, refined in speech and manner, a heroic soul and a jolly companion capable of rich humor. In the young author all the cultivated taste and love of beauty that had matured through the long peace of the Tokugawa period, seemed to center and fructify and reflect itself powerfully in his writings, while his firm and beautiful moral sense left a wholesome impression on all who had the privilege of his friendship. Ozaki was a man of omniscient knowledge, and nothing that became a man was foreign to him. He was in fact a perfect type of the gentleman of old Japan; yet a man keenly alive to modern life. His marvellous powers of conversation always attracted crowds wherever he could be heard. One of the most distinguishing characteristics of his character and work was thoroughness, a merit that marks every work of his hands.

Amid a brilliant circle of contemporaries, such as Rohan Kōda, a rival for fame, and Bimyo Yamada and Shian Ishibashi, and several others, all destined to high distinction in the national world of letters, Ozaki was easily the leader, and was held in high esteem both in the literary and in the social world. In his time many young writers were glad to be his disciples, and since his death his name has became a watchword among aspirants to literary honors. One of his more brilliant disciples is Kyōka Izumi, who has been termed the Japanese Maeterlink; as well as several others who might be named.

Ozaki's greatest work, however, was the transformation he brought about in the written language of his country. Breaking through the dry crust of the old and unintelligible classical style conventionally followed for ages, he made his characters live and speak as persons of the present every day world. The amalgamation of the written and spoken language which his ingenuity and artist genius accomplished, must be ever regarded as monumental: he, in fact, gave his country a modern voice without which its highest sentiments must have long remained unexpressed. None but those somewhat familiar with the essential qualities of the Japanese languages, both written and spoken, can appreciate fully the magnitude of the achievement. Like huge blocks of carven stone the national ideographs stand; and the builder has to examine them and select those best calculated to express his ideas; but Ozaki took the blocks and worked them into a new architecture not necessarily different in general outline from the old: it was like making a mediaeval man into a man of to-day; or erecting Stonehenge into a modern dwelling. He devoted his life to style: so that of none was it more true that the style was the man. He once gave vent to this memorable utterance: "*Watakushi no shintai wa bunshō de urauchi ga shite arimasu.*" (My whole being is built on style.) He concerned himself not only with what to write, but even more with *how* to write. Ozaki made a profound study of all the authors, ancient and modern, including the best writers of the occident; and then he labored to embody the virtues of all without the defects of any. His attitude was similar to that of modern Japan toward the modern world; imitate the good of all without the evil of any.

It is not, therefore, to be wondered at that Ozaki's writing displays an amazing

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versatility. One of his greatest books is the *Genbun Itchi*, on the amalgamation of the written and the spoken language. Of the various attempts that had been made in this direction, Ozaki's alone was successful. In his work the Chinese trappings disappeared and only pure Japanese remained. In his pages the spoken language no longer sounded vulgar. From that moment began a new movement in Japanese literature and public speech, which has since gone successfully on, till now it is universal and permanent. This movement would have been of much slower growth had not Ozaki demonstrated its possibility and charmed all cultivated taste by his achievement. And poetry has been influenced as much as prose, until the native muse now sings in the accents of the people.

Kōyō Ozaki arose, therefore, as a new star on the horizon of Japanese literature. Before him we had no modern literature worthy of the name. In his early work there is a distinct tendency toward realism. But he began to study certain European authors, such as Boccaccio and Moliere, and from the De Cameron and the Comedies of Moliere he imbibed a new and romantic spirit. But he owed more to the writers of his own country than to foreigners, chiefly the literature of the *Genroku* period. Ozaki's themes were for the most part amatory, a subject that hitherto had not been very successfully treated. His *Iro Zange*, (confessions of a lover) representing his early style, was soon followed by works like the *Kyara Makura* (Pillow of Aloes) wherein is described the unhappy lot of the *demimonde*. In such novels as *Sannin Zuma* (three wives) he deals with the incompatibility of concubinage and lashes unmercifully the vices of his time. His *Konjiki Yasha* (Golden Demon) a translation of which by the late Professor Arthur Lloyd, has appeared in English, won deserved admiration for its brilliant fancy and inimitable style. He was engaged upon a sequel to the Golden Demon, when death silenced his gifted pen.

That one who was noted for careful composition should have been so prolific of pen as to have produced some seventy volumes in a little more than ten years, is ample proof of his indefatigable industry and courage. To the flood of commentary and criticism that appeared in the Meiji era Ozaki added nothing; and though often made the victim of vitriolic pens, he maintained a calm attitude, never deviating from his chosen path. Unperturbed by the welter of egotism and cynicism that resounded confusedly around him, Ozaki preserved his composure and possessed his soul; and to-day he stands out the most historical literary character of his time, attracting the due honor of a worthy pioneer in a new sphere.

"The latent power of all beauty is moral truth," Ozaki used to say in discussing the motive of art; and consistently with this high conception of life he lived and labored, dwelling more upon and interpreting the beauty and harmony of things than the untoward and tragic phases of existence. He loved not to fill the mind with horror or to treat of terrible things, but to lead his fellows to love truth and beauty and be at peace. To him the purpose of things was to reveal beauty, and the purpose of life to perceive and assimilate it; and in harmony with this ideal, the great novelist lived till death took him.

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JAPANESE COIFFURE

JUDGING from the clay images taken from tombs and other ancient forms of sepulture, it has been the custom for the women of Japan to do up their hair in some manner even from the remotest times; and at certain periods the men appear to have been as particular as their better halves in regard to the fashion of the hair. It was not until well on in the Yedo period, however, that we have the appearance of the professional *coiffeur*, though no doubt hair-dressers must have found something to do for a considerable time before their mention in history. It has long been looked upon as part of a woman's accomplishment to be able to dress her own hair. From of old it had been commonly understood that there were three occasions when the style of a woman's hair must change: first upon reaching the age for coming out and entering society; next when she got married, and lastly, when she became a Court lady, if such should be her luck.

Remarkable to relate the professional *coiffeur*, for men, is a much older occupation in Japan than that for women. As far back as the 13th century we have evidence of male hair-dressers for men; for the *samurai* especially were very particular as to how the hair was done up, though as a profession the *samurai* was of somewhat later growth. In fact vanity appears to have been as conspicuous a weakness of the oriental man, as it was, and still is, of the occidental man. Of women in this respect it would, of course, not be gallant to speak. It may be said, however, that during the later Tokugawa days the men appear to have appreciated in their wives and daughters the same careful attention to style of hair as was observable among their lordly selves. It is not without somesignificance that the first professional hair-dresser for women was a man, though he must be given the credit, and the Japanese man with him, for going out of the business after he got the ladies well started; whereas the European man is still the arbiter of female fashions.

The first Japanese *coffieur* was a man who had distinguished himself as a maker of periwigs for actors. In those early days women were not allowed to go upon the stage; and the actors who impersonated females had to wear female wigs, of course. This early wig-maker was so successful that all the ladies began to admire his achievements more than their own, and the styles he set for the stage became the vogue of the day. While his first patrons were not of the exemplary class of womanhood, the best of women could not but be expected to admire a becoming style of hair, and in time all succumbed to the new coiffure. Now women everywhere began to take up the profession, and the originator of it gallantly retired. So important did the profession come to be regarded that history records the name of one, Getaya-no-Omasa, as one of the most distinguished hair-dressers of the 18th century in Yedo. Hair-dressing had by that time come to be looked upon as a high art, and she who succeeded in making a man's wife have the prettiest coiffure was appreciated by the public as a person of no small importance. So indispensable has the professional hair-dresser now become that it is considered quite out of place for a woman do up her own hair; and from the beginning of the Meiji era down to the present most women of Japan call in the *kamiyui*.

The styles of hair-dressing adopted by the modern Japanese woman are innumerable; but most of them are developments of three which are known as the *Shimada*, the *Icho-gaeshi* and the *Marumage*. The first two are developments from more primitive forms, and are purely Japanese. Of course there is a style of hair-dressing in Japan, that can hardly be called a style, since it consists in simply tying up the hair in

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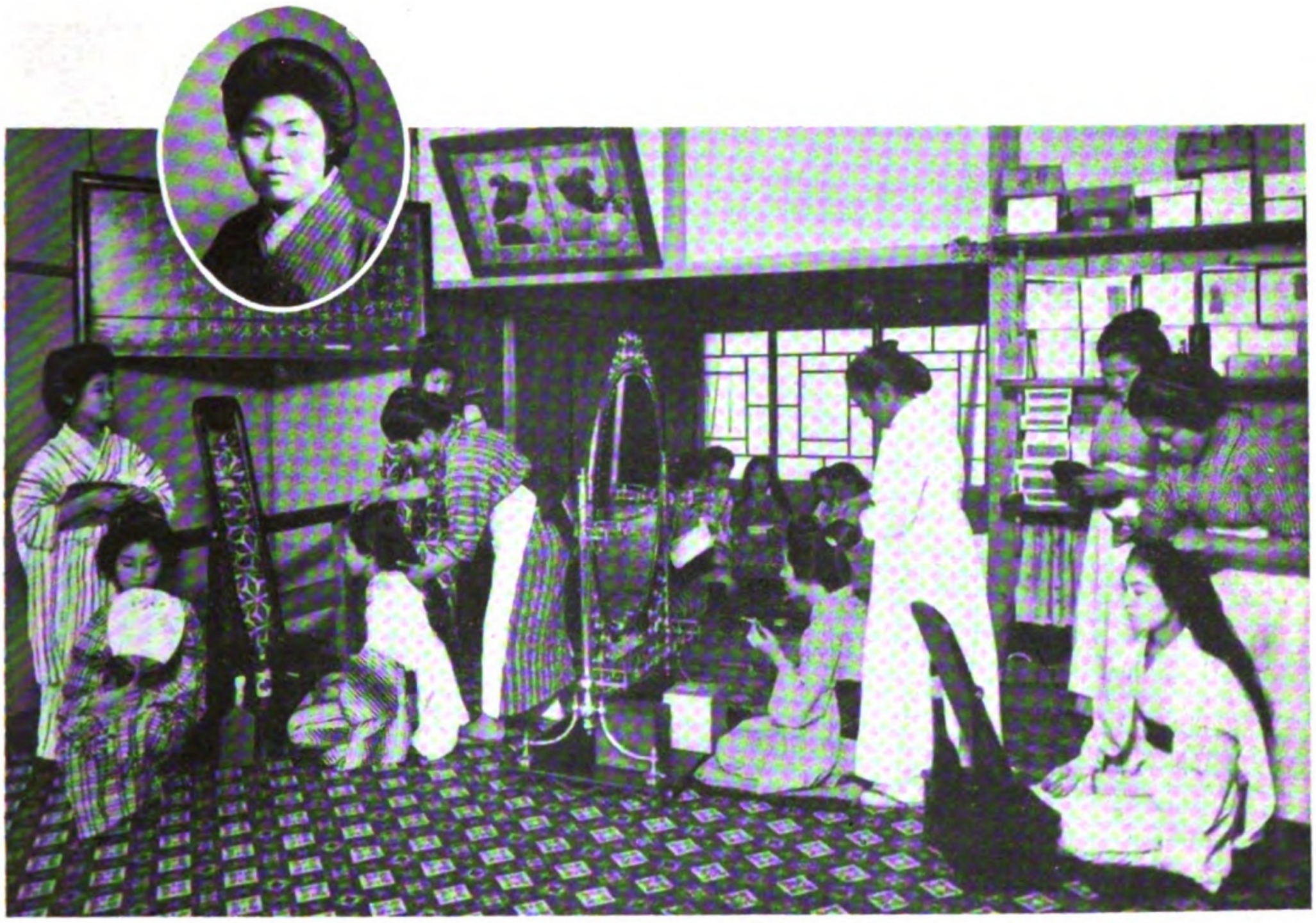
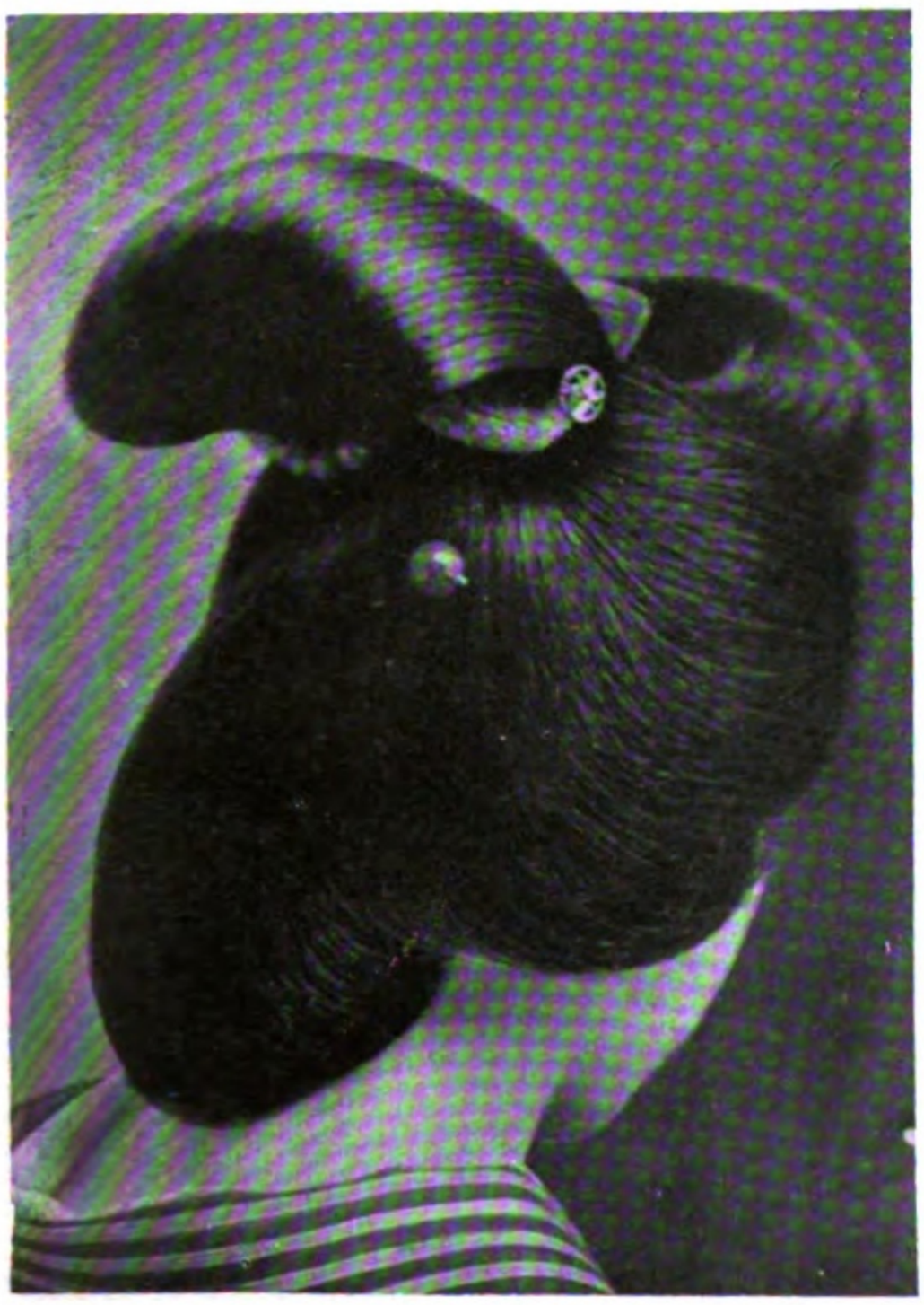


MRS. TORA IGA AND A FAMOUS HAIR-DRESSING PARLOR, TOKYO.



MARUMAGE STYLE BY TORA IGA

SHIMADA-MAGE BY TORA IGA

JAPANESE COIFFURE. *Coiffure Japonaise Moderne. Moderner Kopfputz.*

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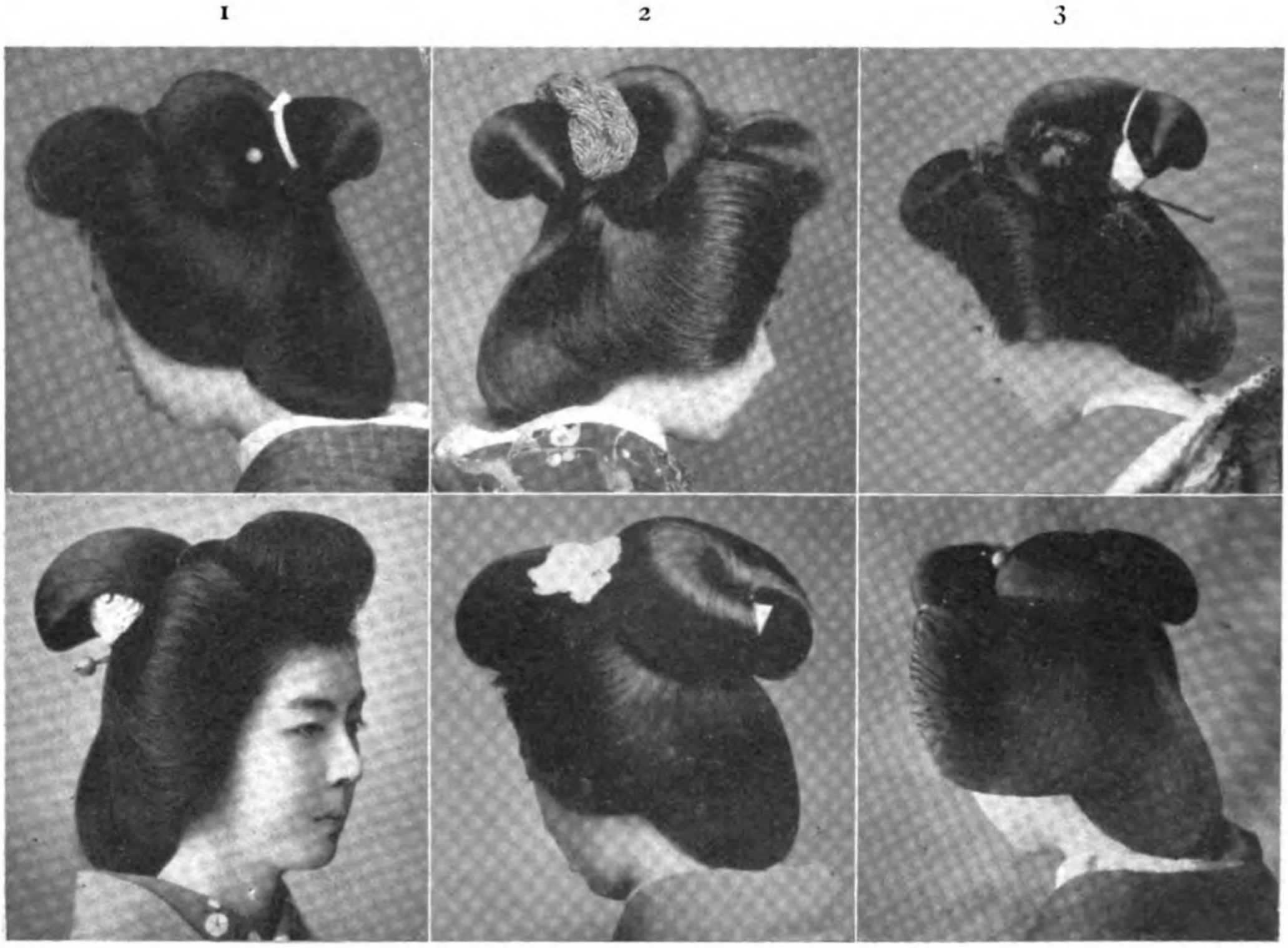
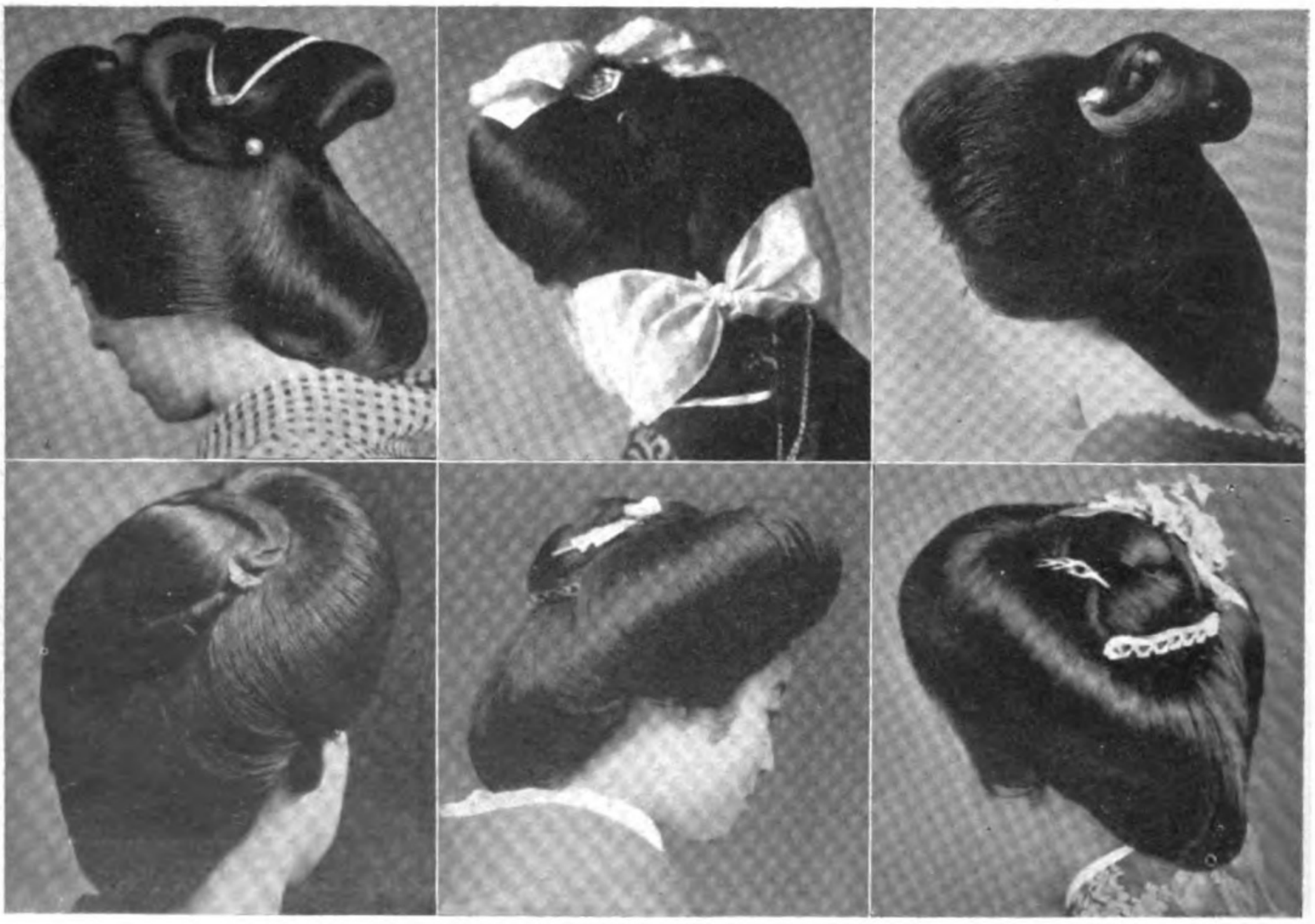


1 2 3

4 5 6

1. GEIKO-MAGE BY MISAWA 2. YUIWATA BY TORA IGA 3. TAKAMAGE BY CHIYO KUWASHIMA 4. MARUMAGE BY KIMI MONDA 5. TOJINMAGE BY TORA IGA 6. ICHOGAYESHI BY TORA IGA



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1. SHIMADA-KUZUSHI BY BUN SEKIGUCHI. 2. YAYE-ROMA BY TORA IGA 3. IBISHI-KUZUSHI BY TORA IGA 4. IGA MUSUBI 5. SOKUHATSU 6. SAME MODERN COIFFURE. *Coiffure Moderne.* *Moderner Kopfputz.*

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COIFFURE OF TOKUGAWA ERA *Coiffure de l'ère des Tokugawas.* *Kopfputz zur Tokugawa Zeit.*

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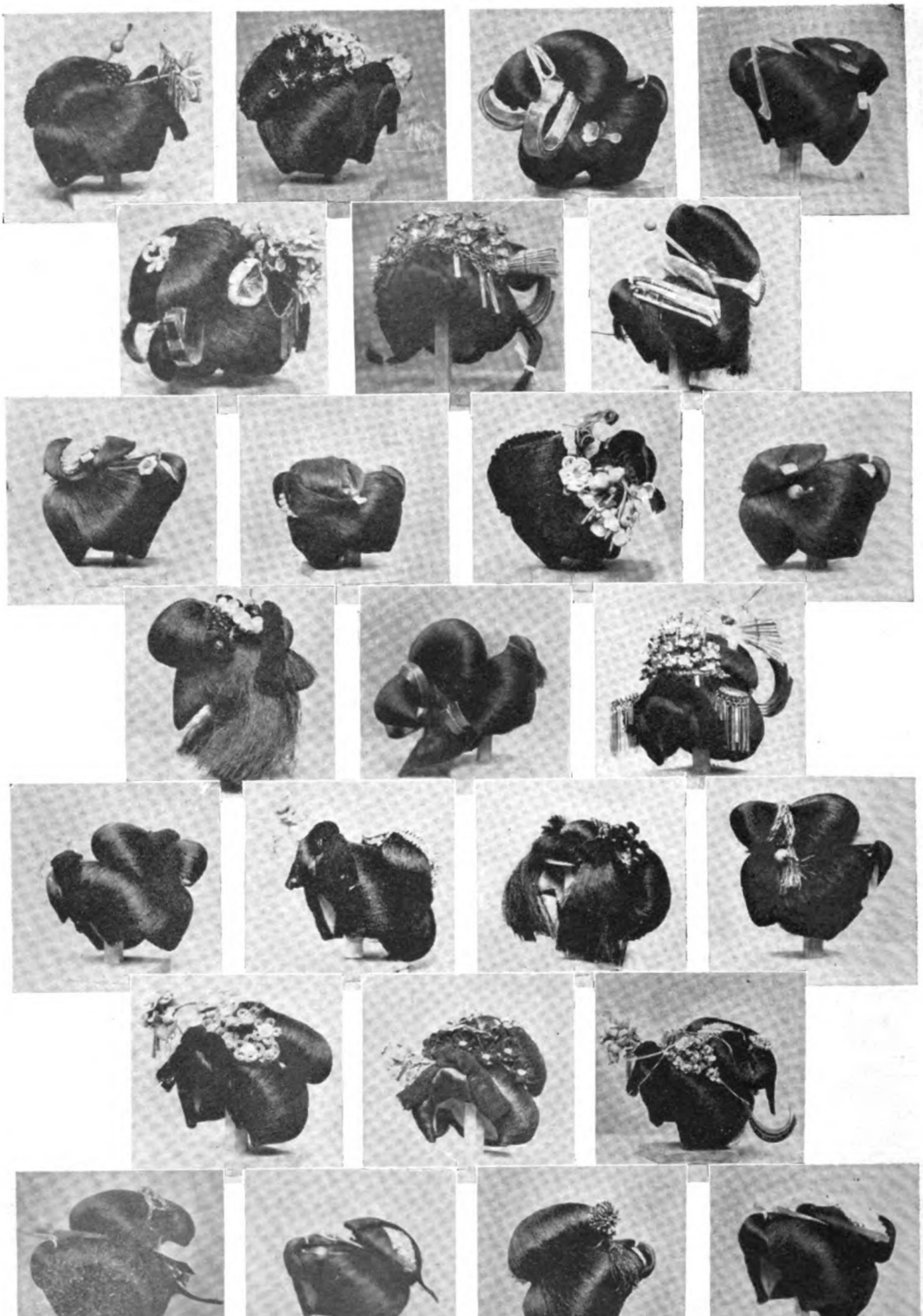

COIFFURE OF TOKUGAWA ERA. *Coiffure de l'ère des Tokugawas.* *Kopfputz zur Tokugawa Zeit*

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a knot as women do all over the broad earth, when in a hurry; but in Japan, as elsewhere, this is regarded as undress. But the real Japanese coiffure, such as the *Shimada* or the *Marumage* is a construction fearfully and wonderfully made, a puzzle beyond the solution of any mere man.

As one goes along the streets of a Japanese city on the warmer days when the *shoji* are pushed back, the professional hair-dresser may be seen busily at work here and there on the mother or the daughter of the house. It is a spectacle of no small interest to see the hair of a young girl put into fashionable shape. The operation requires nearly an hour; and while most girls have it done every three or four days, girls of wealth and fashion have it done every day. When we say it is considered sufficient if done every two or three days, it must be borne in mind that Japanese coiffure, unlike that of the west, is a real *edifice*, and when once completed, the structure will hold for weeks, if necessary. Usually the hair-dresser has one or more apprentices with her, assisting and taking notice of how the wondrous erection is produced. Often these novices are sent beforehand to the homes of customers to wash, brush and perfume the hair, before the master-sculptor comes to mould the strange structure. A variety of combs and tools are used, almost as numerous and complicated as those of a dentist; and fine loops of gilt thread for binding the hair and dainty bits of artistically tinted paper or deliciously tinctured crepe silk, as well as tiny steel springs and pins and, lo, a steel bustle-like netting for puffing and building up the stately edifice. It is impossible not to admit that it is pretty when it is done: a creation, indeed, artistic and becoming in the extreme.

Finding oneself beside so unique a creation it is impossible not to behold and admire it. How a woman's hair can assume such jets, such whirls, such eddying foliations, all fitting in perfectly and consistently together, is more than any alien mortal can explain. For untold ages the Japanese mind has practiced this art, until national ingenuity has exhausted itself in the invention and the improvement of pretty devices for the adornment of woman's hair; and it is safe to say that there have never been so many beautiful styles of hair as have been, and are still to be, found in Japan. There is no dead uniformity. They are to be seen with ever marvellous variations, from the exquistely intricate to the superbly simple. Sometimes one sees it, as on young girls, flowing in long dark tresses, unconfused and unfettered, below the waist; and what hair it is, the longest, the darkest of living black, almost purple sometimes! It may be said that the artistic ideas of China, India and Korea have all combined with those of Japan to produce the coiffure of the Japanese woman. However foreign some of those ideas were at first, they have now been appropriated and transfigured by the finer native conceptions of comeliness.

We shall not run the risk of setting our own and our readers' brains spinning by attempting to describe the operations of the Japanese hair-dresser. Suffice it to say that after the assistant, if there should be one, has finished washing and brushing the hair, the dresser puts on some oil or pomade to make the tresses sleek. Then the whole head of hair is divided into parts, known as the forelock, two side-locks and the main stock, each of which is treated and moulded separately. It is hardly necessary to say that the more widely known artists do not go to the houses of customers, but keep grand establishments where customers must come and wait their turn, or by appointment.

In these matters, as in all others, the ubiquitous policeman has a say; and he insists that all customers shall bring their own brushes and combs to the *Kamiyui*, and that the latter shall always wear white uniform when at work. When you see women in white hurrying along the street of a Japanese city, do not always fancy that you are in the neighbourhood of a hospital or nursing home. More often you will be correct in concluding that these are the *Kamiyui* and their assistants hastening to answer a summons, to perform the sacred duty

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of making a woman fit to welcome her husband home from his day's labour in shop or office, or from the halls of state, or to prepare some pretty *debutanté* to make a proper impression upon her callers.

Like all other complicated structures of architectural skill, the cost depends on the plans. Some coiffures cost only 5 *sen*, while other tyes cost as much as 30. The average to make a woman look herself, would be about 10 *sen*. A higher rate still is demanded for the skill and labour of erecting a real *Shimada* or a *Marumage*. The best customers of the *kamiyui* are the *geisha*, who dress the hair almost every day, and always require the latest style. It costs a *geisha* about 25 *sen* a day to keep her hair in trim. And tips are expected by the *kamiyui* twice a year, at the New Year and at the time of the *Bon* in July. Some hair-dressers make from 50 to 60 *yen* a month; and the most prominent, it is said, take in several hundred *yen* a month. In the provinces and country places the fees are lower. Nevertheless it is one of the most profitable professions a country woman can take up.

Those who desire to pursue the profession have to apprentice themselves at the age of 13 or 14; and they have to devote their best attention to the use of the instruments, the manipulation of the hair, and all the ins and outs of the trade, for three or four years. Then they are permitted to practise on servants and children for a while; and as they advance, they serve the cheaper customers, until finally the term of their apprenticeship expires, and they are free; but in most cases they serve one year beyond the stipulated period as a mark of gratitude for being equipped with a profession. As a rule the candidates for the profession of a *kamiyui* are drawn from the poorer and often the less intelligent classes. Like the barbers, many of them do a little business on the side, by selling combs, hairpins and other appurtenances of the trade. Indeed, some of them have proved experts as matrimonial agents, and have managed to find partners for those unable to supply themselves. They are, moreover, not above acting as private detectives; for, going, as they do, frequently into the homes of the people, they get to know the temper and habits of the daughters of the family; and so, if a young fellow has his eye in that direction, he uses the *kamiyui* to make a note of things and let him know the kind of woman someone is trying to palm off on him. There are rogues into all trades, and some of the *kamiyui*, are, alas, not wholly to be trusted.

To descend more to details, it may be said that the *Shimada* coiffure is worn by girls, the *Marumage* by married women, and the *Icho-gaeshi* by old ladies, but, on account of its simplicity, it is often adopted by young girls, if they have no time to call in a hairdresser and have to do it up themselves. There are a great many other styles with appropriate names, but we fear that the shades of difference would be too difficult for most people to appreciate, though something in this lore may be learned from our illustrations with their accompanying titles or definitions. It is hardly necessary to say that a considerable number of Japanese women, of all ages, are being influenced by western fashions of wearing the hair, and one sees now-a-days numerous examples of what is called the *sokuhatsu*, worn especially with European dress. This may be regarded as the most popular coiffure for school girls in Tokyo.

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JAPAN'S MINERAL OUTPUT

By MASAHARU ISOBE

(THE MINING BUREAU)

THOUGH mining is one of the oldest industries of Japan it was not promoted on an extensive scale until the introduction of western methods and equipment after the beginning of the Meiji era. Up to that time mining was desultory and the results insignificant, everything being done by hand; but the government after the Restoration at once saw the importance of developing the mineral resources of the nation, and foreign machinery and foreign experts were introduced and mining operations were placed on a practical and scientific basis, especially in the mines at Kosaka, Sado, Ikuno, Ani, Innai, Miike and Takashima. The results were immediate and remarkable, and progress henceforth was assured. With the diffusion of knowledge in regard to mining the government was soon able to relinquish supervision of the industry, and now has no official connection with mines. The progress during the last decade has been nothing less than marvellous. In 1877 the value of Japan's mineral output did not total over 3,000,000 *yen* annually; ten years later it had increased to 8,000,000 *yen*; in 1897 it had climbed to 30,000,000 *yen*, and in 1907 it had actually reached the enormous total of 110,000,000 *yen*. The rate of output is still on the increase, and last year the total value of the nation's mineral products was about 150,000,000 *yen*. The following table may give a clearer indication of the increase in detail:

	1901		1906		1912	
Gold	138,838	*momme*	714,538	*momme*	1,378,190	*momme*
Silver	9,498,097	„	20,450,652	„	39,709,280	„
Copper	18,439,613	*kin*	64,522,797	*kin*	103,314,650	*kin*
Lead	1,284,856	„	4,687,823	„	5,971,610	„
Iron	15,249	tons	50,239	tons	69,360	tons
Coal	1,746,296	„	12,980,103	„	19,794,870	„
Petroleum ...	1,202,120	gals	54,935,880	gals	58,183,600	gals
Sulphur	17,968,462	*kin*	47,220,421	*kin*	94,052,650	*kin*

And the total value of the mineral output for the decade above represented was about 1,000,000,000 *yen*. And wonderful as the development has been in the last few years, it is nothing to what may be expected in the next ten years. It is but recently that the industry has got into the way of working after a western manner and method; and with a more extensive application of modern mining machinery still greater results may be anticipated. Many of the smaller mines are still employing antiquated methods, thus rendering their output more expensive, and these will in time afford to adopt the most up-to-date machinery. The recent progress made in chemical industry is also having a favorable effect on mining, especially as regards smelting, and a great saving of fuel has been effected by the more modern methods. The new Takeda method of treating ores by gas is also working a change for the better in our mining operations.

The chief items of mineral export from Japan are copper, coal, zinc and antimony, the value of which reaches about 40,000,000 a year. The following table will show some of the more important mineral exports in detail:

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	1912		1911		1910	
	Amount	Value	Amount	Value	Amount	Value
	Kin	*Yen*	*Kin*	*Yen*	*Kin*	*Yen*
Copper	65,249,492	25,181,204	58,157,602	20,353,535	60,254,246	21,140,352
Iron pipe	2,017,096	107,164	6,316,110	362,076	2,568,623	188,249
Waste iron etc. ...	9,148,214	178,242	—	—	—	—
Tin, pig and ingot	2,039	2,510	4,228	4,640	33,532	29,614
Galvanized	20,028	8,665	73,419	26,518	43,882	16,671
Antimony	668,687	111,311	554,997	96,771	38,666	8,372
Brass	532,038	207,049	319,670	122,637	441,597	165,579
	Kwamme		*Kwamme*		*Kwamme*	
Copper ore	2,928	165	848	160	3,011,488	193,858
Zinc ore	8,174,160	937,302	6,111,104	801,808	5,954,288	770,012
	Kin		*Kin*		*Kin*	
Manganese	54,200	1,971	3,201,774	78,983	527,468	10,153
Others	—	443,749	—	674,321	—	2,058,302
Sulphur	81,859,863	1,745,276	61,778,854	1,250,312	75,362,562	1,395,253
Coal	3,467,870	20,284,751	3,605,678	17,989,613	2,765,747	16,056,140
	Ton		*Ton*		*Ton*	
Coke	910	15,310	851	14,226	1,447	24,645
Total	—	49,224,669	—	41,775,600	—	42,058,559

There is an immense mineral area in Japan, but not more than forty per cent of it is yet under exploitation, a fact which renders the outlook very hopeful indeed. The area prospected and the extent of operation may be seen from the ensuing data :

Year	Prospecting		Mining claims		Mines in operation	
	No. of Titledeeds	Area acres	No. of Titledeeds	Area acres	No. of Titledeeds	Area acres
1903	5,850	1,847,325.4	5,858	688,411.8	2,539	302,413.6
1904	5,014	1,665,485.2	5,700	709,032.7	2,515	325,213.0
1905	2,767	782,250.9	5,469	675,090.2	2,385	342,125.3
1906	3,131	930,106.5	5,460	719,126.7	2,309	350,085.0
1907	4,987	1,503,690.6	5,507	789,750.9	2,224	380,040.3
1908	5,177	1,503,998.4	5,574	838,278.9	2,002	384,697.0
1909	4,033	1,222,495.9	5,553	889,687.6	1,880	391.602.4
1910	3,878	1,236,977.9	5,557	926,280.0	1,652	386,229.4
1911	4,290	1,389,847.2	5,479	942,386.4	1,604	400,699.0
1912	4,883	1,658,488.5	5,411	966,857.1	1.607	430,965.0

The financial condition of the principal mining companies during the last five years appears as under :

Year	Companies	Capital	Increase over previous year	Paid up	Increase over previous year
		yen	%		%
1908	205	175,844,650	—	125,438,000	—
1909	234	181,504,650	32	137,824,150	99
1910	251	190,829,650	51	147,179,400	68
1911	252	217,670,850	141	159,666,350	84
1912	260	221,691,100	18	175,520,350	99

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Around the Hibachi

HIDAKAGAWA

"THAT'S the man we have selected for your husband," said Shoji Manago to his daughter, as she inquired who the visitor might be. Shoji was a man of wealth and position, and the girl was his only daughter, whom he cherished as the apple of his eye; and his reply to her query was a joke, though the maiden was loath to take it as such; for the guest was a handsome young priest from Mutsu, now on a pilgrimage to the famous shrine of Kumano in Kishu.

With the girl it was evidently a case of love at first sight, for she could not get it out of her head that the visitor was to be her own some day. She pondered the parental joke as a welcome suggestion, and cherished the idea in her heart until her love for the priest knew no bounds. It can only be inferred that she never realized it was said in jest; for after waiting some time the girl approached the young priest and inquired how long he intended keeping her in suspense.

Surprised beyond measure and blushing with shame the youth endeavored to escape; but the girl would have him face the question, when he explained that his vows, alas, forbade him the joys of marriage. This the lass would not hear of; for her breast was bursting with affection, a passion that must be returned. The priest saw that she was in a sort of frenzy unlike the fashion of ordinary women, and he tried to soothe her with fair words and happy suggestions, since it was part of his profession to ease the consciences and console the souls of men.

Then the very first opportunity, he escaped and betook himself away as fast as he could. It was under cover of darkness that he managed to leave the house, and he fled unseen with footsteps as light as a hind's; and only when safely distant, did he pause and relax his gait. Crossing the river Hidaka the novice came to the Dōjōji temple, and unburdened his stricken soul to the old priest in charge. A woman had attempted to ensnare him, and he besought help that he might be delivered from her charms.

The priest and his assistants all duly sympathized with one so unfortunate as to win the affection of a woman. But there was no time to discuss the matter, important as it was; for the jilted lady was on his track and probably would soon overtake him. What was to be done? If he remained in the temple the priests could not deny that he was there. He must be spirited away somehow. One went out to reconnoitre and lo, there was the forsaken maid making toward the temple with all speed, and there was no time to be lost. So the priests slipped the fugitive under a big bell, and calmly awaited the approach of the lady.

The girl in her search had forded the swollen waters of the Hidakagawa; and now with wet and bedraggled skirts she

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hailed the lolling priests and demanded the whereabouts of her lost one. In despair at their evasive replies the maid turned again to the river, plunged in and came out in the form of a dragon.

Now crawling heavily toward the temple again the ponderous beast glided through the precincts, crushing the pebbles and smearing the grass, the sound of its breath and the movements of its body falling upon the ear like a breaking wave. The priests disappeared in terror and feared for the safety of themselves and the temple, for disappointed love is worse than a fury, and more terrible than hell. Sniffing about with gaping jaws the dragon soon scented the refugee under the bell. The dragon tried to raise the bell, but it was a bell as mighty in size as in tone, and refused to move. The dragon now began to show indications of anger; and when a dragon is angry, one may expect trouble. Whirling and cartwhipping about the bell the wierd beast threw its huge body against the metal, its scales resounding thereon like thunderclaps, and the forest echoed with the commotion. Doubling up its back like an angry cat the dragon now concentrated its breath upon the bell and blew fire against it as a blast furnace, every now and then lashing the bell with the end of its stony tail to see if the metal was softening.

The poor priest within felt his hiding place get hotter and hotter, until it was beyond the heat of an oven. He melted, first with perspiration accentuated by fear, until the temperature was above boiling, when the perspiration evaporated in a hurry, and he was baked to a crisp. When the bell finally reached the point of dissolution and flowed into a clinker the lover was but an atom in the new alloy. Seeing that her love had been allowed to go beyond bounds and had consumed even what she loved, the dragon weltered away toward the river where it sank bubbling to the bottom like an ingot of red hot steel, and was no more.

But the legend thereof is not yet dead; for it is a tale of love, whose tales never grow old, even in Japan. And the tale, like all others of Buddhist origin, has a moral; and the moral is this: Beware of the unwanted woman who wants you; for what is an angel without may be a devil within!

So dignified a being as man, of course, never stoops to the absurdity of falling in love; but woman sometimes *does*, she being the weaker sex; and when she does, then look out

Some poet set the legend into song, a beautiful lyric of the Ashikaga period, a lyric more dramatic than any of Browning's. Perhaps it would be more in consonance with art to call it an operetta; and the tale is so amplified as to throw interesting side-lights on the life of the time.

One of these is to the effect that when the priests undertook the casting of a new bell for the temple, the spirit of the dead maiden returned in the form of a beautiful dancing girl, thinking that soft, sweet beauty might have a better effect than fierce love-anger as a means of rescuing life from the bitter ashes of the past. But as it was a repentance too late, the fair one again became angry and the casting was a failure. But the prayers of the priests ultimately subdued her, since prayer is more mighty than passion; and the soul of the lost maiden fled into the body of some dragon. If one desires to see the legend well represented on the stage one must attend a performance of the old *No*-drama known as the Hidakagawa; and there can be seen the fair maid, flower-draped and rising from the bell from which she emerges as a demon, whose subsequent tactics are truly demoniacal. Then come the prayers of the priests, which are all duly answered by obedient gods; and one experiences the faith-confirming spectacle of witnessing an actual answer to prayer. A tale so typical of the days of *myths* was not left only to *No*-dancers; it has been dramatized for the stage of the common theatre, the *shibai*, wherein the various characters are all vividly drawn and the action most mysterious and animated, presenting one of the most gorgeous histrionic displays to be seen on the Japanese stage.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The Imperial Birthday

The announcement made some time ago in the *Official Gazette* that it had been decided to celebrate the Imperial birthday henceforth on the 31st of October instead of the 31st of August, has been received with warm approval by the whole nation. The last of August is usually marked by a season of such extreme heat that many people are off holidaying in the mountains or by the sea; and the happy change of date will now enable all citizens of the Empire, as well as the *Corps Diplomatique*, to be on hand and participate in honouring a day that means so much in the way of loyalty and patriotism to a nation like Japan. During the Meiji Era the Imperial birthday was always celebrated on the 3rd of November; and the nation had become so accustomed to look forward to this date, a season of chrysanthemums and maples as well, that it was hard to abandon it when the necessity came. The date had impressed itself on the nation's mind something like the 24th of May had done on the British mind; and many wanted to observe it as a national holiday forever. Now that the present Emperor has been pleased to sanction the celebration of his Majesty's nativity at a time so close to the old date, the whole people will be enabled to combine the reverence and devotion they cherish for both old and new in a manner that must inevitably be for the good of the Empire.

The New American Ambassador

The arrival of the new American Ambassador, the Hon. G. W. Guthrie, Mrs. and Miss Guthrie, was taken advantage of by the Imperial Government and most of the Official circles of Japan to extend that attention and courtesy that Americans of distinction usually meet with in this country; while American residents of all stations likewise took occasion to join in welcoming their new ambassador to Japan. The new American representative well sustains his country's reputation in always selecting for important posts abroad men who have already made their mark in some one of the onerous and practical departments of life. An eminent jurist, a deservedly popular municipal official and Mayor, an honoured member of the State Legislature, and one time Secretary of the Democratic Convention at Chicago, Mr. Guthrie is a man of well tried taste and talent, a typical American in the best sense of the word, whose long and varied experience in positions of national and social responsibility will stand him in good stead as an ambassador of the United States in one of the most important of her embassies. Socially Mr. and Mrs. Guthrie have been as foremost and popular as they have been in official life at home, the family being distinguished for its generous interest in all matters that pertain to the uplifting of humanity and the progress of the world. It was indeed only quite natural that President Wilson

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should have expressed himself as highly pleased that he was so fortunate as to be able to secure a man of Mr. Guthrie's ability and attainment for the American Embassy in Tokyo. We take this opportunity of cordially joining in the warm welcome the new Ambassador and his family have received in Japan, and express the hope that Mr. and Mrs. Guthrie will be permitted to remain long enough here to know the people of Japan and to feel at home.

Plutocracy

The distinguished Japanese publicist, Dr. Miyake, in a recent number of the *Jitsugyo no Sekai*, remarks on how few millionaires Japan can boast of at present; and of the few there are, scarcely any have attained to eminence. He takes this to indicate that, so far as Japan is concerned, the prevalence of a plutocracy in national affairs is still far in the distance. Dr. Miyake notes that there are two classes among the wealthy men of Japan: those who save to hoard and those who gain to spend for pleasure. The latter he leaves to their own self-condemnation, and the former he attacks as equally a hindrance to national progress. The hoarding spirit, he explains, is hereditary with some, as the old *daimyo* from whom some of Japan's modern men of means have descended, used to do the same thing, being averse to the risk of investment and afraid to make ventures for the good of the nation. Dr. Miyake condemns in no measured terms the habit of hoarding instead of putting capital to uses mutually profitable to capitalist and state, and thus assisting the country's development.

The Hon. George E. Foster

It is not often that Canadians of any great degree of prominence visit Japan, but the arrival of the Hon. George E. Foster, Minister of Commerce in the Canadian cabinet, gave Japan the opportunity and the pleasure of entertaining one of the most eminent of living Canadians and possibly one of the most distinguished men that the great Dominion has ever produced. His is a name cherished by every Canadian, no matter what the political party, but he is especially a favorite in his native province by the sea, where most of the present generation received their first conception of real eloquence by listening spell-bound to his matchless oratory. Mr. Foster was received with every mark of respect and esteem by the leaders of Japanese thought, and was tendered a special dinner by the Minister of Foreign Affairs, as well as by various distinguished citizens of Japan, including members of the Chamber of Commerce.

The Monroe Doctrine

The *Jiji Shimpo*, one of the leading vernacular journals of Japan, in a spirited article expresses apprehension that America is expanding her conception of the Monroe Doctrine far beyond its original intention of preventing a partition of the New World by European powers. The Monroe Doctrine is now being interpreted to include the prevention of races incapable of assimilating with Caucasians immigrating to South America and Mexico. This gradual enlargement of the original doctrine, says the *Jiji*, is clearly seen in recent resolutions introduced in the Federal legislature, notably that with reference to Magdalena Bay last year, as well as that in regard to Mexico and South America not long ago. The Tokyo journal is persuaded that if the Monroe Doctrine is enlarged to mean interference with immigration it is certain to lead to trouble. The Amer-

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ican attitude appears to force the conclusion that the Japanese are to be excluded no matter what the pretext. The *Jiji* goes on to support the contention that America cannot take this position without a contravention of justice; and expresses the conviction that any attempt to meddle with the immigration policy of her neighbors will prove futile.

The "Taisei Maru" and Brazil

The very cordial relations existing between Japan and Brazil were strikingly illustrated by the warm reception extended the Japanese training ship *Taisei Maru*, which made a cruise along the coasts of that country some time ago. Demonstrations of welcome from government and municipal officials were experienced at all ports touched at, and the people seemed unable to do enough to make the visit of the Japanese pleasant and profitable. Brazilian naval officers invited the captain and chief officers of the Japanese ship to receptions, and even private citizens joined in extending hospitality. The *Taisei Maru* returned the compliment by giving a reception on board which was attended by more than one hundred officials and distinguished citizens of the republic. Fencing and *jujutsu* exhibitions were given and refreshments served, and a very enjoyable afternoon was spent. The Minister of the Brazilian Navy emphasized his good will by sending a present of 570 tons of fresh water to the *Taisei Maru* for the use of the men.

Up-to-Dateness

One of the more outstanding features of modern Japan is an increasing determination not to be left behind in the race for progress between the nations of the world. This is especially seen in a growing dissatisfaction with all anachronistic methods of education and a constant effort to excite ambition toward making up the lee-way between Japan and western countries. In a recent issue of the *Taiyo* Dr. Sawayanagi, President of the Imperial University, Kyoto has a thoughtful and well written article in which he claims for educators a larger measure of esteem than it has been the habit of the public to accord them hitherto; and he goes on to ask the nation, and especially the rising generation, to heed and follow their teaching. Dr. Sawayanagi demands of the modern educator a wider view than that afforded by the class-room; the teacher should take the whole nation into his purview of mental and moral development, and teach for the future as well as the present. Instead of going over the same old lectures year after year the teacher should keep abreast of the times in his special line of thought and study, and thereby make himself a real authority on the subject for which he is responsible. Special stress should be laid on original investigation, as in the best western colleges. Dr. Sawayanagi is persuaded that the teacher that cannot keep up with the times, must inevitably have to give way to younger and more efficient competitors, until every higher institution is staffed with men of spirit and enterprise, and the nation thereby enabled to advance its prestige and attain the progress it should.

The Yamamoto Cabinet

Japan on the whole seems to be both surprised and pleased at the progress made by the Yamamoto government since its inauguration in February last. In a recent article in the *Chuo Koron* the editor admits that the new cabinet has succeeded beyond all expectations, and notwithstanding predictions to the contrary, has maintained itself with increasing strength and efficiency; and for the most part its measures have proved popular. The remarkable thing about Admiral Count's Yamamoto's achievements as an administrator is that he is able to go on without any show of subservience to the *Seiyukai*, with which party his cabinet is a sort of coalition. He has always led, and the party has had to follow. The editorial avers that Japan is not yet ready for party government pure and simple, and that the Yamamoto cabinet comes up to the general conception of the nation better than any other now in sight. Thus the time-honoured com-

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promise between the bureaucrats and the party representatives has to continue until a further stage of political evolution. It is suggested, however, that the signal success of the cabinet is largely due to the sincerity and singlemindedness of the Premier himself. Admiral Count Yamamoto is a man of quiet but powerful personality, and has no object or ambition save the general welfare of the state. It is indeed a fortunate thing for a nation to have a leader who has no axes to grind. Not only so, but he has been enabled to bring about a considerable reduction in state expenditure, as well as to lighten the total taxation by several millions annually, all of which must be essentially pleasing to the popular will. And though he has not yet accomplished the task of persuading the Washington government to see eye to eye with Japan on the California question, he has conducted the delicate and important negotiations with a calmness and tact that have won the approval of all the better classes of his countrymen and the admiration of all the world. There is no doubt, thinks the *Chuo Koron*, that his prudent attitude will ultimately result in better prospects for Japanese subjects in the United States.

Railway Construction Programme

As a result of the administrative readjustment the construction of new railway lines has for the most part been postponed, but the following fourteen lines being too important to put off are now under construction. They will, according to the authorities, be completed within the next year or so.

HEAVY RAILWAYS

Line	Section	Mileage	Date of expected completion
Shinjo	Kiyokawa to Sakata	16.57	Dec. 1914
Ganetsu	Nozawa to Tsugawa	19.14	Sept. „
Murakami	Shibata to Chujo	8.08	Apr. „
do	Chujo to Murakami	12.50	Sept. „
Taira	Miharu to Shinmachi	20.66	Mar. 1915
Hojo	Kisaradzu to Minato	14.63	Jan. „
Hamada	Oda to Ota	10.61	Nov. 1914
Tadotsu	Kanonji to Kawame	9.63	Apr. „
Saeki	Oita to Kosaki	11.58	„ „

LIGHT RAILWAYS

Funakawa	Mita to Wakimoto	5.54	June 1914
Nagai	Nashigo to Nagai	7.12	July „
Miyachi	Kumamoto to Otsu	13.75	Apr. „
do	Otsu to Shimano	10.68	Mar. 1915
Oita	Oita to Nakahonda	7.23	Apr. „

Good Diplomacy

The *Japan Advertiser* prints the following letter, which will doubtless voice the sentiment of many Americans:

Sir:—If anything were needed to show the exquisite good sense of Japanese statesmanship the recent American-Mexico espisode would be adequate. Here was a nation, Japan, in a state of acute irritation over the California land ownership legislation, with whom Mexico, bellicose almost to the point of beginning hostilities, sought to make common cause against the neighboring Republic. The quick action of the Foreign Office in notifying the Huerta Government that the reception of the Mikado's Minister must not be accompanied by any anti-American demonstration, and the equally prompt suggestion that the projected visit of the Envoy Diaz to Japan would be inopportune were of course, evidence of good diplomacy.

But they are more. Arising so promptly from an unexpected situation these acts of Japan reveal something deeper than deliberation—the presence, the continued presence, in spite of all bickerings, of that underlying spirit of friendship which has characterized her attitude toward the United States from the beginning of the intercourse of the two nations. Not the least eloquent commentary upon the whole matter is furnished by the Department of Finance in its recent bulletin upon the number of foreign visitors to Japan. In a total of 10,373 during the first six months of 1913 there was not a single Mexican, and for the corresponding period of 1912 only one. True to herself Japan knew that such love at first sight could have no weight in the scales against the enduring friendship of a generation.

Yours etc.,

X. Y. Z.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

VOLUME FOUR NOVEMBER, 1913 NUMBER SEVEN

THE IMPERIAL CHRISANTHEMUM PARTY

By DR. J. INGRAM BRYAN

FROM very ancient times the beautiful chrysanthemum blossom has been the Imperial flower of Japan, forming as it does, the Imperial crest; and ever since the brilliant days of the Heian era, it has been the custom of his Imperial Majesty the Emperor of Japan, to give a garden party at the Imperial palace during the height of the Chrysanthemum season. On this great annual occasion all the leading personages of the Empire received invitations, and came into the presence of the Emperor to drink saké and enjoy the Imperial flowers. As they came before the Emperor a vase of beautiful blossoms to which was attached a bag of frankincense and myrrh, was laid before his Majesty; and cups of saké with chrysanthemum petals floating on them, were handed around. The chief recreation on those memorable occasions was of a mental nature, usually poetical composition, the poems being composed on the spot and handed to the Emperor for criticism. It is thought that a similar custom obtained at the Court of China in ancient times; but it has been in vogue at the Imperial Court of Japan at least since the time of Yenryaku 682-805 A. D. Among the annals of China we read the story of a man who was once warned of an impending calamity, which could be warded off, he was told, by attaching a bag of myrrh to his elbow and ascending a certain hill where he was to drink saké with the petals of the chrysanthemum floating in it. The man did as was suggested to him, but on returning home he found all his domestic animals dead: cows, pigs, fowls and dogs lay lifeless all around. When he informed his teacher that the plan had not worked and that he had lost much, the teacher only replied that the calamity was to have come upon his family, and that by acting upon the suggestions made, he had averted it, throwing the vengeance on the animals instead. This legend gave rise to the custom of observing the chrysanthemum season in China, whence the custom came to Japan, where it has been observed for centuries.

The Chrysanthemum party as given in modern times by his Majesty the Emperor of Japan, is conducted in a

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somewhat different manner from that of olden days. It is carried out in much the same way as the Imperial Cherry blossom Party, described in the April number of the JAPAN MAGAZINE. Invitations are issued to the higher officials of the Government, noblemen and high officers of the Army and Navy, as well as those holding decorations from the Imperial Court, and the foreign embassies and legations in Tokyo, making up a party of nearly 2,000 persons. An Imperial feast of elaborate proportions is spread in a great marquee. Of poetry there is none, except to the eye, for the scene is poetic enough to those inclined that way. The Imperial Chrysanthemum Party is held in November, the month of chrysanthemum blossoms, the place being the beautiful garden of the palace at Akasaka.

The grounds of this palace are in themselves well worth seeing. The palace originally belonged to Prince Kishu, but after the burning of the Imperial palace in 1873 this one was used as a temporary abode for the Imperial family, and since that time it has been used as the palace of the Imperial Crown Prince. On the grounds are various buildings, one of which is known as the flower palace. This is where the Imperial Chrysanthemum Party is held. The Imperial invitations are sent out about two weeks before the Party is given. These are on fine board with bevelled gold edges, bearing the Imperial *mon*, or crest, a golden chrysanthemum. The card is about eight inches by five, and is written in exquisitely formed Japanese writing. The regulation dress is frock coat and top hat for men, and visiting dress for ladies. The guests arrive some ten minutes or so before the Imperial party. Upon the arrival of the Emperor and suite at the main gate, the Japanese national anthem begins with the naval band, and all the guests line the pathway on either side, bowing as their Majesties, the Emperor and Empress and the Princes of the Blood file past. Then the guests fall into line after the Imperial Party and follow to the place where the feast stands waiting. The Emperor now takes his position on a dais at the head of the marquee, and receives there all the representatives of foreign countries, and some of the higher officials of the Empire. As each foreign diplomat presents himself in the Imperial presence he bows appropriately three times, and his felicitations are translated into Japanese by an interpreter who stands near his Majesty. Her Majesty the Empress is seated on a dais slightly lower, near the Emperor, and all who approach his Majesty, bow also to the Empress as they leave. This function over, his Majesty tastes the first morsel by sipping a glass of wine, and this is the signal for the feast to commence. It is needless to say that for the next half hour everyone present is exceedingly busy, and apparently more than happy. To describe the nature and quality of so great a feast would be impossible.

As soon as the feast is over the Imperial band strikes up the national anthem once more, and His Majesty begins to prepare for departure. As the Imperial procession files out all the guests line up and bow farewell. Then the guests enter upon what is regarded as one of the chief features of the occasion, viewing the chrysanthemums. This chrysanthemum show is supposed to

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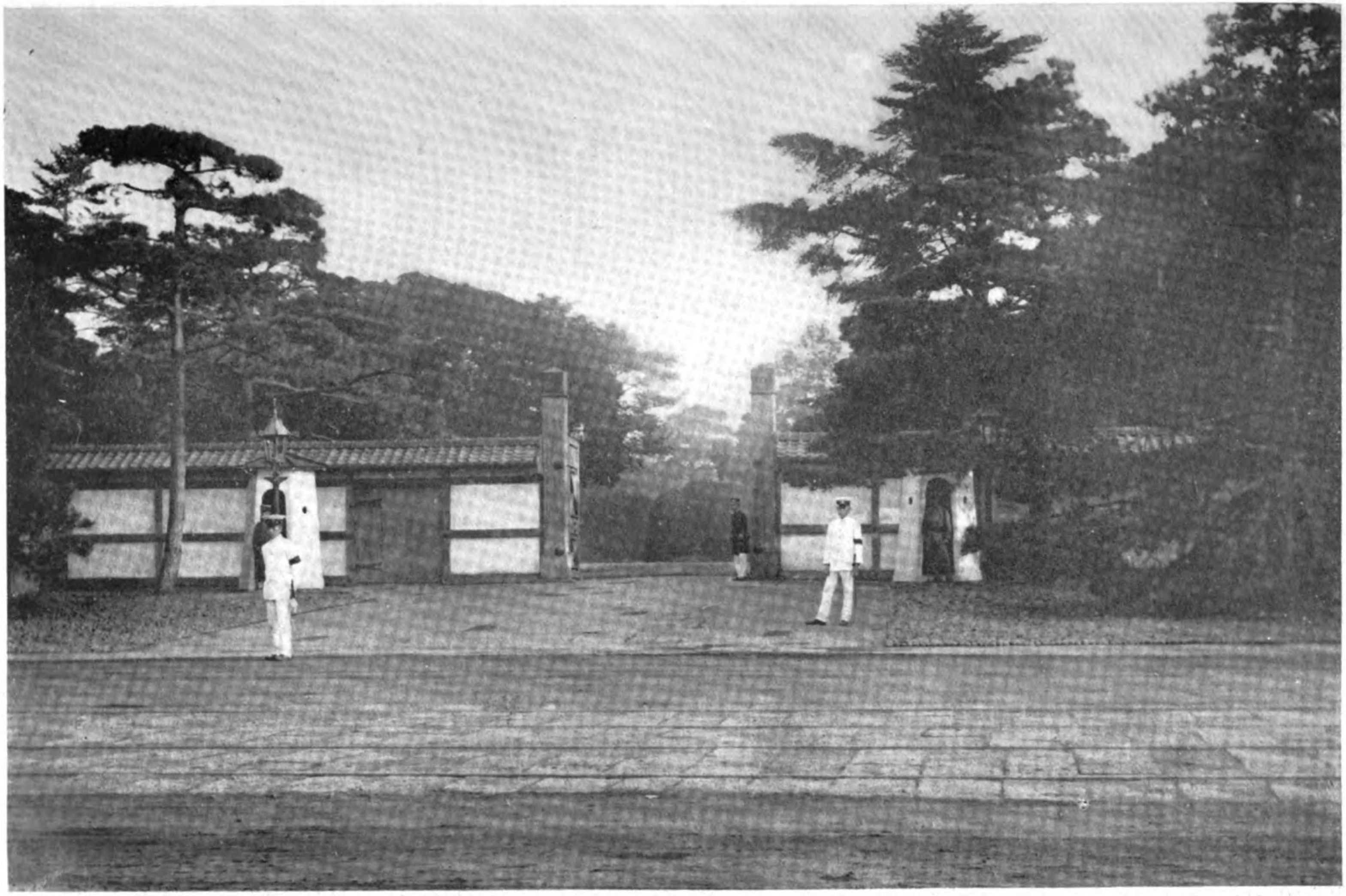

ENTRANCE TO AKASAKA PALACE WHERE THE IMPERIAL CHRYSANTHEMUM PARTY IS HELD. *Porte cochère du palais d'Akasaka où se fait la fête des Chrysanthèmes. Eingang zum Akasaka Palast, wo die Chrysanthemum Ausstellung Stattfindet.*

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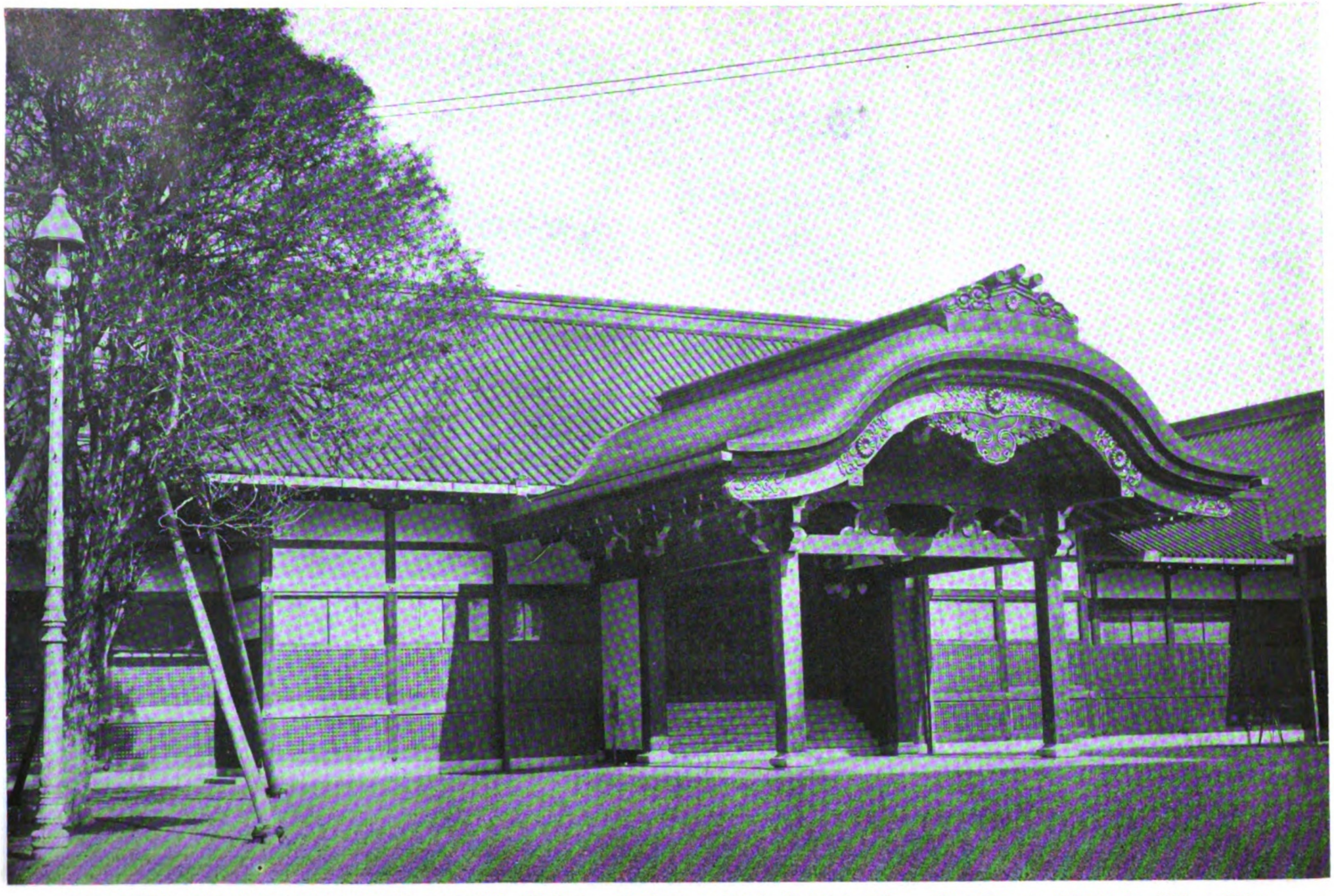

VESTIBULE LEADING TO IMPERIAL PALACE, TOKYO. *Vestibule du Palais Imperial, Tokyo. Vorhalle aom Kaiserlischer Palast, Tokyo.*

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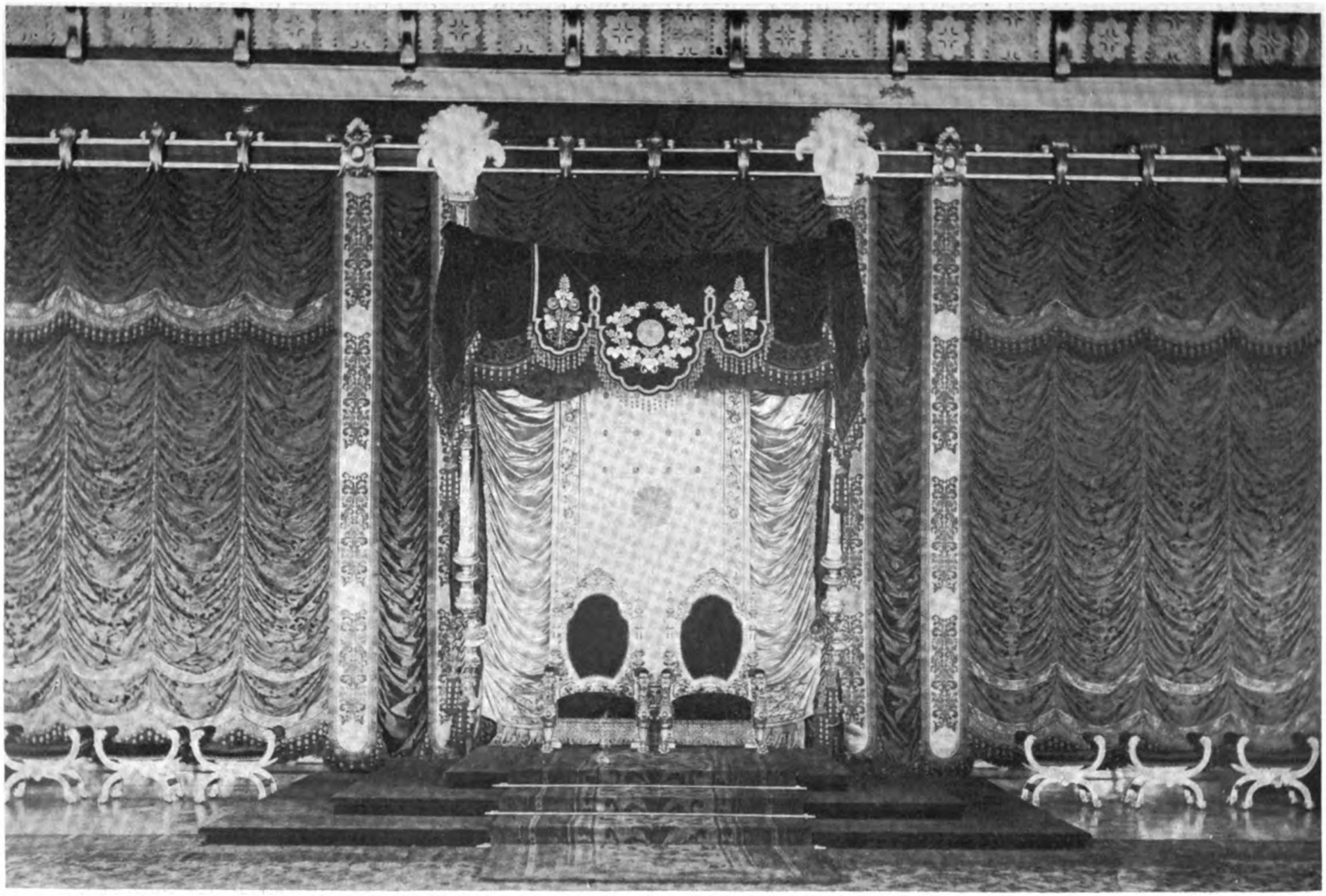

THRONE ROOM, IMPERIAL PALACE, TOKYO. *Salle du trône au palais impérial, Tokyo. Thronsaal, Kaiserlischer Palast, Tokyo.*

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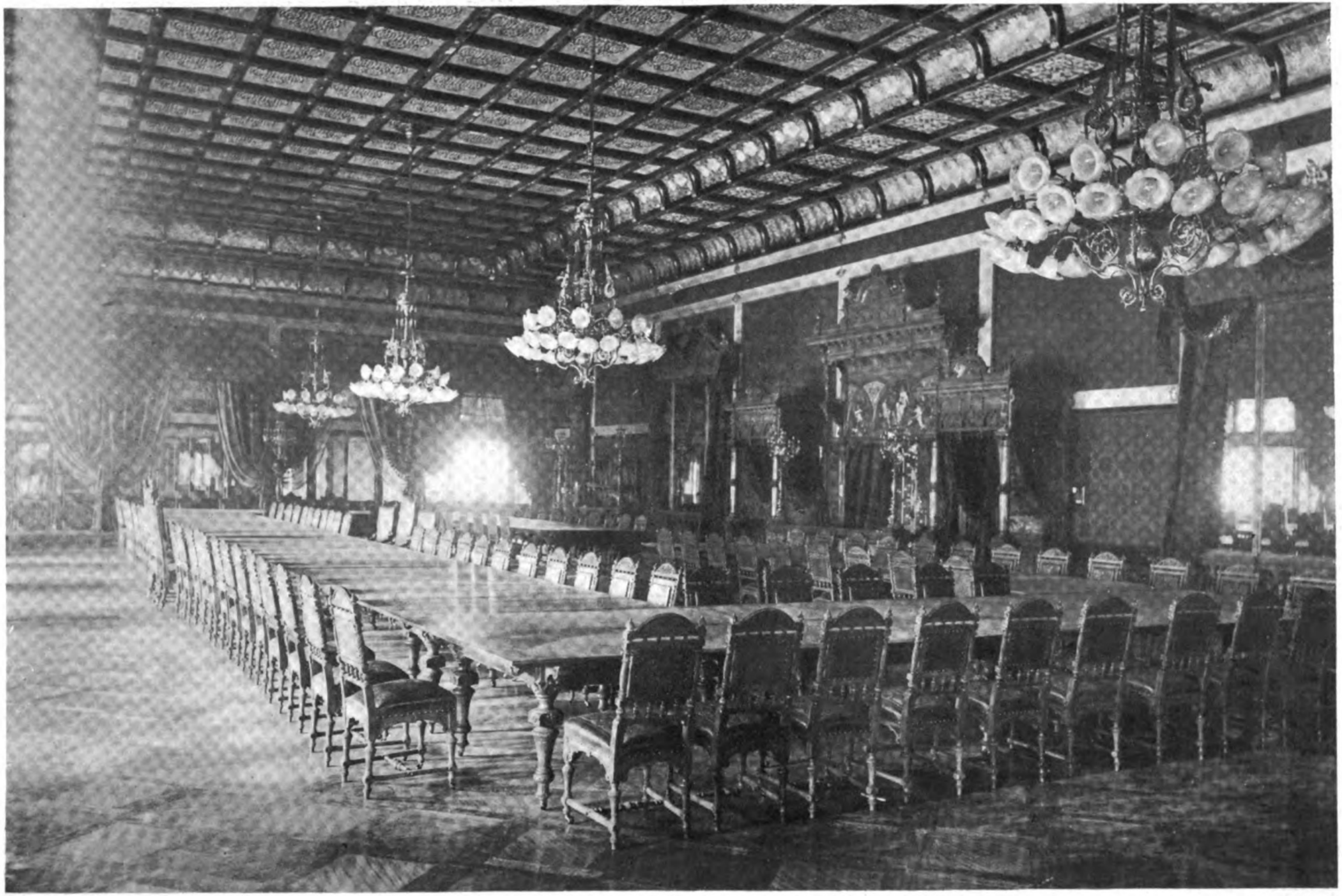

BANQUET HALL AT THE IMPERIAL PALACE, WHERE CHRYSANTHEMUM FEAST TAKES PLACE. *Salle de banquet du palais impérial.* *Bankett Saal im Kaiserlichen.*

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surpass anything to be seen elsewhere. As far as the writer's experience goes, it certainly does. The garden itself is admirably adapted to set off the size and beauty of the thousands of unrivalled blossoms on view. Each is set to bring out its individual distinction. One passes through labyrinths and fairylike pathways up and down over hills and undulations past tiny lakes and musical little waterfalls, with great old trees everywhere overhead. On the right side of a large lake stands the Imperial pavilion erected for the feast. In this vicinity are numerous Japanese maples in their exquisite autumn red. Among the ancient pines and other evergreens they suggest a scene of rich brocade. Here and there under the trees pretty summer houses abound where one may sit if weary, and sip any kind of drink fancied. The whole is much too like fairyland to be compared with anything in occidental lands.

As for the blossoms, words fail to portray them. Plants bearing three, four and five hundred blossoms are numerous, and on one occasion a plant bearing 701 blossoms from a single root was on exhibition. All these triumphs of horticultural art are the work of the Imperial gardeners. The pots are arranged in terraces under awnings of matting, and the aisles between offer every opportunity for the guests to see each flower. Here one lingers among the endless rows of blossoms and tries to fancy a preference. Those of a colour are for the most part together. And the variation of them is a marvel of floriculture. The prevailing types are pure white, yellow, brown and purple, with some mixed. One by one the guests begin to steal way, and as the sun disappears and dusk draws on, only the few enthusiasts among the flower-lovers are left. Then one walks slowly again through the beautiful landscape garden, the ancient grove and by the lake back to the gate, filled with impressions of beauty never to be forgotton. The officials and guards bow a respectful farewell at the great gate of the Palace, and the last guest departs with happy thoughts of Japan and her great Emperor.

SAD AUTUMN WIND

Why should I feel so desolate
As I alone abide,
And for my true love wait,
This solemn eventide?
Perchance it is the autumn wind
Awakes my melancholy mind!

Tsurayuki

Tran. by J. Ingram Bryan.

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THE JAPANESE STUDENT

By VISCOUNT KANEKO

(AN ADDRESS BEFORE THE STUDENTS OF THE FIRST NATIONAL COLLEGE)

EVERY intelligent young man will have ideals as to his own future, based, perhaps, for the most part on mere imagination or fancy, but nevertheless, precious in his sight. As one who was once a young man myself, I too had my ideas as to my future; and now that I am no longer young, but have far advanced into the future to which I had looked forward with so much interest, I beg to say a word as to the future of the Japanese student. A young man should have his ideals, of course. Without these the merchant is no more than a mere calculating machine, and the farmer a mere tiller of the soil.

When I went abroad as a student at the beginning of the Meiji Era, Japan was just becoming aware of European civilization. We had indeed hardly advanced beyond the absurd notion that foreigners should be expelled as barbarians. And when it became clear to us that our progress was in almost every respect inferior to the countries we despised, and that we practically were without weapons to meet them on equal terms, it was a great but none the less a wholesome surprise. At that time Japan had neither telegraphs, telephones, post offices, nor railways. The only modern thing we could boast of was a small paddle-wheel steamer plying along the coast. Both army and navy were in their infancy. Neither schools nor banks were yet organized. Consequently our government authorities had their hands full in opening up the country to foreign intercourse and establishing the institutions of modern civilization. But all these achivements were in due time accomplished.

Though our national Constitution was promulgated in 1889 and our judicial system was reformed and our laws codified in accord with modern ideals of justice, they were not perfect, and therefore incapable of giving full relief. None of these signs of progress seemed to reveal to the world our latent power. Consequently when we came out victorious in the conflict with China in 1895 it was to the world's amazement. But the west was not yet quite convinced that we were entitled to all the praise bestowed upon us in relation to that achievement. China being a weak and inferior nation, was easily worsted, especially as Japan used weapons contrived by the west. Ten years after came the war with Russia. When the world saw that we proved capable of driving back one of the greatest nations of the earth, and put to flight the army before which even Napoleon fell back at Moscow, then we were accorded due credit for the possession of real military skill and martial prowess in no mean measure, so that in some respects at least a yellow race was not wholly inferior to others. From that time we began to be received on equal footing with the nations of Europe. It was indeed a great change from the days of extra-territoriality, when foreigners

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could do pretty much as they liked on Japanese soil, and we were helpless to resist them. Bound hand and foot in regard to administration, and in relation to customs duties, we were really no longer an independent nation. But we laboured without ceasing for relief, and in time succeeded in recovering our national autonomy. It will be seen, therefore, that the one object of all our students at the time, both at home and abroad, was to help forward the freedom of our country, and elevate it to a place beside the great powers of the world. Inspired by this ambition I went forward, and finally succeeded in being used to help in bringing about these desirable changes for the benefit of my country.

The vast improvements that Japan has seen during the past sixty years, and the high position she now occupies among the great nations of the world, must be ascribed to the labors of those that have gone before you young men of to-day; and now this precious and imperishable inheritance is to be handed over to your care and protection, to be handed on in turn by you to posterity, untarnished and unimpaired. Thus the responsibility resting upon the young men of Japan to-day is very grave. If this responsibility means no more than merely preserving the inheritance intact, after the manner of a son just holding his father's fortune and estate as they were left to him, there would be no need for study at all. Yet even want of due consideration naturally leads to a deterioration of property held in trust. It remains with the young men of to-day whether they will be content to hold their great inheritance only intact, or whether they will hand it on vastly increased to future generations. All nations are at this moment in keen competition after progress, and the nation that lags behind will be sure to retrograde. Therefore the national guardians of the future will have to be even more intelligent and active than those of the past. If after a few years the nation that was handed over to the young men of to-day as a first class power, should be allowed to deteriorate to the place of a second class nation, how could any Japanese subject have the face to call himself a patriot and answer to his Sovereign.

When I was a young man I once read the biography of Alexander Hamilton, an American statesman who was one of Washington's right hand men, at the time of the American struggle for independence; and I was much impressed by how much even one man can do for his country. Through his skilful and farseeing management of the new nation's finances he led America to command the credit of the world. Yet Hamilton rose from a humble position, having lost his mother at an early age; and when she lay on her death bed she called him to her side and said: "My son, never aim at being second best, and you will be in harmony with the everlasting principles of the universe." This is a noble principle for every man, whether he be student or statesman: never be content with second rate achievement. No man's ambition can be too high, so long as he is in harmony with the principles of the universe. By the most unflagging persistence and perseverance Hamilton prepared himself for great things and he was given great things to do. How disgraceful and unfortunate, had he been unprepared for the greatness thus thrust upon him! Personally I have always tried to make the advice of Hamilton's mother my own, and I hand it on to every young man as I have opportunity. It is a maxim appropriate to all ideals and fits in with every legitimate ambition, whether of scholar, statesman or financier.

Most young men find it easier to cherish ideals as students than they do after graduation, as practical men of affairs in the every day walks of life. Too many young men fancy that graduation from college means the completion of study, whereas it is but the beginning. While I was a student at Harvard University, from which I graduated, I was accustomed to hear students bid each other farewell on graduation day, and urge one another to have some success to report next time they met.

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I fear too many of our students, on the contrary, as soon as the final examination is over, send their books to the garret, and set out to look for important positons, without any thought of the much further preparation needed before they can be efficient officials, bankers or merchants. It seems to me the men of the early part of the Meiji Era were of firmer stuff than this. Often with shabby clothes, and living in poverty, they yet learned how to labour and to develop their own powers till they were fit for high positions. My words are not based on fancy but on actual fact. The man of achievement looks back to his school days as but the A.B.C. of his success. The old Japanese proverb has it that "A jewel is tested with stone, metal by fire, and man by hardship." No matter what you aim to become, you can never escape hardship, and that will show the stuff of which you are made. Then it will be seen whether you are a practical man of learning and ideas, or a mere charlatan. The examination you undergo at the university is as nothing compared with that you will have to face before the public; and to be plucked in that is the only failure. Mr. Roosevelt once said, and he courteously sent the words to me after he delivered them before Congress: "One who is ready to learn is the only one fit to teach." He had reference to Japan, which in the last few decades has shown a marvellous adaptation to western methods and learned much from other countries, and therefore is placing herself in a position to teach the world. Let us take the compliment as the great American intended it, and show the world what we know and what we can do. As a member of the family of the great world Powers we have to take our place in the council of nations; and let us see to it that we are of some use there. We must not be represented there as a crow among the herons. Let the difference between us and them be only one of color! Whether Japan holds her own with the white races in the future depends upon the young men of to-day. The realm of knowledge and achievement is the same now for all races. You must take your places among the people of the world as true men, and you must wipe out whatever blot may remain on the yellow race. But don't be in too much of a hurry. The greatest achievements take time. Aim to convince mankind of the unity and solidarity of the human family; and that in every respect Japan is not a whit behind other members of that family in nobility of aim if not as yet in achievement.

No matter what department of activity the young man of to-day may choose as his vocation, whether it be statesmanship, scholarship, diplomacy, business or education, a *sine qua non* of success is mastery of foreign languages, especially English, and perhaps German; for a nation no less than an individual may sometimes owe much to such knowledge. At the Conference of Berlin after the Russo-Turkish war of 1876 the British prime minister, Disraeli, would have accomplished nothing but for his fluency in the French language, which at that time was the tongue of diplomacy. And so in solving the difficulties that are likely to face you and your country in the future, a knowledge of English will be found of inestimable assistance. By this you will be able to approach foreigners on even terms, and win respect and a hearing for yourself and for your country.

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VISCOUNT K. KANEKO

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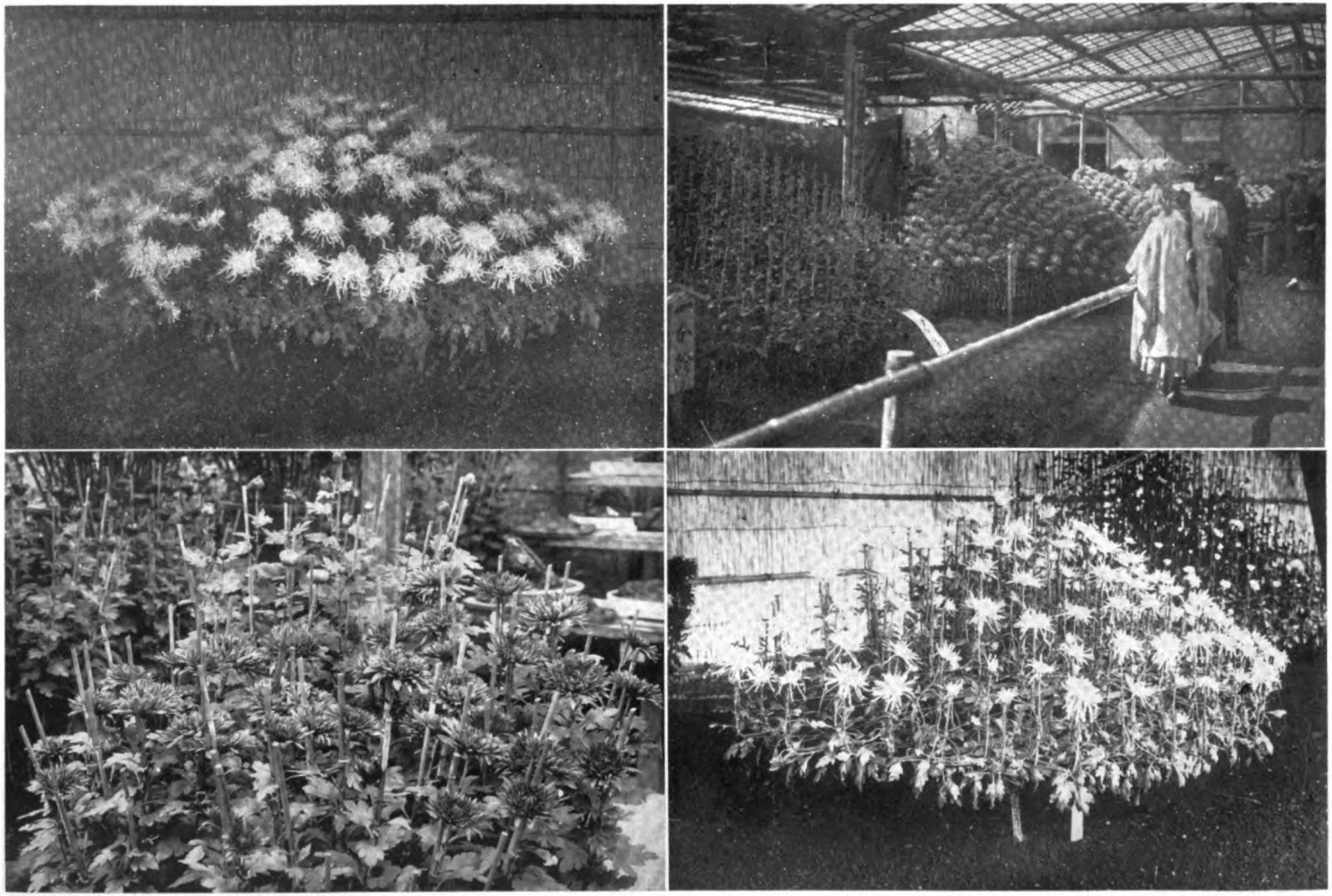

SINGLE CHRYSANTHEMUM PLANTS WITH HUNDREDS OF BLOSSOMS. *Des pieds de Chrysanthèmes avec des centaines de fleurs. Chrysanthemumstoecke m't Hunderten von Bleuten.*

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THE QUEEN OF AUTUMN FLOWERS

By DR. J. INGRAM BRYAN

THE Chrysanthemum, which most admirers of fair bloom will be disposed to admit the queen of autumn flowers, enjoys an older reputation than almost any other blossom in the history of floriculture. Certainly it has been cultivated in China for more than two thousand years, and there is evidence of its being cherished in Egypt a thousand years before its mention in China, Whether it came from Egypt to China or *vice versa*, it is impossible now to determine, but the Chinese are prone to regard it as a product of the Far East. Confucius, the celebrated sage of China, makes mention of the Chrysanthemum 500 B. C. under the name of *liki*. From China it came to Japan, where it reached its highest form of development, and is still reverenced as the Imperial emblem, the national coat of arms, as it were; and one of the highest orders in the Imperial gift is the Order of the Chrysanthemum. On the Imperial sword the flower is engraved, and it figures prominently on warships, and everything belonging to the Crown. When Prince Arthur of Connaught visited Japan he received this order from the hand of the Emperor of Japan. The feast of the Chrysanthemum is celebrated in Japan in November each year, when the blossoms are at their best; and the Emperor gives a magnificent garden party, to which are invited all the great personages of the Empire, including the foreign diplomatic corps and a few foreign residents holding positions under the Imperial government. This festival of the Chrysanthemum dates back to the Heian era, when the great ones of the Empire used to call at the Imperial palace, and drink to the health of the Imperial House from *sake* cups in which floated petals of the beautiful flower.

We know, of course, that flowers have played an important part in the art history of all great nations, and have had a good deal to do with patriotism as well. What the lotus was to Egypt, the pine cone to Assyria and India, the *fleur de lys* to France, and the Tudor rose to England, the Chrysanthemum has been to Japan, where it is known as the *kiku*. In Europe it went under the name of *Χρυσου ανθεμενου*, or "golden flower," yellow being a characteristic colour. By a nation so artistic as the Japanese it was at once recognized as a thing not only beautiful in itself but possessing qualities that readily lent themselves to art. In this it reveals a distinction surpassing most of the cherished blossoms of other lands. The rose is beautiful, to be sure, but it is seldom imitated or used as a *motif* in decoration; and so is it also with the dahlia and the tulip. The Chrysanthemum is so simple and definite in form that it is easily chased in metal, carved on wood, or painted. But the flower was selected as the Imperial crest probably for other reasons as well as for its intrinsic beauty; possibly because of its sunlike colour and form, the sun being the real national emblem of Japan. As a matter of fact the cherry blossom is regarded by many as *par excellence* the national flower. To prevent confusion let it be borne in mind that the people are not supposed to use the same emblem as the Imperial House. And so the Imperial crest is the chrysanthemum and the cherry blossom that of the nation, while the rising sun represents both Emperor and people. The chrysanthemum is single yet many; it is a unity in variety; and a variety springing from one undivided center. This to the Japanese mind truly typifies

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the Emperor as the source of the national life. The cherry blossom, on the other hand, represents profusion and fertility. It is, therefore, a fitting emblem of the endless procession of national population. Both the chrysanthemum and the cherry blossom are children of the sun, as the Emperor and his people are children of the sun-goddess, whose orb resplendent stands for Japan as a whole. But the chrysanthemum, no doubt, commands a higher respect and a deeper admiration than all other flowers in Japan: it is the *kukuribana*, or, "binding flower," as the Japanese say; for, just as its petals bind themselves together on the surface, so the Emperor and people are forever bound together in indissoluble union.

It is supposed by many that the choice of the sun as a national emblem in Japan arose from the ancient custom of sun worship. Those who came to Japan were followers of the sun; for Nippon means sunrise land, and was so called by the Chinese before the Yamato migrated thither. Having arrived at the utmost limits of the East the wanderers beheld the sun still beyond them, and continued to reverence it as the source of life and light, as many of them still do to this day. Their representations of it were at first no doubt a mere disc, and the disc, went through various developments as it came to be used for an ornament or a crest. In Chinese philosophy the sun was the symbol of *yang*, or the male principle, and was used in that country as a symbol of sovereignty, and so borne as a device upon a flag before the ruler. The same practice obtained in Japan, where the ancestors of the nation were divinities of the sun. The chrysanthemum was probably chosen as the most natural and artistic emblem of the sun. It was and is truly a child of light, capable of conventional treatment and ornamental use in the highest degree. It was especially suitable as a national symbol, as it could be easily seen at a distance, and could be used on every kind of material. The chrysanthemum as a decoration is seen on almost everything in Japan: on sword guards, vases, nail heads, bosses, in beaten brass, seldom in bronze, carved in stone, in bone, jade and ivory; painted on lacquer and porcelain, woven in all kinds of fabrics and appearing in endless instances of domestic decoration. But the conventional forms of it on common things must always be different from the special form used as the Imperial crest, which is the sixteen-petalled flower. The universal use of it in Japan shows that it is not only a badge of the Imperial House, but a thing dearly loved of the people, as much for its beauty as for its patriotic significance. Many a maiden of Japan is named after it; and its use is very typical of Japanese art and life. There is no sphere in which the limitation of true art has been more accurately and beautifully shown than is the Japanese use of the chrysanthemum as a *motif*, where they always have displayed that admirable genius of restraint by which nature is made subservient to art. To the Japanese, art and nature are two different things, and should never be confused.

In Japan the chrysanthemum is essentially a cultivated flower, and therefore a true triumph of floriculture. Like Japan herself, it arose from something very small and insignificant, the daisy. The corn-marigold and the oxeyed daisy are natural chrysanthemums on a small scale. But its wonderful cultivation on Japanese soil has been achieved not at the expense of beauty. Never has art been so indebted to the florist as for the development of this wonderful flower.

It is only in later times that this beautiful child of nature has become known to the people of the West. It was introduced into England about 125 years ago, and was then known as the "golden flower," or "chrysanthemum." In England to-day its popularity ranks second to none except perhaps the rose, as a universal favorite. Long after the majority of summer flowers have withered and gone, the chrysanthemum flourishes in ravishing beauty through the autumn and even into the chill days of winter. Its exquisite form and wide range of colour causes it to be as much a favourite for decorative purposes as it in Japan. When the plant was first in-

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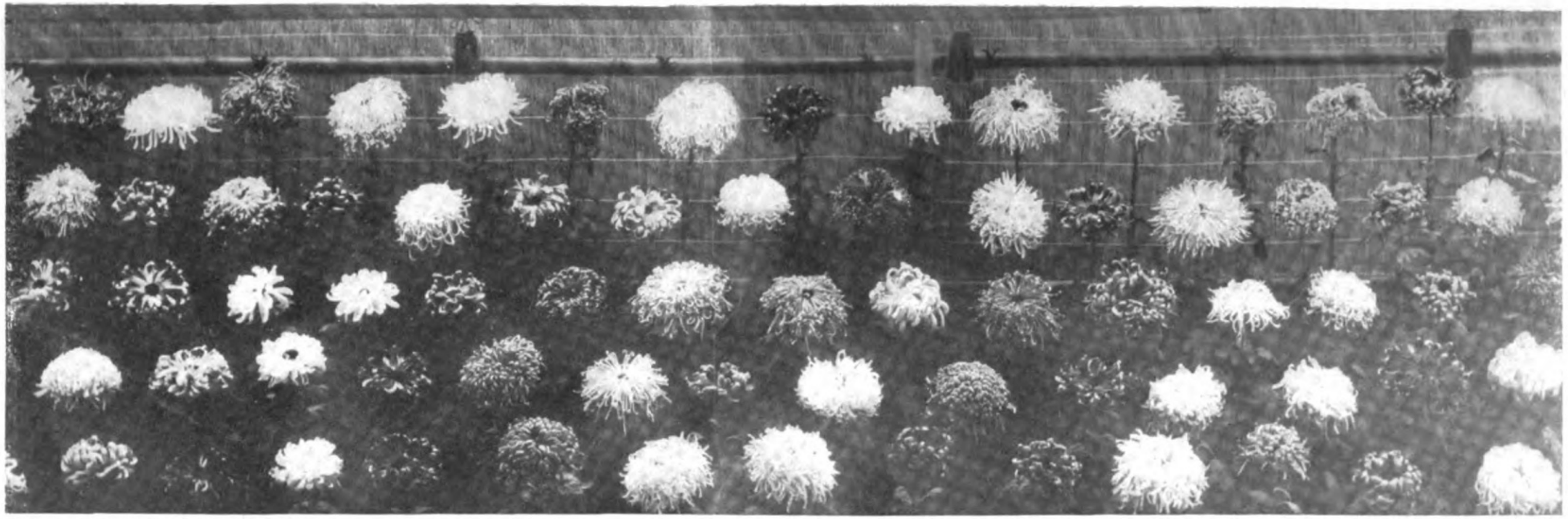

SINGLE BLOSSOMS AT THE CHRYSANTHEMUM EXHIBITION OF 1912.

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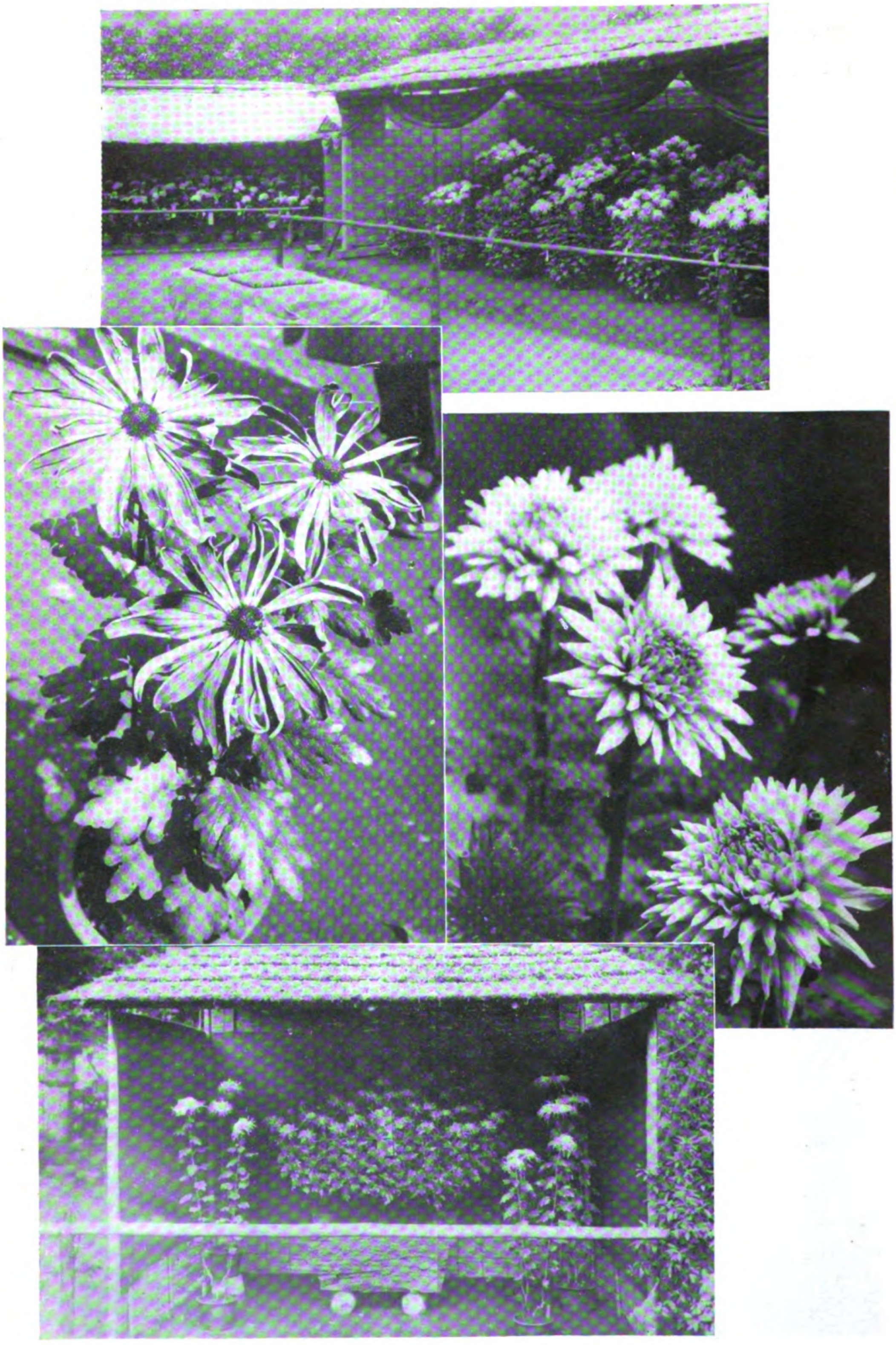

SOME PRIZE CHRYSANTHEMUMS OF 1912

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troduced into England it showed no such development either in colour or list of varieties as it does to-day. The original was indeed a poor thing compared with the exquisite and versatile beauty it has attained in modern times. Progress in the cultivation of the chrysanthemum on English soil is largely due to the perseverence of Mr. Robert Fortune, who in the middle of the last century journeyed to China and the East under the auspices of the Royal Horticultural Society for the special purpose of studying the plant. Prior to this, however, the Royal Horticultural Society had been doing much to promote an interest in its cultivation. In 1825 the first exhibition of chrysanthemums was held at Chiswick, when some 700 plants were staged by the Society, and afterwards cuttings were distributed among various nurserymen in and around London, which no doubt was largely responsible for increasing the cultivation of the plant; for ten years later no less than 53 varietes of it were known in England. Exhibitions of the flower continued to be held from time to time in various cities, and eventually societies for its cultivation led to still further development. Now it is freely cultivated all over Europe and America, where in some instances it has attained a perfection almost equal to Japan.

In Japan, however, the chrysanthemum has reached its greatest variety and its most exquisite beauty of form, as well as its most wonderful obedience to artificial manipulation. At the Imperial Chrysanthemum Party given by his Majesty the Emperor of Japan in November every year, one sees the most marvellous blossoms known to the floriculturist. They are not only in numerous varieties and colours, but the number of blossoms from one root is something to amaze one. In one case no less than 700 flowers were seen growing from one plant. The Japanese are also extremely clever at disposing the flowers so as to produce tableaux representing scenes from old plays or from history, the roots being skilfully hidden and the blossoms made to grow in such a manner as to bring out all the colours and forms of a picture from their own natural colours alone. One sees warships in action with their commanders in position, the sea breaking in a white foam of bloom all around. After the Russo-Japanese war a tribute to the enemy was produced in the shape of a figure of the famous Admiral, Makaroff, the officer standing, sword in hand, on the bridge of his sinking ship, the engulfing waves white-crested with blossoms sprinkled with red ones. In the same way the various heroic incidents of Japanese history have been treated from time to time. School children go to these flower exhibitions and learn something of their nation's past, as well as receive ineffaceable impressions of national heroism.

Thus in Japan it has been made to serve almost every use within the province of human ingenuity, not only as a national emblem, an art *motif*, a teacher of history, but the petals are even used as salad. May not the chrysanthemum be taken as also emblematic of the influence that the East has had upon the West, an influence subtle, far-reaching and fair, leading mankind to see how beauty may not only be admired but created, and standing as a sign of human progress. This paper may fiftly close with lines to a white chrysanthemum, written by Anna Peyre Dimmes:

Fair gift of Friendship, and her ever bright
And faultless image! Welcome now thou art,
In thy pure loveliness—thy robes of white,
Speaking a moral to the feeling heart;
Unscattered by heats,—by wintry blasts unmoved:
Thy strength thus tested, and thy charms improved.

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THE GEORGE MEREDITH OF JAPAN

By ARIEL

IT has been well said that what Robert Browning is to English poets George Meredith is to English novelists; and it is because Soseki Natsumé, one of the most prominent modern novelists of Japan, occupies a similar position in Japanese fiction, that we venture to name him in the same class with England's greatest revealer of the soul. Indeed he himself would place his lot there; for he has taken Meredith as his model. The novels of Natsumé indicate a marked tendency to didacticism, and are everywhere charged with psychological analysis. Art is found in lusty embrace with philosophy; and his men and women reveal themselves by their subtle play on one another in the slow progress of situations lifelike in their apparent unimportance. Philosophy like a shroud surrounds the characters he depicts, and the enthralling style, nevertheless, leads the reader on; and so Natsumé has a constant and growing number of select admirers. On the whole, however, Natsumé has been as much neglected by his fellow-countrymen as George Meredith was by English readers during the early part of his literary career.

The approach to Natsumé must be made through his early history, of which his books are a strong reflection. Born in 1867 in the modern Japanese capital, like another famous Japanese novelist, Koda Rohan, Natsumé inherited the Tokyo spirit, the *Edokko katagi* which displays itself in a tendency to improvidence and indifference to social conventions. It has long been the boast of the Tokyo man that he never keeps his money over night, and that he is more proud of intellectual and physical superiority than of any other excellence. To Kyoto for beauty, and to Yedo for men, was an old time aphorism, which Soseki Natsumé well bears out; but in recent years he has become rather an invalid, a state to some extent reflected in the satire and cynicism of his later volumes.

Soseki Natsumé first came under the influence of Meredith's writings during his sojourn in England. In the year 1900 while he was still a teacher in the Kumamoto High School, the government selected him as a special student to be despatched abroad for further study. He had not previously been consulted in the matter, and at first demurred to the appointment; but it was an order from the government, and there was nothing to do but obey. He duly arrived in London, where unfortunately his experiences were anything but satisfactory. He decided that it would be impossible for him to enter Oxford or Cambridge on the allowance at his disposal, and so he settled in London where he attended lectures at the university. Though he was sent to make himself familiar with spoken English, he preferred to devote himself to a deeper study of English literature. His acquaintances in London were unhappily of the wrong sort, and he writes somewhat bitterly of his experience there. "The two years I spent in London," he writes, "were extremely unhappy ones. My life among Englishmen was so pitiable as to be only compared with that of a shaggy dog among a pack of wolves." It is clear that he made the mistake which a considerable number of Japanese students make in going abroad, of trying to live cheaply among cheap people, who are but little representative of their country; and consequently he left England with but a very meagre and inadequate conception of British civilization. He seems not even to

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have put himself in communication or contact with any authority on the literature he wished to study; and on the whole one feels that his English experience was a mistake. At any rate he came away with no love for either the country or its people.

Looking somewhat deeper into his personality, from this time on one is compelled to the conviction that his growing cynicism was due more to failing health than to the defection of his hosts and companions in England. Natsumé himself admits that while he was in London some of his acquaintances regarded him as one suffering from nervous disorder. Not only so, but even certain of his fellow-countrymen wrote home that he was crazy. He himself appeared to be proud of his so-called madness, and but prayed that it might continue. Upon returning to Japan he was appointed to a lectureship in English literature in the Imperial University where he delivered a course of lectures on the leading British authors, which attracted favourable attention when published. The lectures embrace two volumes, the first dealing with the history of English literature and the second with the leading British authors individually. The volumes show a profound acquaintance with the best English authors, and reveal the models after which he resolved to pattern himself as a Japanese author. College work soon grew distasteful to him and he devoted himself to fiction.

Natsumé's chief productions in the realm of fiction are the *Botchan*, the *Nihyakutoka*, the *Kusa Makura*, the *Uzura Kago*, the *Kiyen*, the *Wagahai wa Neko de aru*, the *Gubi Jinso*, the *Kofu* and the *Mon*. The *Botchan* is a kind of autobiography, something after the style of Tom Brown's School Days, and has proved one of the most popular of his works. The numerous disquisitions on philosophy that characterize the other volumes have rendered them recondite to the general reader, though they are intensely interesting to thoughtful minds, especially those inclined to psychology. His characters speak in a manner and indulge in a tone somewhat foreign to the average Japanese. There is little sympathy with the follies and ills of life. As a moralist he lashes the vices and foibles of his time, and has strong antipathy to the Russian and French schools of fiction. There are those who think that his books are too much peopled with "perfectibilians" and the like, and that he shows an undue scorn for the naturalistic school.

Natsumé has been subjected to the same criticism as was levelled against Meredith, and he has much the same answer for his critics. In his essay on "Comedy" Meredith says that writers of his own school must inevitably be "unpopular with our willful English of the hazy region, and the ideal that is not to be disturbed." In the same way Natsumé, in his latest preface to a new edition of his three best books, speaks of the difficulty of making his ideas clear to minds cast in a different mould. To his mind appreciation depends much on taste and culture. "Taste is the very soul of literature," says Natsumé. "Writing that is without taste is like a sun without heat; it has no reason for its existence."

The *Wagahai wa Neko de aru*, one of the most popular and amusing of his novels, is in some measure after the manner of E. A. Hoffman's *Kater Murr*, and is as richly charged with droll humor. It is the autobiography of a cat, which lives in the home of a Middle School teacher in Hongo, Tokyo, Mr. Sneeze (Kushami) by name. The cat relates various incidents and its impressions of them in connection with the members of the household and those who visit there, including poets, literary men, students, new women, and even thieves that break in at night. The whole is deliciously tinctured with epigrammatic satire.

Perhaps a brief outline of the contents of his next most popular volume, *Botchan*, might prove interesting to those desiring to have some conception of his plot. *Botchan*, or "My Young Gentleman," as it might be translated, relates the experiences of a Tokyo youth of blunt and straightforward disposition, who had to work his way

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through school and college and at last became a school teacher. Even at the primary school this youth refused to take a challenge and distingushed himself by jumping from an upstairs window and almost breaking his neck, just because a companion dared him and accused him of fear. When reprimanded by his father for such folly, the lad merely remarked: "Never mind: I shall not get hurt next time I try it." The boy was not very happy at home, and found sympathy for the most part with a servant maid. The boy's parents died while he was still young, and afterwards he had to shift for himself. By dint of thrift and perseverence he managed to put himself through college and get a teacher's license. He soon obtained a position as a teacher of mathematics in a Middle School, in Shikoku, where he met some remarkable characters among the teachers, all of whom are depicted in vivid colours in *Botchan*. Upon his arrival at the school he is addressed by the principal, and told how he is expected to be a model of life and character to the pupils; but he refuses to accept the position on these terms, as he feels himself to be a very ordinary person and in no way capable by holding himself up as exemplary to people. The principal explains that if he does the best he can, it will be accepted, and so he consents to try. The principal goes by the nickname of Red Shirt, a shade of underclothing he always favored; and the teacher of English, who spoke like a woman, and had the complexion of a pumpkin grown in the shade, he named Mr. Squash-in-the-Shade. Another instructor, with shaven pate and protruding beard, he dubbed Mr. Porcupine. The narrow notions prevailing in a small remote town are well brought out in describing the relations obtaining among the teachers and the people of the place. Everything that one does is known and gossiped about. A teacher goes into a macaroni shop and eats four bowls of the dish, and next day when he arrives in the class room he notices written on the black board: "Four bowls of Macaroni!" Next time, he happened to go into another restaurant and ordered some *tempura*, a kind of fish fried in batter. Upon entering the class room next morning his eye catches the words: "Four bowls of *tempura*, but don't laugh." Going farther afield one day, some five or more miles from the wretched village, he called at a wayside tea house and ordered some dumplings; yet next day he saw on the black board of the class room: "Two plates of rice dumpling: only *7 sen*!"

Apparently there was always an undercurrent of jealousy running among the teachers of the school, chiefly because some were more popular than others with the pupils. The satire and sarcasm with which the novelist describes these petty bickerings must surely have had a wholesome effect on a state of affairs that prevails in far too many educational institutions. Two of the staff fell out over a love affair, both having set heart on the same girl. The row between Mr. Porcupine and Mr. Pumpkin led to one of them being shipped off to another post in distant Kyushu; and the amount of hypocritical palaver indulged in at the farewell meeting is unerringly portrayed by Natsumé. Worse still, the director, who was always exhorting his subordinates to adopt more intellectual and spiritual pleasures and pastimes, was found to have formed an intrigue with a *geisha*; and for punishment he was waylaid and thrashed by some of the teachers. After this *Botchan* left the school and returned to Tokyo where he found work in the office of the Street Railway Company. It is said that in local color and depiction of social life the novel is a masterpiece of modern times, in the more rustic centers of population, and that the withering satire with which Natsumé lashes the social imperfections of his day, has had a most beneficial effect upon society.

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MR. SOSEKI NATSUMÉ, MODERN JAPANESE NOVELIST

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HIS EXCELLENCY, THE NEW JAPANESE MINISTER TO CHINA. *Le nouveau ministre Japonais en Chine. Der neue japanische Gesandte feur Chiza.*

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JAPAN'S NEW MINISTER TO CHINA

By SHŪSON ENOMOTO

THOUGH the labor of a diplomatist is confined chiefly to a time of peace his work may be more important than that of an army or navy, for he may avert war and prolong peace, changing the fortunes and increasing the wealth of his country, and thus only with the tongue bring victory out of apparent defeat. Great armies and navies amount to little or nothing without efficient diplomacy. A nation may shed its best blood and win glorious triumphs, but the immense sacrifice will all come to nothing unless the advantage secured is held by a wise and effective diplomatic policy. In fact national prosperity depends more on efficient diplomacy than most people are apt to think.

We have often thought in Japan that one of the chief weaknesses of our national diplomacy has been over-cautiousness. The Tokyo Foreign Office has more than once been willing to face the indignation and disappointment of the whole nation rather than err on the side of rashness. This is no doubt due to the influence of our Elder Statesmen and certain cabinet ministers. The main policy of Japanese diplomacy has been suavity and good manners. Napoleon was one of the greatest military heroes the world has seen and carried victory through all Europe, but he failed in diplomacy and therefore failed ultimately. Bismarck in Germany, Pitt and Fox in England, and Talleyrand in France did more for their respective nations by diplomacy than any or all of their national military commanders. The late Count Munemitsu Mutsu and Marquis Komura were conspicuous for their triumphs in diplomacy, but they cannot compare with the great diplomatists of Europe. It is therefore with much pride and hope that Japan looks forward to Mr. Enjiro Yamaza, our new Minister to Pekin, as one of the nation's rising diplomatists, who yet may prove a match for the great manipulators of national destiny in western lands.

Mr. Yamaza is already distingushed for his firmness and valor in dealing with diplomatic affirs. He indeed reminds one of the bold hero Suikoden in the old Chinese romance; he is one of the finest products of Meiji education. A man of simple tastes and humble circumstances, he has a spirit of *samurai* depth and temper; just the man for the arduous post of Japanese representative in Pekin. In the past our occupants of this position have been too easily inveigled by Chinese craft and chicanery, but the new Minister is invulnerable to such wiles. He has the invaluable advantage of being perfectly familiar with the situation in China; he knows the North and the South equally well, and he understands how to deal justly with each in the interests of both China and Japan. Japan is indeed fortunate in having such a man for the position at this time of crisis in Chinese affairs.

The position of Minister to Pekin is one of the most difficult in our gift; for he is near home, right under the critical eye of 65 millions of his fellow-countrymen, whom he must strive to please, and at the same time deal fairly with China. Mr. Yamaza will not save himself and evade difficulty by reticence and solitude, as others have done; he will come out and say what he means, and the world will see what Japan means to be and do in relation to China.

Born on the 26th of December, 1866, in Fukuoka, province of Chikuzen, Kyushu, the son of Seigo Yamaza, a respected citizen of the town, he attended from childhood a school of Chinese literature there, and passed thence into the Middle School. There young Yamaza took up the usual subjects,

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including English, and made excellent progress in all his studies. Even from youth he was noted for fortitude of character and the spirit of leadership. At school he organized a society for the promotion of personal industry among students, the members of which took upon themselves to admonish all who were not making the best of themselves. By the age of 18 he had advanced sufficiently in his studies to come up to Tokyo. He had to borrow the means to bring him to the capital and establish him at college. Through the kindness of Dr. Hisashi Terao, a fellow-townsman, he was able to enter upon his studies, in which he devoted most of his time to the mastering of English, Chinese literature, and mathematics. In time he entered the Law Department of the Imperial University, making a specialty of British law, and in due time graduated with high standing.

Originally it was not his purpose to enter the field of diplomacy, but through the suggestion of a friend who was then chief of the Bureau of Political Affairs, he agreed to go to Fusan in the capacity of vice-Consul, where he distinguished himself in more than diplomacy. On one occasion when a party of naval officers in port were holding a banquet, one of them imbibed a bit too much and got boisterous. Yamaza rebuked him for conduct unbecoming a naval man, and a tussle, ensued in which the young consul came out best. Even so insignificant an episode as this but indicates the trend of his disposition at that time. The effective work done by Mr. Yamaza in Korea won for him the confidence of the Imperial government. Later he was removed to Shanghai. During the war with China his labors were equally efficient, and he received high promotion. Shortly after he was sent to the Japanese Embassy in London, where he served with marked success under His Excellency Baron Takaaki Kato, whose confidence he enjoyed during his sojourn there. This is indicated by the intimation of Baron Kato that, when he himself wished to return to Japan on business, he assured the government that the Embassy responsibilies would be quite safe left in the hands of Second Secretary Yamaza.

On his return to Japan in 1910 Mr. Yamaza married Miss Komuchi, one of the fairest daughters of Japan, whose father said that in giving her to the young diplomatist he was giving her to an ideal man. When Baron Kato became Minister of Foreign Affairs Mr. Yamaza was appointed head of the Bureau of Political Affairs. There he came in touch with the late Marquis Komura, who learned to value his ability and service. During the war with Russia Mr. Yamaza exercised a remarkable influence in certain recalcitrant circles in Japan and greatly assisted the policy of the government. During the process of the last treaty revision his services to the government were invaluable. Recently Mr. Yamaza has been a Councillor in the Foreign Office, but when the revolution in China broke out and affairs there began to assume an uncertain appearance, he went around among the government officials in Tokyo and gave them the benefit of his very full knowledge of China, with the result that they resolved to take advantage of it and send him as new Minister to Pekin.

Mr. Yamaza is a man extremely popular with all classes. He is not one of the many among us who have been spoiled by success. Though enjoying the confidence of the government and moving in the highest circles of the land, he has never forgotten his old friends, and is especially liked by the young men. When he was appointed to Pekin numerous farewell dinners were tendered him by his old friends. Instead of accepting all of them, he invited all his old chums to a dinner of his own, and those that attended were so charmed by his presence and genial hospitality that they will never forget him. Beneath his usually firm and unyielding exterior there is a deep strain of sentiment and affection. Recently while travelling in China he came to the grave of his sister's husband, Colonel Yoshida, who fell in the Manchurian campaign, at Lioyang. Standing beside the tomb he composed the following poem:

In the wilderness of Lioyang
A nameless herb is blooming;
I humbly pluck and offer it,
A tribute to thy memory!

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JAPAN'S STRUGGLE WITH FINANCE

By COUNT OKUMA

UNDOUBTEDLY Japan's greatest concern for the future is in relation to finance, a subject always difficult to deal with, even though one has all the necessary data in detail at one's fingers' ends. Still one may venture opinions about national finance more confidently than about the state itself, since the former is more subject to the laws of modification and chance than the latter. If Japan herself has changed so rapidly and radically in the past few years, what may we not expect of her national finance? The two great wars which we were obliged to wage with China and Russia, were expected to bring about serious changes in our financial situation; and they did. Many things affect a nation's finances, such as international competition, calamity of any kind, change of national taste and tendency, as well as political conditions, but war has the most far-reaching and vital effect of all. If a change of politics so excites a nation as to breed a certain degree of financial fever, war excites the national blood still more, and speculation is very apt to run ruinous and wild. If every occurrence could be clearly foreseen then prohecy as to finance would be easy; but who can find himself in so fortunate a situation in predicting the financial future of a country like Japan?

However, prediction in regard to Japanese finance is not so venturesome a problem to-day as it was when we were more under the influence and at the mercy of those aggressive politicians of measureless ambition, whose rule we have cut short. Indeed our change of politics has had a wholsesome effect upon our finances. Not very long ago some of our leaders fancied that because we had joined the circle of the first class powers we must needs put on a style above our ability if not our station, so bewildered were they by the vainglory of alien praise. To keep pace with this ambition taxes were increased and expenses doubled and even trebled, until more loans were resorted to and our poor country at last found itself shouldering an indebtedness of some 2,500,000,000 *yen*. The natural result was an undue expansion of currency and a menacing rise in prices with a consequent increase in the cost of living. In the midst of the ensuing speculative fever a great number of new companies were organized and enterprises undertaken, with examples of failure and bankruptcy occurring month after month, till danger finally checked the folly. Should Japan have many more such visitations the financial capacity of the state would be exhausted. Conscious of past mistakes we have lately been studying the best means of reform, and now a radical readjustment has been inaugurated, with a saving to the nation of many millions annually. We are now in a fair way to placing our national finance on a sound basis, and we have some hopes of striking a balance between revenue and expenditure. Under this policy I have no doubt that Japan will re-establish her credit and attain her former position. I anticipate at no distant date an appreciable reduction in the volume of currency and a fall of prices with a consequent lowering of the cost of living. In this way financial and economic circles will have reached once more a normal condition. Indeed we might then be able to look forward to even a favorable balance of trade. It is quite possible to expect such an increase of industry and trade as to render the present over-taxation unnecessary. At any rate it is clearly the duty of our leaders to devote more attention to possibilities in this direction. National activity generally always reacts favorably on the development of commerce and trade.

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Our authorities at present are giving too much attention to protecting a few industries at the expense of other and smaller enterprises; and the government itself monopolizes some of the more important and necessary national undertakings. Private management of industries, in my opinion, always does more to excite national activity and competition than government management; it induces the people to cultivate an enterprising and independent spirit, which is very necessary to national development and general progress. Popular industry is ever more beneficial and effective in promoting national efficiency than official industry, however well manipulated and managed. Whatever the people take in hand they can *do*, and do with more lasting and universal benefit to the nation than what the government does; and if the people once undertake to reduce our great national debt, it will be done. Then the government will be more free to devote its attention to education and other important subjects of national welfare, which are now only too much neglected. It is more important that the people shall prosper than that the government should have ample revenue; for the government can never really be wealthier than the people; and it is only as the people are permitted to cultivate and promote all forms of legitimate industry that they can be able to support the government and enable it to meet its obligations. Certainly a government that prospers at the expense of the people is doomed. The hope of our economic future lies, therefore, in a wider extension of industrial and commercial activity among the people of Japan, with every freedom for them to manufacture, to buy, sell and get gain; for until the people are in a position to pay off the nation's indebtedness, the load cannot be permanently lifted. Thus as our politicians and officials labour to promote the financial welfare of the people will they succeed in securing the economic independence of the state. With this policy Japan need have no misgivings for her financial future; for the Japanese are quite as capable as any other people of meeting their obligations and freeing themselves from foreign indebtedness, if they be only given the chance.

* * *

[Supplementary to Count Okuma's interesting article, we beg to add a few facts to show that the Imperial government is following to a large extent the policy he suggests, especially in reference to reducing the national debt. In the first place, compared with other countries Japan's national burden is not so very alarming, as may be seen from the following statistics:

France	...$6,280,000,000
Russia	... 4,650,000,000
German States .	... 3,671,000,000
Great Britain ...	... 3,527,000,000
Italy	... 2,699,000,000
Spain	... 1,911,000,000
Austria	... 1,403,000,000
Australian States	... 1,299,000,000
Japan	... 1,271,000,000

Of course some of the nations with greater indebtedness than Japan may be able to boast of greater ability to pay off their obligations when necessary; but as a rule, money, like people, flows in where it is most needed and the investment is safest; and so Japan's present debt would probably not be hers, were there any doubt as to her ability to pay up at the appointed time. During the past six years the Imperial government has been able to reduce its unproductive loans by 14 per cent, and its total loans by about 9 per cent; and this policy will no doubt continue until the burden is removed.]—*Editor.*

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THE INTERNATIONAL-MINDEDNESS OF JAPAN

By H. E. BARON SAKATANI

(MAYOR OF TOKYO)

THERE has been an undoubted disposition among some to regard the mental and political attitude of old Japan as averse to most things foreign; and Rekko, Prince of Mito, has been put down as a leader among these anti-alienists. But apropos of the biograpghy of the Shogun, Prince Yoshinobu Tokugawa, now under compilation by Baron Shibusawa, I have recently had occasion to investigate some of the more important historical records of pre-Meiji times, from which I find that Rekko was not at all the man of anti-foreign views that some have tried to make him out to be. Long before the arrival of Commodore Perry, the Prince of Mito had avowed and supported an 'open door' policy for Japan, and insisted that his country should enter into trade and friendly intercourse with surrounding nations. This is quite clear from his letters and other expressions of opinion emanating from him. It may well be asked, then, why it was that such a man should at one time have advocated the principles of exclusion that are attributed to him?

His reasons for this attitude are interesting and significant. The Prince of Mito held that during the long peace of the Tokugawa era the spirit of the *samurai* had greatly declined and the people generally had so lost the art of war and self-defence that the nation was in no condition to cope with an influx of foreigners; if the nation was not in a position to hold its own in the face of foreign intrusion, then foreigners should be kept out until the nation was able to compete with them and receive them on even terms. Japan must first be awakened to her condition and her needs, and prepare herself to meet foreigners on common ground; then she would be able to welcome the presence of aliens within the Empire. There is some evidence that he was disposed to this resolution by consulting with such eminent scholars of the time, as Toko Fujita, and Toda. Afterwards, when the proposed treaty of Kanagawa, suggested by Commodore Perry, was brought up for consideration, and there was much hesitation on the part of the *Bakufu* Council, whether to sign it or not, the advice of the Prince of Mito was sought, and he at once answered that if they proposed to exclude foreigners, he must say "No, no! How could we think of such a thing as going to war with America!" This reply shows that he was a man of tact and insight far beyond most of the statesmen of his time.

That a Japanese like Rekko should have in that early time been prudent enough to regard descretion as the better part of valor in the face of imcomparable odds, is what impresses me greatly, since it implies a degree of diplomatic prudence one could hardly have expected. We thus see that he was a man much in advance of his time. And when the civil strife of the Restoration was over, and the Meiji period had been

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inaugurated, it was the policy suggested by Rekko that the fathers of the nation had to adopt, and the country was thrown open to aliens. There is no doubt that much of the marvellous progress of the past half century is to be ascribed to this liberal policy, which we owe to Rekko, Prince of Mito. Nor can we suppose that Rekko was so very different in character and mind from the nation that produced him. The fact that a Japanese of ability and position in that early day entertained such sentiments, must be taken as proof of the possibility of a similar attitude prevailing more or less among the people. The foreigners that had been visiting the country from the time of the arrival of the Portuguese and the Spanish to the withdrawal of the English factories, were for the most part welcomed and generously treated; it was only after the time when by their imprudence and interference they aroused suspicions politically that they were feared and obliged to withdraw. From the very earliest days the Japanese have shown a spirit of liberality toward foreigners far beyond that found among any other oriental people.

Reference in our time has frequently been made to what is termed 'the international mind, it is this internation-al-mindedness that I claim the Japanese have possessed as much, if not more, than most other people, from the earliest times. This spirit is one that fortunately is now growing stronger and stronger among the peoples of the world; but it is not so very long ago that the word had to be mentioned only with accompanying explanations, or many would not understand it. Now happily it is well understood among all intelligent persons. It is no longer a word on the lips of experts and scholars, but on the lips of the people as well. At least this is what some of us would fain believe; but it is worth asking whether the idea is as fully and generally comprehended as is supposed.

In Japan there appear to be some, even among our learned men, who either have not given the subject of the 'international mind' sufficient thought, or they have failed to grasp its full meaning and importance among modern nations. They are too prone to interpret the Japanese mind as the human mind; they limit the word to national boundries. The Chinese use the word 'mind' to designate the opinion of a myriad men: in other words, public opinion, but they mean the mind only of China. Their old saying that all men are brothers, is limited, too, to the people of their own country. There are no doubt some people in every land, even among those who should know better, that think public opinion should mean that of their own nation alone. Now, it is this narrow and unbrotherly view that this new idea of the 'international mind' is intended to obviate, and for the mutual understanding and progress of the whole human race. With the rapid development of commerce and communications nations are inevitably drawn closer to one another, and this approach cannot go on harmoniously without a proper understanding and appreciation of what is meant by the term international mind.

There is a good deal of talk, too, about the 'parliament of man,' especially in the current literature of Europe and America. This represents also a new and important idea to which Japan is bound to give close and intelligent attention. Each nation has its own parliament, it is true; but as nations advance, and the idea of the international mind more and more prevails, reason and morals are found to

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be the same everywhere, if they are worthy of the name; and so there naturally and rightly arises the idea of a parliament, as common to all men as are reason and moral character. The word 'parliament' is now too small, too limited, for the present attainment of the human race; hence the introduction of a new term: 'the parliament of man.'

What does all this mean but that men and nations are becoming now so closely associated that their interests are bound up together, and none can afford to consider itself alone in pursuing its national policy and ambition. What happens in one country can no longer be legitimately regarded as affecting that country alone; it inevitably affects other nations and people, for the human race is now a body, all the parts of which must act in harmony and coöperation, complete indifference and independence being impossible without injury to the race as a whole. Nations are bound henceforth to consider the world, as well as themselves, before they launch out on any policy or movement calculated to affect the interests of mankind. All this involves a realization of the International Mind and the Parliament of Man. I fear my own countrymen are not giving sufficient attention to this important aspect of human progress in modern times, and I would implore them not to neglect it and get left behind western nations in the race.

History is full of warnings intended to be lessons to the people of after times, as to what causes the decline and decay of states; but assuredly one of the greatest dangers a nation can be open to is a failure to grasp the universal significance of its aims and ambitions. Unless a nation can accustom itself to think in terms of world-thought it must fall out of the family and the race. Every member of the world-army today must keep abreast of its fellows; its whole prosperity and future depends on this catholicity of spirit. Armaments and money are, after all, but material accessories of civilization; the real progress of a people is something spiritual; great thoughts from great character, resulting in great deeds. Tell me the trend of thought among a people and I will tell you their future; for, from a nation's thoughts one can know what it will be and do. I claim for my country a place in this onward march of nations toward the goal of high endeavor and noble achievement; and I beseech the people of my country, especially the young men, not to fail of this attainment

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COLD LOVE

O love, I would thy heart
Would melt in mine apace,
As, when cold winds depart,
Ice thaws and leaves no trace!

Tsurayuki

Tran. by J. Ingram Bryan.

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SOME JAPANESE WOMEN

By DR. MIKAMI

(THE IMPERIAL UNIVERSITY)

WHEN the girls of a certain high school in Tokyo were asked some time ago whether in case of danger a woman should save her husband or her father first, and the reply from nine out of ten girls was promptly to the effect that parents should always take precedence in such circumstances, those who put the question seemed eminently satisfied that the morals of Japanese womanhood were still sound and that the old national code of female ethics had as yet suffered no deterioration.

The question whether parents should take precedence over conjugal duties is regarded as a test question among most Japanese: it is one way of denoting the wide gulf between eastern and western notions of filial obligation and duty. Recently in an English journal, the "*Daily Mirror*," I think it was, the following problem was propounded and answers invited. In a certain family in Paris a dispute arose between the father and the husband of a certain woman over the merits of the nations participating in the Balkan struggle; and the disputants waxed so hot that they finally lost self-control and the husband attacked his wife's father with a knife. Whereupon the wife shot her husband to save her father; and when she was brought before the court, she was acquitted on the score of extenuating circumstances. The question then was whether the woman should have been acquitted? Many letters were received by the British journal, to the effect that the wife should by all means have saved her husband; while others came in contending the contrary.

The various reasons given for the convictions entertained are of much interest to the people of Japan, as they indicate how far the East and the West at present agree or disagree as to this side of female ethics. One correspondent argued that when a woman marries, she has severed all connection with parents, and owes obligation to her husband alone, and that consequently he must always take precedence. Her husband being comparatively younger than her father and therefore entitled to live longer, should be assisted in enjoying that right. Others on the contrary contended that although it is a misfortune to lose one's husband, to be sure, yet it is much easier to get a husband than a father: in fact a husband can be replaced without difficulty, whereas a father can never be replaced at all. The parental is an eternal while the conjugal is a temporary relation, and therefore the parent should always take precedence over the husband. This reminds one of the old Chinese argument that any man can be a husband but only one man can be your father. Others again argued that the character of the persons in danger should be considered and the best one saved.

Such questions seldom if ever arise in Japan where woman has always been taught that it is her duty to sacrifice herself for her parents and her husband. This principle of female ethics is often illustrated by the story of Kesa Gozen, the noble wife of Minamoto Wataru, who when commanded by the feudal lord to enter his harem, asked for time to change her clothes and then suggested that her husband ought first to be despatched, at the same time telling Morito, her suitor, to come at night and behead the person lying in a certain bed. The lover did so; and lo, when he held up the severed head to the light, behold it was the head of the beautiful wife herself; for she had done up her hair like her husband and lay awaiting her executioner, who seeing the hair arranged like a man's, hesitated not

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a moment, but seized it and severed the head from the body at a stroke. This broke the heart of Morito, and he repented of his sin and became a good man, and thus the woman saved two men by her self-sacrifice. There are numerous examples both in Chinese and Japanese history of women who have gone to the extreme limit of self-abnegation to save father or husband or both.

The principle of Japanese female ethics, then, is to give oneself to save both. The woman is the mediator; she must go to all lengths to bring about harmony; she is man's good angel. There is, I imagine, a good deal of difference between the Japanese and the occidental ideal of female duty in this respect. While we in Japan want our women to have all the culture, refinement and general intellectual education that the West can give them, we do not want them ever to depart from the old ideal of female ethics, which has made of the daughters and mothers and wives of Japan inspiring models of virtue for all time. This is one way, at least, in which we must never be ashamed to differ from other races.

In connection with this code of ethics curious questions have arisen from time to time in the practical application of such principles to every circumstance. During the Tokugawa period, for instance, there was a case wherein a man from the province of Shinano, who kept a small shop in Yedo, was one morning found missing. He had gone to visit some relatives of his wife in the same neighbourhood and had never returned. Later his dead body was found floating in the river. His wife appealed to the authorities to investigate the murder, and the coroner found that the man had been strangled and thrown into the water. The culprits were afterwards found to have been no other than the woman's father and brother, who bore a spite against the victim. The father and brother were duly executed; but that did not settle the question; for the woman had indirectly been the cause of the execution, and was, in the opinion of some, a transgressor of the female code of ethics, which demands that a woman shall always give herself to save her parents. According to Oriental ideas of morality it was the duty of the woman to have kept silence and saved her father. By the skin of her teeth, however, she was able to escape the penalty, for she had no idea who the culprits were before she appealed to the court. It seems somewhat strange to us of to-day that such a question should have created so much discussion, and that great authorities like Hayashi and Arai should have devoted so great an amount of critical acumen to its solution. After duly weighing the circumstances these learned jurists gravely announced the opinion that the woman was not really the informer against her father. The results were not very different for the poor woman, however; for since her husband, father and brother were gone she had no support and knew not what to do with herself. So she took the suggestion of the community and retired to a convent where she devoted the rest of her life to prayers for the souls of the victims of cruelty and misfortune.

"Woman is a gem of latent lustre," says the Chinese proverb, and nowhere has it been so well exemplified as here in Japan. Her whole duty is summed up in devotion to her husband and her home, including her parents if they be living. Japanese history is bright with noble examples of women who have been true to these principles in spite of the most trying circumstances. But many of the greatest are not known to fame, or even to the country where they lived. They have done their duty alone and in silence, known only to those for whom they lived and died. We have an old saying that a troubled monarchy produces a loyal nation, and a house of poverty a dutiful family; and so, too, among our less known people there have been some wonderful examples of noble womanhood. Man is the chief performer; he acts upon the stage, and in view of his fellows. But woman, like the performer in the puppet show, acts from behind the scenes and is the real cause of the show. Thus is woman the national gem of latent lustre, the stuff of which our heroes are made.

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We have always been taught to look back with admiration and reverence to the wife of Hayashi Doshun, one of the great scholars of the Yedo period. Being one of those through whom western learning was first introduced into Japan. Doshun had many trying experiences, but with the help and sympathy of his devoted and clever wife he was enabled to overcome much. It was only by accident that the nation ever came to know of her greatness, as her husband happened to mention it in one of his books. She had been very ill; and Doshun relates how he had prayed earnestly to the gods of the stars to save her, as she was his whole life to him. When so great a man freely admits that his great works were largely the result of his wife's help and inspiration, her character must have been all that a Japenese woman should be. But the world would never have heard of her but for her illness and her husband's mention of his anxiety for her recovery.

Another woman that commands our admiration as a good wife and wise mother is the wife of Kawaji Saemon-no-jo, a distinguished statesman of the Tokugawa era, who was often used as a mediator between the *Bakufu* and the intruding foreigners. He had committed to him the duty of dealing with the Russian admiral who visited Nagasaki demanding a commercial treaty with Japan, and also with the American officer, Commodore Perry, whose ships arrived off Uraga in 1853. When Kawaji set out on his long trip to Nagasaki to deal with the Russians, he used to write frequently to his wife and she to him; and these epistles were so treasured by his wife that she kept them in book form as a sort of diary, as they recounted the experiences of her husband from day to day. The letters subsequently came to light, and reveal a delightful spirit of *comraderie* prevailing between husband and wife, even to the extent of exchanging verses and correcting them. The correspondence shows not a mere attempt at amusement but a sincere desire on the part of both for mutual solace in unbroken communion. The virtues most dwelt upon are kindness to parents and constant attendance upon her sick mother-in-law. The husband's grateful recognition of his wife's devotion to him and to his parents is duly recorded; and as we read these letters to-day we cannot but feel that Kawaji would not have been able to do so much for his country, had it not been for the faithfulness and devotion of his wife, in true accord with the female ethics of old Japan.

These illustrious examples of the kind of women our ancient code of ethics can create and foster, have, as I mentioned above, come to the knowledge of the public by accident, but they are an indication of how very generally the true spirit prevails among the womanhood of Japan, both past and present. Such good wives and wise mothers it must ever be the aim of the nation to produce and support. Should this spirit ever be tainted by an alien or contrary sentiment Japan could never be the nation that she aims to be. Should the day ever come that the Japanese woman begins to wonder whether it is better to lose her husband or her father, without thinking of how to dispose of her own life, Japan as such will have passed away. That day, however, we believe, will never come.

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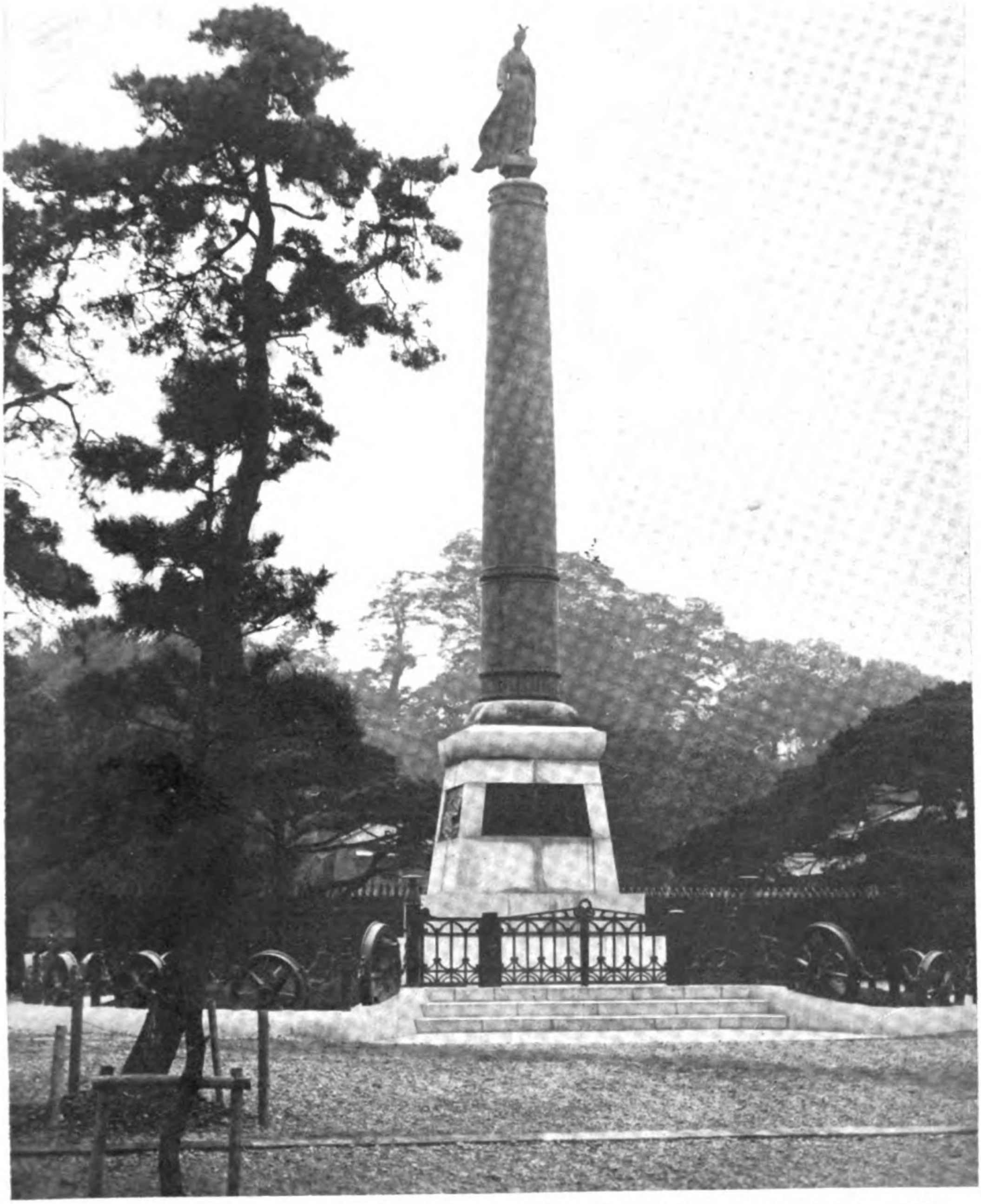

BRONZE STATUE OF LADY TACHIBANA, A WOMAN OF OLD JAPAN, WHO GAVE HER LIFE TO SAVE HER HUSBAND. *Statue de Tachibana, une dame de L'ancien Japon qui a donné sa vie pour son mari.* *Bronzestatue Tachibanas einer vornehmen Dame Altjapans.*

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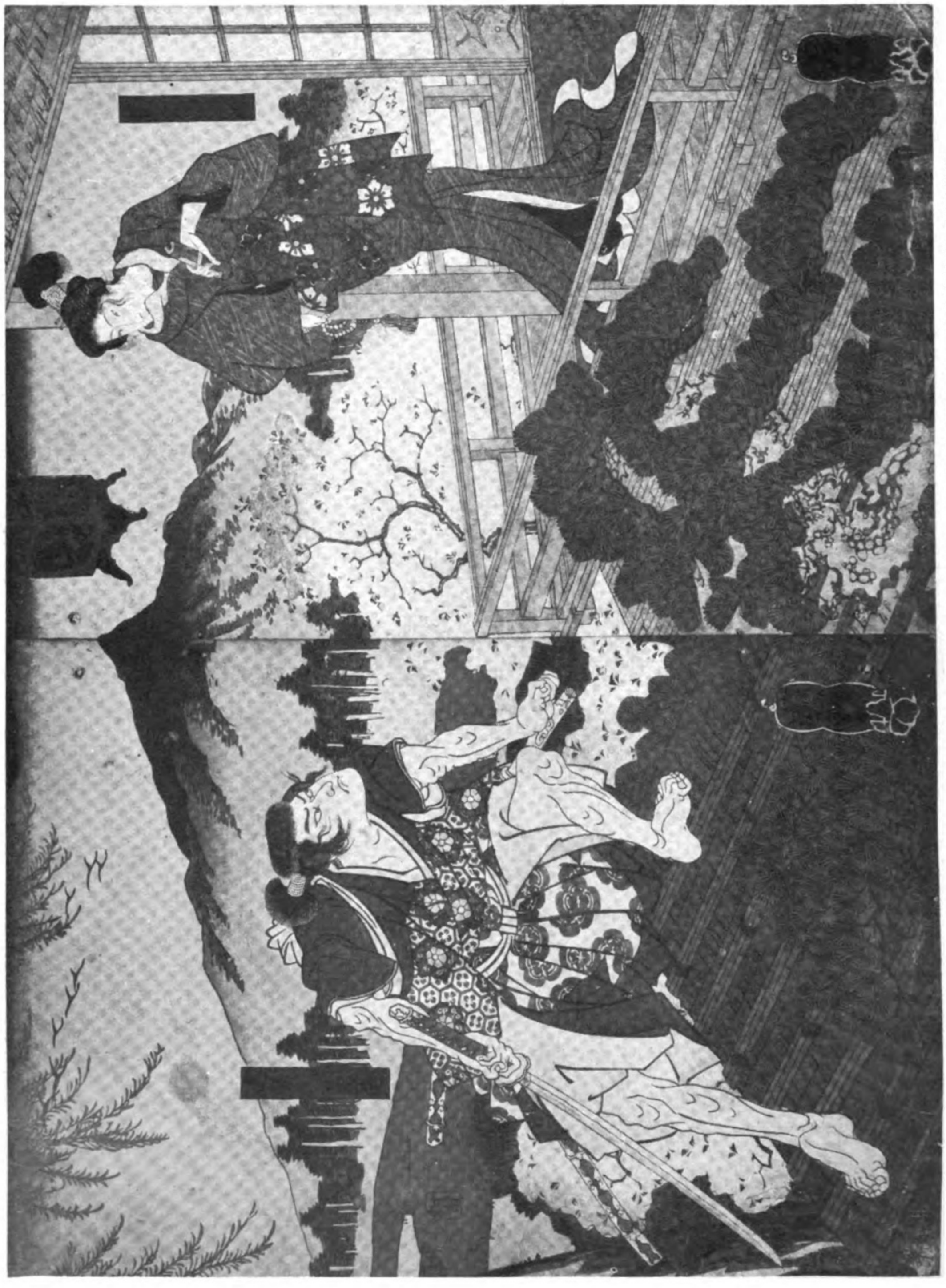

KESA-GOZEN, A WOMAN WHO GAVE HER LIFE TO SAVE HER HUSHAND AND HER HONOR

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THE STRUGGLE BETWEEN EAST AND WEST

By DR. K. SHIRATORI

(THE IMPERIAL UNIVERSITY, TOKYO)

CONFLICT between the white and the yellow races is no new thing: it has been going on from a time before the dawn of history. The borderland between Europe and Asia is the frontier where the streams of color have met and still meet; the dividing line between the continents is not mountains or government landmarks, but race and color. As far back as one cares to go in history there will be found incessant divergence of interest among the races inhabiting either side of the boundary between Asia and the regions beyond.

The earliest historical records show the European no match for the Asiatic neither in martial prowess nor intellectual achievement. The yellow races penetrated even into Europe and exercised a vast influence on its early progress and development. But as the white races imbibed the learning of the East and began to show greater development, they in time outstripped their masters and began to push the yellow races back across the border line into the Asiatic fatherland. The Turk and the Hungarian still stand out as the remnants of this age-long struggle. The story of Asiatic predominance in Europe closed about the dawn of modern history. From that day the ascendancy of the white races has been growing, until to-day the people of the East are almost wholly under their imperious sway. There is no Asiatic nation to-day as independent of the white races as any one of themselves is of another. The recent war in the Balkans is the last gasp of expiring Asiatic influence and prestige in Europe. It is this racial and military conquest of the white races that has led them to assume their superiority to the yellow races and evince an aggressive desire to lord it over them. Even the Japanese, who are a race differing radically from all other orientals, are being mistakenly classed with the latter and subjected to the same offensive discrimination. That we have displayed a military genius unknown to other orientals and have proved our capacity for assimilation with all that is worthy in western civilization, appear to be overlooked by the white races. At first we were despised and looked down upon, but now we are feared if not envied. And so the "yellow peril" bogey is flaunted throughout the world. In Japanese martial prowess, the West sees only danger of a recrudescence of the Tartar hordes that of old overran Asia and part of Europe; and so it is deemed good policy to check and discourage Japan, denying her even the common rights accorded to other civilized nations.

But the Japanese are not a menial race that can easily acquiesce in either insult or injustice. They are not ready to be classed with Mongolians or treated as a race apart from the best; they claim to have an ancestry in no way inferior to the races of Europe, if it was not exactly of similar blood and breeding. They are more akin to the white races than to any of the tribes of Asia. This is the stand taken by some of our defenders, and among the Japanese as well as among our supporters in the West. Well, I for one, am not ashamed to be reckoned an oriental. In my opinion the Japanese gain nothing by trying to be classed as a white people. We are undoubtedly a mongoloid race, though not Mongolian, just as the English are Teutonic but not German. This essential and important distinction is not observed by those who make much of race and color in the West.

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Now, it is much easier to say what the Japanese are *not*, than to affirm with accuracy just what they *are*. For who can declare their generation? Like Melchizedek, it is not to be wondered at that they have been disposed to believe in their divine ancestry. Originally they came from Heaven, as mankind doubtless did, but even their later links of ancestry, who is prepared to elucidate it? Those who have travelled extensively through southern Asia and made a close study of the various peoples of that region, are persuaded of strong resemblances to the Japanese both physically and otherwise. And those that have likewise made a careful study of the tribes of northern China, also find traces of what are to be found among the Japanese, both in physiognomy and life. Probably the ancestors of Japan came from a place between the north and south of East Asia, and had a considerable degree of civilization before their invasion of the land of the sunrise. The extent of their civilization at the time of their arrival in the archipelago may be inferred from their ability in the art of glass making, the polishing of jewels and the use of the mulberry tree. For suggestions as to the ancestry of the Japanese race it is no use to refer, as some do, to our ancient records such as the *Nihongi* and the *kojiki*, as these are concerned with relations prevailing between the people and the Imperial House, and should not be made authorities on secular history.

Investigation, to be helpful, should be based upon a study of Japanese language and customs, as in this direction origins will carry one back to the remotest ages. There is doubtless some similarity between the fundamentals of the Japanese language and the tongues of northern and southern Asia. There are further traces of kinship to the tongues of the Ural-Altai tribes, as well as to Siamese. This again suggests a place midway between north and south Asia as the fatherland of the Yamato race. The Chinese language, which is monosyllabic, is related to the Manchurian and Mongolian, but not to the Korean or the Japanese, both of which resemble the tongues of central Asia.

Another consideration that suggests middle Asia as the probable fatherland of the Yamato, is the climate, which much resembles that of Japan. No doubt the early immigrants to the far eastern islands would be attracted by a climate moderate and midway between the extremes of north and south, and therefore not unlike that from which they had come. And a similar resemblance obtains between the *flora* and *fauna* of the old locality and the new. The more western descendants of the race from which the Japanese came, such as the Turks, Magyars, Hungarians, Tunguses and some Mongoloid tribes, have been as active and intelligent a force in western Asia as the Japanese have in East Asia. Separated and more independently situated than their kindred of the west, the Japanese have been less conservative and more progressive; on the whole they have shown a much greater capacity for development than the races from which they originally descended. The Japanese have been especially clever in adapting the improvements of other peoples to their own uses, as may be seen from the many traces of Chinese, Korean and Indian influence in Japanese civilization. The same assimilative power has been conspicuous in our relations with the modern world. At first our customs at the Imperial Court, both in dress and otherwise, showed the influence of China, but to-day we have adopted western dress in our Court ceremonies. There is nothing that any foreign nation shows of progress or improvement that we do not try to make our own, and so long as we retain this admirable capacity, there should be no question of our keeping pace with the rest of the world. Our whole history show us a peace-loving, adaptive and progressive people, willing to live and let live. Quiet and peaceful though we be, we are sensitive to insult, and have ever shown ourselves unhesitating and plucky in holding our own and avenging our wrongs. None of our ancestral tribes can show a more brilliant record of bravery and patriotism

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than ours. The atrocities committed by some of our kindred peoples in near Asia has given rise to the "yellow peril" idea; it could never have been suggested by either the past or the present history of Japan. The superiority of the Japanese to other oriental races is the result of their combining the good points of both northern and southern Asia, and therefore forming a new and more progressive nation.

Recent opinions in the western press, such as that expressed by Admiral Mahan, would lead the world to suppose that the Japanese were an exclusive and dangerous people. But a thousand years of our history will show a far more peaceful record than the same period in any western country, while our assimilation of the best in western civilization shows a desire to learn and an ability to achieve, that is equal to that seen in any other country. Neither the charge that we are Mongolians nor the assertion that we are warlike is borne out by the facts of history. Yet these appear to have been the grounds of the anti-alien bill recently passed against us in California. It is no more fair to judge Japan by the standard of her laborers in California than it would be to judge America by her labor population. It indicates a sad ignorance of history to contend that a nation that has always shown itself adaptive and assimilative, is to be excluded on the score of lacking these very qualities. Even our ignorant labor class in America are adopting American manners and customs, opinions to the contrary notwithstanding. The Japanese are always inclined to defer to foreign nations in so far as the latter show any special superiority, but in matters of national honor and justice Japan cannot be expected to submit to humiliation. To accept the good points of western civilization does not mean that the Japanese are going to abandon the good represented by their own. To become an American in the most recent sense appears to mean that an immigrant must change not only his nationality but his color and blood as well. Even the virtues his race has transmitted to him are to be despised and given up. This is surely a misreading of history and a lamentable misunderstanding of sociology and human nature. The Japanese will never lose his spiritual inheritance no matter where he goes. Nor is it advisable that he should, for he will meet with nothing that can take its place in the lands where he migrates. The progress of civilization in an individual as well as in a nation does not mean the extinction of its spiritual inheritances and the adoption of those of others; it may mean a fusing of both if both be good. *Yamato damashii* is something too good to be dispensed with even in America. Indeed if more of it were encouraged in America it would not hurt a great part of that nation. When Americans and Englishmen come to the East they do not expect to abandon their own civilization, and even those of them who try to become real Asiatics, have a spiritual inheritance, which, if they abandon it, will but result in their demoralization. All nations despise a mere imitator. But this seems to be what some people are now demanding of us: we must imitate foreigners in every possible respect approved by them or we shall not be made welcome amongst them as immigrants. The absurdity of this attitude most be apparent to every rational and fairminded person.

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THE BEYOND

* * *

Thou standest at the brink. Behind thy back
Stretch the fair flower-decked meadows, full of light,
And pleasant change of wooded hill and dale
With tangled scrub of thorn and bramble bush
Which men call life. Lo! now thy traveled foot
Stands by the margin of the silent pool
And, as thou stand'st, thou fearest, lest some hand
Come from behind, and push thee suddenly
Into its cold, dark, depths.

* * *

Thou needst not fear:
The hidden depths have their own fragrance too
And he that loves the grasses of the field,
With fragrant lilies decks the still pool's face,
With weeds the dark recesses of the deep.
March boldly on, nor fear the sudden plunge,
Nor ask where ends life's pleasant meadow-land.
E'en the dark pool hath its own fragrant flowers.

Soma Gyofu

Tran. by the late Prof. Arthur Lloyd.

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JAPAN'S TRADE WITH INDIA

By H. NOMA

(THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

ONE of the more remarkable features of Japanese trade in recent years is its growth in the direction of India. According to the latest Indian Foreign trade returns the total volume is annually equal to about 2,867,000,000 *yen* in value, of which some 1,500,000,000 *yen* represents exports, showing an excess of about 300,000,000 *yen* over imports. Thus it stood from April, 1911 to March, 1912; but for the previous year the excess of exports over imports was about the same. India's total Annual Foreign trade therefore represents a *per capita* value of *yen* 9.60; while the *per capita* value of Japan's total Foreign trade for a year is about 20 *yen*, or more than twice that of India. The total volume of Japanese trade for the same period was about 1,000,000,000 *yen*, with an excess of imports to the extent of some 60,000,000 *yen*. The reason why the *per capita* value of India's Foreign Trade is so much less than that of Japan is ascribed by Japanese economists to the lower standard of living that prevails through most of India. The Japanese believe, moreover, that as the standard of living rises in India, imports will tend to exceed exports, as in Japan.

At present the annual value of trade between Japan and India equals about 134,000,000 *yen*, 111,000,000 of which is absorbed by imports from India, the exports, therefore, being no more than some 23,000,000 *yen*. Thus Japan at present takes only about one-fifteenth of India's total annual exports, while Japan sends to India only about one-sixtieth of that country's total annual imports. It is seen, therefore that Japan buys from India about 90,000,000 *yen* worth more than she sells to India.

It will not be difficult to infer from the above brief statistical comparison that Japan is not at all satisfied with the present state of her trade with India, and she is now bent upon doing everything possible to encourage an appreciable increase of trade with that country. Japan is specially anxious to increase her exports to India. Most of her imports from India consist of raw cotton, the items next in importance being jute, hides, sesame, rape seed, linseed, barley, rice, tea and fruits. Scarcely any of these imports represent manufactured goods. Cotton yarns, jute bags and a few cotton fabrics may be reckoned as manufactures. In fact most of India's exports appear to be raw materials, her manufactures forming scarcely more than 20 per cent of her total exports. Naturally most of India's imports are manufactures; and Japan is now bent upon having some larger share in the already enormous volume of India's imports. An encouraging aspect of the situation is that most of Japan's exports to India are manufactured articles. These consist for the most part of silk fabrics, knitted and woven cottons, copper, and so on.

So far there is little prospect of Japan being able to do much in the way of growing raw cotton for her own mills; and as she gets the raw material cheaper from India than she can purchase it in Egypt or America, India becomes immensely important as a source of supply, while the prospects of being able to turn the raw material into underwear, towels, calico, and other goods in great demand in India, lends impetus to Japan's present tradal policy. Japan expects to send to India at least enough manufactured goods to pay for her import of raw materials from there. Japanese manufactures are now using every means to bring about this desirable condition.

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Whether Japan will succeed in balancing imports from India with her exports to that coun try remains to be seen.

Japan does not appear to be in any fear that Indian manufacturing industries will so far develop as to be able to meet the home demand. Neither in mechanical nor manual industry has India made the same progress that has marked the last few years in Japan; and no doubt the increasing importation of cheaper Japanese and German goods will still further retard the growth of Indian Industries. At least Japan has no fear of meeting successful rivals in Indian trade.

Certainly Japan will have no competitor in the supplying of silk *habutae*, which is popular in India. Japan now sends silk to the value of 8,000,000 *yen* a year, while the country's total import of silk from all countries is only 12,000,000 *yen* a year. Thus Japan enjoys two-thirds of India's import of silk. Japanese dealers report that in some cases Indian cotton factories are in a poor way, and those that are going on more successfully, have all they can do to compete with the lower prices of foreign imports. Thus the Japanese manufacturer thinks that he has good prospects of making good in Indian trade.

There are other circumstances, too, which assist in brightening the future of Japan's trade with India. The people of India have a good deal of sympathy with the Japanese as a race, and Japanese goods are popular and cheap. The Japanese manufacturer pays close attention to the Indian market, and undertakes scrupulously to meet every demand in taste and price. When the Japanese consider how very recently their trade with India has sprung up, they feel that the rate of development has been very encouraging, though nothing, of course, to what it yet will be.

It is further worthy of notice that in many cases goods once imported from France to India are now being supplanted by similar manufactures from Japan. Osaka cottons, too, are taking the place of home manufactures and imports from Europe. Osaka matches also have largely displaced imports from Sweden. The annual value of matches sent from Japan to India is over 1,500,000 *yen*. In certain kinds of glass, also, a very encouraging development has taken place in exports from Japan to India. In the same way Japanese cottons are supplanting those from England and Holland. Japanese commercial agents recently returning from a tour in India report good prospects for Japanese cottons all over the Empire, especially, in calico and shirtings.

Perhaps Japan's most formidable competitors for the Indian market are the Germans, who are extremely active in trying to create a market for their goods in that country. The fact that enamelled ware is beginning to take the place of copper and brass utensils in Indian domestic life, gives further encouragement to Japan's policy with regard to trade with that country. In china ware, too, there is good hope of making some development, though here there is spirited competition from Germany. The Germans cater carefully to Indian taste in such matters, and Japan will be obliged to make a closer study of the field also. The future of Japan's foreign commerce no doubt lies in India and China, where there are immense populations constantly in demand of cheap manufactures, too cheap to find any great market in the West, and cheaper than western goods, even of the same quality, can be put down in India or China, by any other country.

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NOVEMBER FESTIVALS

By. F. YAMAZAKI

AMONG the more important festivals of the earlier days of November is the Fuigo *matsuri* to which the 8th of the month is devoted. Fuigo is the Japanese word for 'bellows,' an instrument indispensable to every blacksmith or worker in iron; and in every house or shop where a bellows forms part of the necessary equipment of livelihood, the Fuigo *matsuri* is duly observed. The question as to how so useful an instrument as the bellows came to be invented is more meditated upon in Japan than in western lands. Its origin is attributed to divine assistance in which the god *Kamo Myojin* had a large part, and naturally this deity receives most of the honour accorded during the bellows festival. The idea of annually returning thanks to the god to whose benefaction bellows are due, is peculiarly a trait of the ever generous and courteous mind of Japan. How much mankind owes to the bellows every thoughtful person must be ready to admit. But the origin of this essential of human progress being associated with personality, there is a debt established and an obligation of gratitude imposed. If the people of modern times had more of this spirit of gratitude, and the great inventors of all our numerous facilities, that make life more worth living, received their proper tribute of thanksgiving, how much more happy and reverent would the world be! The origin of the bellows is ascribed to Kamo because he, being the god of fire, is supposed to have contrived a means of blowing up flame as required. The chief center of Kamo worship is at the *Chion-in*, Kyoto, where the most elaborate example of the Fuigo festival is to be seen from year to year. A remarkable feature of the fête is the very early hour at which it must begin, usually before dawn; and no less extraordinary is the manner of its commencement, for it begins by opening the windows of the house where the festival is held, and throwing therefrom numbers of oranges, all of which are eagerly grabbed up by waiting children who thus have a feast of their own. An interesting incident once occurred in connection with the Fuigo *matsuri*, which may be worth relating.

Kinokuni-ya Bunzaemon, a merchant, and son of a famous *samurai* of Wakanoura in the province of Kii, had suddenly fallen upon evil days and determined to restore his family to its former estate. He noticed that, as the season for the bellows festival was approaching, the weather had been very boisterous with heavy seas, and he knew that it would be very difficult to ship the necessary supply of oranges from Kishu, the great orange producing district of the time, to Yedo for the fête. The merchants of Kishu had bought up great quantities of the fruit and the baskets were piled up waiting for the weather to abate so as to send the fruit off to Yedo. Thereupon Kinokuni-ya saw his opportunity. He offered to take the fruit off the hands of the merchants, which he easily succeeded in doing for almost nothing; and then he hired some daring seamen at a high wage, and took the fruit to Yedo in spite of the weather. His arrival with the oranges in time for the festival was regarded as a godsend by the people of Yedo, and he quickly disposed of the cargo at the highest price, and made enough out of the undertaking to re-establish himself and his family in their former estate. This tale of the man who became rich through the bellows festival, is commemorated in a little ditty often sung by *geisha*, known as the ode to Kibun:

Oki no kurai no ni
Shira ho ga mieru;
Are wa ki-no-kuni
Mikan-bune!

'Tis dark across the sea;
But look, a white sail looms!
Ah, that is Ki-no-kuni
With his orange-laden boat!

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On the 13th of the month is celebrated the anniversary of Kuya, a famous saint of the Buddhist calendar, who died in the 10th century. For forty days after the feast day priests go about the streets in the evenings reciting *sutras* and singing the *wasan*, or Buddhist hymn, to the drumming of sticks on a gourd. Most of these priests in modern times make their begging music by tapping on a metal disc shaped somewhat like a bowl; and when in the November evenings one hears this melancholy note sounding along the street, one knows the poor priests are asking alms in the name of St. Kuya. One sees it more in Kyoto than in places further north.

The 15th of November is known as *hakama* day. In Japan the numbers 3, 5, and 7 are regarded as felicitous; and when a boy is 3 years of age he dons *hakama*, or divided skirt, for the first time, the great promotion taking place on the 15th of November. The ceremony is called *hakamagi*, and is always regarded as a very happy occasion. Arrayed in his new dress the proud boy is taken to the nearest shrine where offerings are duly made to the utelary deity and prayers are offered for he child's future. On the 5th and 7th years a similar ceremony takes place.

The great festival of *Niiname-sai*, or harvest thanksgiving, takes place on the 23rd of November. It is not unlike the ôld Jewish festival of the firstfruits. On this day his Majesty, the Emperor, appears in person before the shrine of the ancestral spirits, and offers the first fruits of the new rice with the nation's thanksgiving and prayer for protection. One of the ancient names applied to Japan was *Toyoashihara-no-mizuho-no-kuni*, which means, 'rich and fertile land of abundant rice crops,' from which it may be inferred that from time immemorial the country has regarded rice as the staple food, for which thanks are due to Providence. Thus the rice plant is held sacred in the Japanese mind: much as the ancient Hebrews thought of manna. As the representative food of the nation and the symbol of life-sustenance it becomes a fitting material for offering on the day of national thanksgiving. After the sacred offering is made, a holy eucharist is celebrated when the Emperor partakes of the first fruits of the year. And then on the following day a great banquet is given by his Majesty, to which the highest officials and personages of state are invited.

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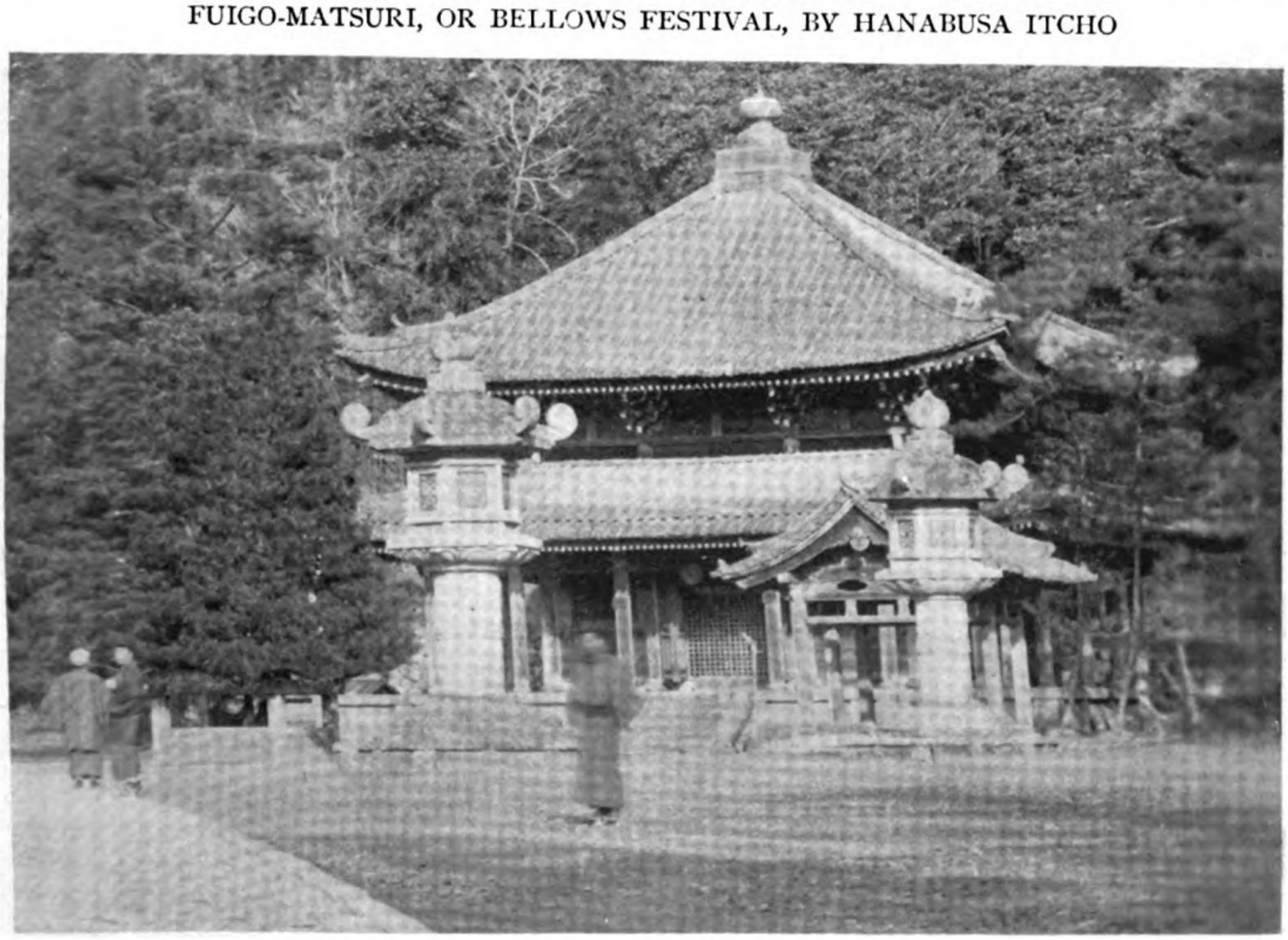
FUIGO-MATSURI, OR BELLOWS FESTIVAL, BY HANABUSA ITCHO



KAMO-MYOJIN, AT CHION-IN, KYOTO

NOVEMBER FESTIVALS. *Fêtes de Novembre. Festlichkeiten im November.*

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PRIEST KUYA AND HACHITATAKI, BY KIKUCHI YOSAI
NOVEMBER FESTIVALS. *Fêtes de novembre. Festlichkeiten im November.*

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Around the Hibachi

A CLOWN OF OLD JAPAN

LIKE most of the potentates of medieval times the *Taiko*, Hideyoshi, liked to welcome about his palace men of wit and humour, and even encouraged clowns to cheer his drooping spirits from time to time. One of the most celebrated of these clowns was Sorori Shinzaemon, who so ingratiated himself with the great warrior that he could do pretty much as he liked with his master. He was often rebuked for his undue freedom with those above him, but his wit overcame all scruples against him, and he had a free hand, always holding his own in repartee. It is said that he was even permitted to chide the great man he served, and that his satire was so rich and pointed that Hideyoshi was no match for him with the tongue.

On the occasion of the opening of the magnificent palace which Hideyoshi built on Momoyama in Fushimi, the *taiko* issued a command that on the day of the ceremony no one was to utter the word "fire" on any account, as even to take the word upon the lips was a bad omen for the new palace. Most of the retainers thought it was a remarkable order, but they obeyed it to the letter. Sorori, however, could not resist the humour of the situation, and determined to take a rise out of his master. He had to be very careful not to transgress the order himself; for the penalty was somewhat severe, a fine of three *yen* for every five bushels of rice income.

At the great banquet given in honour of the occasion a brilliant company had assembled, and conversation was at its height when Sorori made the apparently casual remark that at a tea-ceremony some time ago he saw the unique spectacle of wooden kettle used. "What," exclaimed Hideyoshi. "A wooden kettle for making tea?" "Yes," replied Sorori, calmly. "That's nonsense," interjected Hideyoshi, "for it would not stand the fire."

At the enunciation of the word "fire" the clown began to smile; and the *taiko* soon caught on to the fact that he had broken his own regulation in uttering the forbidden word.

"Never mind," said Sorori; "it will be nothing for a rich man like you to pay the fine. The income of rice to this castle is 500,000 bushels; and a fine of 3 *yen* for each 5 bushels will amount of 3,000 *yen*."

The great man was fairly caught, and received the proposal with a smile. Then he said he would repeal the order;

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but the clown refused to let him off, and it is said that Hideyoshi paid him a certain sum of money in lieu of the fine.

On another occasion Sorori appeared before his master with the extraordinary request that he be allowed, whenever he liked, to put his nose to his master's ear. Hideyoshi could not make out what he was up to, but to please the clown he assented. The clown thanked him profusely and politely retired. The next day Hideyoshi gave audience to several *daimyo ;* and Sorori, as was the custom, sat by his master's side and made appropriate remarks as his master encouraged him. However, as each of the *daimyo* presented himself and made obeisance before the *taiko,* Sorori was seen to put his mouth to his master's ear. Hideyoshi remembered that he had given the clown permission to take this freedom, and though he could not divine the object of it, he treated the matter with indifference ; but the *daimyo* supposed that Sorori was making remarks about them in the ear of the *taiko,* and became greatly solicitous as to cultivating the friendship of Sorori, striving to gain his good will by gifts and deference so that he might not speak ill of them to his master. By thus taking advantage of the weaknesses of the *daimyo* Sorori, it is said, soon found his worldly circumstances wonderfully improve. Well, Sorori was only a clown ; but his descendants are not yet extinct.

SWEET NIGHT

O, sweet Spring night
Of formless gloom :
No flower in sight ;
But of their bloom
I am aware
By perfume rare !

Tsurayuki

Tran. by J. Ingram Bryan.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The New French Ambassador

While regretting the departure of H. E. Monsieur Auguste Gérard, Ambassador of France, whose tenure of office in Tokyo has been one of the most popular in the history of the French mission in Japan, we join cordially in welcoming the new Ambassador in the person of M. Regnault. M. Eugene Louis Georges Regnault has already had a distinguished career in the diplomatic service of his country, and will find in so important an embassy as Tokyo an appropriate sphere for his talent and experience. Born in December, 1857, the new Ambassador passed through the usual higher education of French youth, and later commenced his diplomatic career as an attaché in French Africa. Promoted from attaché to Third Secretary of the Resident General at Tunis he afterwards was appointed French Consul at Athens and later at Salonika. In 1894 he was connected with the French Foreign Office, and in 1897 accompanied the French Minister of Foreign Affairs to St. Petersburg. M. Regnault was appointed Consul General at Geneva in 1898; but in 1904 he became a member of the important mission to Morocco, involving the Anglo-French Agreement of that year, for which services he was decorated with the order of the Legion of Honor. M. Regnault attended the famous Algeciras Conference as second to M. Reval, and afterwards was appointed French Minister to Morocco. With all the chivalry for which his countrymen are noted, M. Regnault insisted on his wife and daugher being permitted to accompany him to Fez and to attend the state banquet accorded him by Mulai Hafid, and came safely through the resultant uprising of the Moors with remarkable coolness and bravery. This eventuated in establishing a French Protectorate over Morocco, and M. Regnault was rewarded with the order of Commander of the Legion of Honor.

Co-Education

The matriculation of three young women at the recent examination for entrance to the Tohoku Imperial University is thought by many to mark the beginning of co-education in Japan. The vernacular press appears almost unanimous in advocating the extension of the privilege to all Japanese universities; but the educational authorities aver that the Tohoku case is merely an experiment in female education. There are no doubt many who would dread a female invasion of the two larger universities of Tokyo and Kyoto. Whether co-education has proved an unqualified success in America, where it has been most extensively tried, is a question upon which even experienced educationists in the co-educational institutions themselves have not been able to express any very pronounced opinions. One thing is certain: if it is not wholly successful in America, where freedom among the sexes has been of long experience, it would hardly be so in Japan where the sexes are only just beginning to mix freely. Though the entrance of

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women to Japanese government universities may be somewhat premature, judging from the spirit of the press we may assume that the time is coming when women will be accorded in this matter the same privileges that men enjoy. There are various degrees of co-education ; and possibly in Japan it will not mean men and women sitting in the same class-rooms and excercising on the same campus. In many American universities where co-education prevails, special playgrounds and gymnasiums are provided for women, and the commingling of sexes is never necessarily indiscriminate.

The Chinese Refugees

The leaders of the southern faction in the abortive rebellion in China are reported to have taken refuge in Japan, though their exact whereabouts appears to be a matter of speculation. As enormous sums of head-money are said to have been placed upon them by the Peking authorities, it is just as well that the place of their hiding should be unknown. It must be a tremendous temptation to a poor man to go in for making himself independent by sacrificing someone else's head, especially if he be a man willing to give his own for his family. The vernacular press reports the Chinese refugees under the careful protection of the police, and doubtless they will be able to retain their heads in Japan. Numbers of assassins from China are believed to have arrived in Japan, however ; and no doubt the detectives will have all they can do to avert the purposes of the headhunters. Dr. Sun Yat-Sen and his compatriots show abounding trust in their Japanese friends in thus throwing their lives into Japanese hands ; and we have no apprehension but that the trust will be nobly responded to by Japan. There appears to be some doubt in press circles abroad as to whether Japan can grant refuge to the plotters against Peking and still maintain her neutrality but Japan takes the stand that England or America would, if the refugees should claim protection in these countries, and holds that political refugees are entitled to humane treatment. Consequently, so long as the refugees do not attempt to make Japan a base of plans against the constituted authorities of China, they will be unmolested and receive the protection of law. Considering the large degree of sympathy entertained by Japanese for the southern cause in China, the Japanese government must be given credit for the efficient manner in which it has been able to maintain inviolate its neutrality, and successfully impress on Japanese subjects the necessity of following the same policy. The Government can in no way be held responsible for the views and actions of individual nationals here and there ; the nation as a whole has been true to its principles in letting the Chinese work out their own salvation.

Sao Paulo Coffee

It is interesting to note among the people of Japan a growing taste for coffee. The time honoured national beverage, tea, is fast being supplanted by the more refreshing and delicious draught from the coffee berry, chiefly that which comes from Sao Paulo, Brazil. In order to meet the demand, the state of Sao Paulo, whither so many Japanese immigrants are now proceeding, has opened a house for the sale and consumption of Brazilian coffee in Tokyo, known as the Cafè Paulista, where at any time one may drop in to sample the coffee and carry away some of it, ground to order. This coffee from Brazil is not the wild

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variety domesticated, but a special brand obtained by crossing various plants, such as the Bourbon and others, until the specialists have now succeeded in obtaining a bean the aroma of which throws Mocha and Java far in the shade. Sao Paulo now produces about 10,000,000 sacks a year. Cultivated in a mild and rarefied yet humid atmosphere, where the soil is most favorable to the tree, Sao Paulo coffee has a flavor all its own. We have tested it and know whereof we speak. The proper manner of roasting and grinding coffee, which assist so much in bringing out its most delicious elements, are perfect at the Café Paulista.

Trade with India

In the Japan Indian trade lucifer matches are exported from Japan most largely, next to Japanese silk and cotton goods. The exports reached the value of 1,110,000 *yen* in 1910, 1,360,000 *yen* in 1911 1,780,000 *yen* in 1912. As regards the figures for last year, it is thought that if the matches re-exported from the Straits Settlements and Hongkong be added the total value of Japanese matches exported to India must reach 3,000,000 *yen*. Thus it will be seen that India is the best customer next to China, who is the largest consumer. German matches have begun to be favorably received in India, and Swedish and Austrian matches are suffering seriously from the German competition. It behooves the Japanese manufacturers to be on the alert.

The exportation of bronze ware to India did not fare so well. The demand is unabated because in India people possessing large quantities of bronze ware are regarded as wealthy, the metal for making the bronze ware in Japan being now largely used for other purposes, factories have been compelled to decrease the output resulting in a decrease of exports. The export in 1910 reached 1,610,000 *yen*, decreased to 810,000 *yen* in 1911 and further decreased to 330,000 *yen* in 1912.

On the other hand, the export of coal increased. The amount exported in 1910 was valued at 158,000 *yen*, which increased to 181,000 *yen* in 1911 and to 993,000 *yen* in 1912. The latter figures may actually be larger, because they do not include the coal re-exported from the Straits Settlements and Hongkong. This increase is remarkable, seeing the serious competition of English and Austrian coal. There have been many causes that led to this increase, and the principal ones were the British coal strike, high freights from Australia, and the increased comsumption by Indian railways.

India and Asiatic Immigration

India seems to be taking a considerable interest in the race question as affecting immigration, judging by editorial comment in the Hindustan Review, which we subjoin, as voicing to some extent sentiment current in Japan:

"The question of Asiatic Emigration has been attracting a considerable amount of attention of late. It has assumed its acutest form between the Japanese and the Americans on the Pacific Slope of the North American Continent, between the Indians and the Canadians and between the Indians and the Colonists in South Africa. And the question, being still in the opinion of Western Powers one of a local difficulty, is left to local adjustment. In our estimation, however, the difficulty is not one of a temporary character, nor one confined to a limited and particular area of the globe. Based

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as it is upon economic causes—the driving force of the world's material progress—it will occur again and again, changing perhaps its centre with each fresh outbreak. To preclude every possibility of its again arising, will entail the necessity of dealing with the question, not from the point of view of the British Empire or of America alone, but from that of the whole world. Meanwhile we are much amused at the frantic efforts being made by the white race, or, to be more correct, the Anglo-Saxon portion of it to confine within a limited area the energy and activity of the non-white races. It is the spectacle of puny man daring to oppose the relentless forces of Nature. Half the human race consists of Japanese, Chinese and Indians, the very peoples whose migrations are causing so much disquietude. Less than one fourth, taking the whole of North America as composed of a purely white race, consists of Europeans. With this preponderance in favour of the Asiatic, driven by the imperious necessity of struggling for sheer existence, is the ubiquity of the Asiatic, in these days of easy communication, to be wondered at? And there being but a limited area of cultivable and habitable land on the earth's surface, what else can be expected but a constant stream of migration from congested and exhausting areas to those offering better opportunities for development and existence? Or is it to be supposed that so supreme a necessity as migration is felt only by the white race? Europe has, by the force of her arms, the daring, courage, energy and capacity of her peoples, spread herself over every region of the globe. In that process of sometimes violent, sometimes pacific, penetration into regions far beyond her own boundaries, she has inevitably been brought into contact with alien races. By her long sojourn among them she has very naturally inoculated them with the same spirit of material progress with which she is consumed. And by subverting their fundamental conceptions of human polity and institutions she has deliberately, and yet unconsciously, brought about an economic condition against which she is now trying to rebel. At the present moment the problem of Asiatic emigration does not present very great difficulties. As far as China and India are concerned much has not to be feared. The former is not yet in a position to insist upon the right of free movement for her subjects; while Britain, much as she undoubtedly loves India, can do nothing in reparation of the wrong suffered by Indians both in Canada and in South Africa, simply through fear of wounding the susceptibilities of her "daughters." Of the three, who have felt the first shock of Western opposition, Japan is the only one sufficiently capable of taking care of herself. She refuses to be scared away, like the Indians and the Chinese, by the shoutings and the hostilities of a hyper-sensitised nation. Even the departure some years back of the American fleet for San Francisco, lending, as it did, an excellent opportunity for a wild demonstration of patriotic fervour and some very loud talk, did not cause her to waver in the calm assertion of her claim. China and India have suffered equally at the hands of America, and Indians are further smarting under the indignities inflicted upon them in South Africa. Australia's ambition to have a purely white community is notorious. Should Japan, therefore, engage in a conflict to redress a wrong suffered equally by them all, it would not be in human nature for China and India to withhold their sympathy."

The Late Mr. Abe

The assassination of Mr. Moritaro Abe, late director of the Political Affairs Bureau, Tokyo, deprives the nation of one of the most prominent and promising of the younger school of diplomats. Mr. Abe had a distinguished career both at the university and after he entered the service of the Foreign Office. He was especially noted for his unerring political judgment, an exquisite tact and a wide and unexampled familiarity with Chinese affairs. The fact that he was easily marked out by frenzied and

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fanatical patriots as responsible for Japan's attitude in China, bears undoubted testimony to the great influence he wielded in matters of state policy. Japan can at present ill afford the loss of such a leader, though a very able successor has been found in the person of Mr. Koike, of the Japanese embassy in London. To any one familiar with conditions in Japan the manner of Mr. Abe's death comes with a solemn lesson for the nation, and especially those responsible for education. It is not enough to educate specialists, whose marvellous efficiency and achievement but show what Japan can do when her people have a chance to rise; it is also necessary to educate the people sufficiently to enable them intelligently to follow their specialists and leaders. When a nation gives all its young men the same chance to develop their minds that it gives to its chosen specialists, the latter will have responsive material to work upon, and the laborer and his work will both survive and endure. Let educational opportunity be restricted and onesided, and all is wasted, for both the favored and the neglected will fall together. There is little use in preparing leaders unless a nation prepares a people to follow and obey them.

Logic of Assassination

While Japan deplores as much as any other people assassination as a means of mending wrong or influencing public opinion, she cannot but silently recognize the incomparable spirit which prompts a youth to sacrifice all for what he firmly believes is for the honor of home and country. There is an assassination which is altogether apart from murder and malice afore-thought. This all must recognize while deploring and abominating misguided zeal and unenlightened interpretations of patriotism and duty. The slayer of Mr. Abe, a youth of but 18 years, was admittedly mistaken as to the best way of avenging what he clearly regarded as the nation's disgrace in the face of the insults offered Japan in China. But, nevertheless, his was the soul of which true heroes are made. Here we have but one more illustration of the weakness of the present age, which is, that the progress of zeal and devotion has far outrun intellectual and moral development. The admirable strength and tenacity of temper, however, must be admitted and esteemed for what it is worth. To such invincible soul-fibre Japan owes her brilliant victories in war and peace, as well as her present high place among the nations of the world. Mitsuru Okada, sitting there in the lonely room borrowed from a stranger, pouring out his life-blood in the old accustomed way, and on a map of China, is the incarnation of that old Japanese spirit that dares all rather than submit to national dishonour, the spirit that ever esteems death preferable to disgrace. It is a spirit that many will not despise. They can only regret that it so lacks enlightenment. What can such a spirit not achieve if but put under proper education and guidance? Japan as yet has but begun to tap the marvellous potentialities of her moral and spiritual resources. They, for the most part, lie latent, awaiting intellectual awakening: in other words, education. When the nation rises to a realization of its responsibilities in regard to the meaning and need of education, and spends as much on intellectual illumination as upon pleasure or armaments, Japan will be one of the greatest nations on earth, the real diamond edition of humanity.

Japan Under Insult

The occidental press appears to have been unduly surprised as to the excited demonstrations in Tokyo over the outrages inflicted on Japanese officers and citizens in China. The remark of the London *Times* to the effect that the Japanese are emotionally less under control than during the Meiji era, and acquiescence in the same idea by the *Pall Mall Gazette*, show how little as yet the British people understand Japan. What answer would London journals make to Tokyo papers should it be contended that recent suffragette outrages, nothing like which has as yet appeared in Japan, were to be taken as proof that British society, even in its higher circles, was losing self-control even to lawlessness and vandalism? Demonstrations

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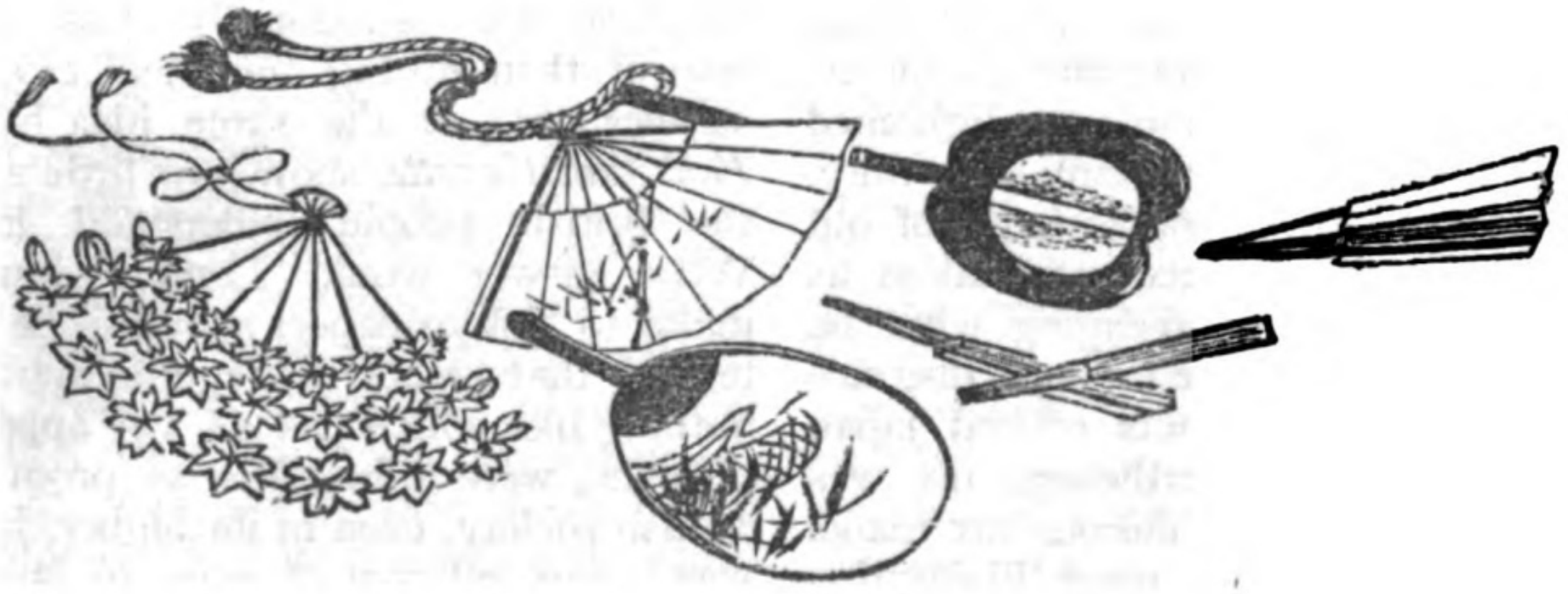
among the populace are a matter of course in any constitutional country ; and in a land of such devoted patriotism as Japan any insult to the nation's honor, such as that offered by China, will invariably meet with prompt resentment. The Tokyo demonstration was not at all the mob that it was represented to be in despatches to the western press. On the whole it was serious and orderly, and the speeches, while aimed to catch the popular ear, were intelligent, law-abiding and to the point. In Japan such agitation among the masses is regarded as a natural thing among a people endeavoring to realize state administration through public opinion. Indeed there are few nations that could act so calmly under the provocation that Japan has suffered at the hand of China. Recently when a British Indian police-constable was shot in China, the British did not wait for national orders, but seized the Chinese soldiers that were guilty, and marched them to Peking for punishment. Japan could have done the same thing when her citizens were shot at Nanking, and her army officers insulted and outraged at Hankow and Tientsin, but she preferred the more orderly and diplomatic means of negotiation. Under the process the Japanese people naturally grew impatient ; and through youthful impetuosity and misguided zeal assasination was resorted to with the approval of a very small number, to avenge what was esteemed a national disgrace. It will be well if foreign nations, instead of criticising Japan's propensity to excited demonstration, would but consider best how to deal with a nation of such sensitive patriotism as Japan. Every Japanese diplomat is thoroughly educated and made familiar with the special characteristics and idiosyncracies of the nation whither he may be sent to represent his country. None of the nations with missions and legations in Japan take the trouble to send to Tokyo representatives who know anything adequate of the Japanese spirit and civilization. Consequently the outside would is ever wondering at the Japanese, wondering about what is no wonder at all to anyone who knows them. Not until foreign nations make a more pains-taking and intelligent study of Japan can they be properly prepared to understand her and do her justice. The present growing habit of expecting from Japan more than nations can expect of themselves is due to a mental twist arising out of the general ignorance that almost everywhere prevails as to the real nature of Japanese genius and civilization. Japan is not the playground and fairyland of the guide books and fanciful literature written by globetrotters and dilettante visitors to her shores. She is a nation of practical human beings, righteously patriotic and intensely in earnest, determined to hold their own, carve out a destiny, and reach the highest ideal of human achievement, or perish in the attempt.



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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE LATE PRINCE KATSURA
IN ROBES OF IMPERIAL CHAMBERLAIN

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THE JAPAN MAGAZINE

VOLUME FOUR DECEMBER, 1913 NUMBER EIGHT

THE PASSING OF A GREAT JAPANESE

By Dr. J. INGRAM BRYAN

IN the demise of Prince Katsura the *Genro* has lost one of its most distinguished members, and Japan one of her foremost soldiers and statesmen. For her general progress toward a modern state Japan may be somewhat more indebted to others of her great leaders, but for her present high place among the most respected powers of the world she is more indebted to the genius of Prince Katsura than to any other personality save the Emperor Meiji. The departed statesman filled a unique position in the recent annals of the nation, and was Japan's unerring tactician through her triumphant progress during the later years of the Meiji era. Prince Katsura did for his country a work that it has been the lot of few patriots to achieve.

Born of good but humble stock he early determined to fit himself for a place of power and usefulness in the state; and by sheer force of personality and meritorious achievement he raised himself to the highest pinnacle of fame and received at the hand of the Crown the noblest rank within Imperial gift, being made a prince of the Empire. In a land where, much more seldom than elsewhere, mediocre men are made illustrious, the rise of Prince Katsura to a foremost place among his countrymen speaks volumes for the force of his character, the fascination of his presence and his consummate ability as a leader of men.

Besides being made a prince of the realm Prince Katsura enjoyed every other mark of rank and appreciation that Imperial favour could bestow. That he enjoyed the absolute confidence of the late Emperor was sufficient to mark him out as one apart. After the demise of the great Emperor Prince Katsura's position was never quite the same. Following in the steps of his illustrious predecessor the young Emperor called Prince Katsura to his side as a confidant and adviser, and the great statesman stepped down and out from the public eye in deference to the Imperial behest. But when a grave political crisis arrived, and it was felt that Prince Katsura was the only man fit to fill the breach and tide the nation over the situation, he obeyed with equal loyalty the summons to form a new government. The mob,

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however, defeated his plans: the mob can defeat any man's plans if permitted to have its way. He was blamed for not yielding to the mob, and for seeking the omnipotent influence of Imperial Majesty to allay its riotous disaffection. But why should he thus have been open to censure? What is the use of Imperial power except to influence the people to follow the way a wise rule dictates? Prince Katsura was loyal; but, in the opinion of many, this is more than could have been said for the mob that destroyed the last Katsura cabinet. It is easy for demagogues to collect a mob and call it the people. No one familiar with the rank and file of the Japanese people can ever believe that those who ran the risk of disgracing their civilization by ousting Prince Katsura, truly represented the Japanese race. It is safe to say that the wisest of the leaders in that commotion have since repented. Now that the great leader has passed away, expressions of sorrow are universal, emanating from even his onetime avowed enemies. Whatever political mistakes Prince Katsura may have made (and he never claimed to have been exempt from error) not even the most inveterate of his enemies could ever accuse him of being at any time less than loyal and patriotic, moved only by the motive of sincere devotion to his Emperor and country. Thus the array of Imperial decorations that more than covered his breast, stood for the general estimate with which the nation regarded him; and he also wore high marks of honour from the crowned heads of Europe, including a decoration from King Edward and one from the Tzar of Russia.

Prince Katsura was a Choshu man, and not least among the brilliant array of patriots that wonderful province has produced. He was born in the little village of Hagi near Shimonoseki in the year 1847. His father, Katsura Yoichiyemon, was a samurai of ancient family, who traced his descent from a court councillor of the 9th century, and was a retainer of Prince Mori. The boy was named Taro; and Katsura Taro came into the world just at the beginning of those troublous times that preceded the downfall of the Shogunate and the Restoration, in all of which he took an active and efficient part on the side of the Imperial forces. Even as a youth his abilities were early recognized, as may be seen from the number of important missions entrusted to him by his feudal lord. When the French and British warships bombarded the forts of Shimonoseki in vengeance on the Prince of Choshu for firing on foreign ships, young Katsura was present and made his first acquaintance with foreign agressions. Later we find him at the Imperial capital in Kyoto taking part in the work of the Restoration. He was only 21 years of age when the battles of Fushimi and Toba were fought, and even then he was an officer on the staff of one of the generals.

After the strenuous duties of the Restoration struggle were over young Katsura had to decide upon his career. He afterwards admitted that it was then that the early advice and influence of his wise mother stood him in good stead. He used to claim that he could remember admonitions received from his mother when he was as young as three years of age. In recent years he was wont to remark that the simple moral

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principles inculcated by his mother more than sixty years ago were still his only rules of life. A young lieutenant aged 22 when the wars of the Restoration were over, what should he do with the honors won? Should he do as others of his rank were doing, bide his time in military round of duty and take promotion as it happened to come, or should he strike out on a line of his own and fit himself for a special place in his country's progress toward a modern state? He chose the latter; and in 1870 he went abroad to study military tactics in Germany and thus prepare himself for further triumphs. The Franco-Prussian war was going on at that time, and it was a good opportunity for the young officer from the Orient to behold western prowess in the field. Katsura settled down finally at a military academy in Berlin, where for two whole years he devoted himself to acquiring the German language and imbibing the principles of western warfare. His remarkable progress in his studies won from home his appointment to the rank of captain, which for a lad of 23 was regarded as extraordinary.

On his return to Japan young Katsura found how many and how great were the changes that had taken place. He was promoted to the rank of Major and appointed to serve on the General Staff during the Satsuma rebellion and the expedition to Formosa. Still anxious to acquire further acquaintance with the the military experience of the West Katsura was permitted to return again to Germany, this time as attaché to the Japanese Legation in Berlin, when ample time was given to him to take up the course of study and investigation on which he had set his mind; and when he was recalled to Japan he had made himself master of military administration after the German method. By this means he was enabled after his return to take an active and useful part in reorganizing the entire army of Japan after the latest western model. And when General Oyama was sent abroad in 1884 to select suitable foreign officers as instructors in the Imperial army, Katsura was appointed to accompany him. Upon his return from this trip to Europe he devoted himself wholly to army administration and reorganization. He had not been long in the War Office before he found himself Vice-Minister of War; and from this time he was regarded as master-genius of the nation's military achievement. To his genius for organization Japan undoubtedly owed her successes in the field against China and again against Russia.

It is impossible to overestimate the importance of these nearly 30 years which Prince Katsura spent in silent and unrewarded toil in the seclusion of the war office. The world and the nation appeared never to have heard of him; and when he was made a general in 1898 people began to rub their eyes and to ask who he was. Some remembered that he had once been a government delegate to the Imperial Diet, and others that an officer of that name had led a division in Korea during the war with China. So when for his brilliant exploits in the battles of Pingyang and the Yalu he was created a viscount the nation began to realize that a new military genius had appeared in Japan, The war with China roughly divides Katsura's career as a soldier from his career as a statesman. In 1896 he had been appointed Governor-General of

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Formosa; and his brief tenancy of this important office soon revealed the fact that he promised to be equally as great as a statesman as he had proved himself as a soldier. Called home to become Minister of War in the Ito cabinet of 1899, he retaining office in successive cabinets that had failed to hold together, and was at last asked to form a cabinet of his own; and the ministry he successfully created proved not only one of the longest and ablest in Japanese history but had the management of some of the most important events in modern times. Katsura's distinguished career as a soldier, diplomat and statesman gave the nation unbounded confidence in his resourcefulness and judgement. In time he proved almost a whole cabinet in himself, though lest anyone should suppose him overegotistical, he included in the personnel of his ministries considerable independent elements of supreme ability. As a master of men and a past-master in statesmanship he proved himself able to lead the nation to its greatest triumphs. There stands to his credit a list of achievements sufficient to equal if not excel even the most remarkable records of modern times. Not only does there stand to his credit the entire reorganization and subsequent success of the Japanese army, placing it on a modern basis; but as Governor-General of Formosa he showed equal facility in a consummate management of civil affairs. No one wondered therefore when he succeeded Prince Ito as Prime minister in 1901. The first Katsura cabinet has already immortalized itself in Japanese history, by bringing about the Anglo-Japanese Alliance, and the great naval and military campaign against Russia. The second premiership of Prince Katsura was made memorable by the revision of foreign treaties, the complete restoration of national autonomy, the renewal of the Alliance with Great Britain and the annexation of Korea, for which distinguished achievements the then Count Katsura was created a prince of the realm by the Emperor.

Owing to popular dissatisfaction over the conditions of the peace with Russia Prince Katsura resigned in favour of Marquis Saionji in 1906, and, though more or less in retirement since then, he never ceased to lend his powerful influence to all movements for the national good. When Prince Ito was unfortunately cut short in his ill-fated mission to Manchuria, Prince Katsura later undertook to visit Russia, and had no sooner arrived in St. Petersburg than he was summoned to return on account of the death of the late Emperor. His subsequent career is known to the world. Had he been permitted to form a new ministry in accordance with the will of the present Emperor there is no doubt that he would have led his country on to even greater achievements than he had guided her through previously. But it was not so to be. After resigning from the premiership he devoted himself to the formation of a new political party known as the *Rikken Doshi Kai*, which was expected to accomplish a purely party government and bring about a really constitutional régime. But the ungrateful public had in some degree broken his heart, and his health, always strenuous, now commenced to fail. Most of the past summer he had not been well, suffering from an internal ailment. Physicians, at first hopeful, finally abandoned prospects of recovery, and the great man gradually sank into a comatose condition, and passed away at his mansion in Tokyo on the 10th of October at 11:45 p.m. During the anxious days of his illness and death the Prince was shown the most devoted attention by the Imperial House and by the leading statesmen and citizens of the Empire. His funeral cortége was almost equal to that of a member of the Imperial line, and he was laid to rest in state, with the highest honors the nation can bestow on one not of the Imperial Family. When Japan's history comes to be written the name of Katsura Taro will be writ large upon its pages.

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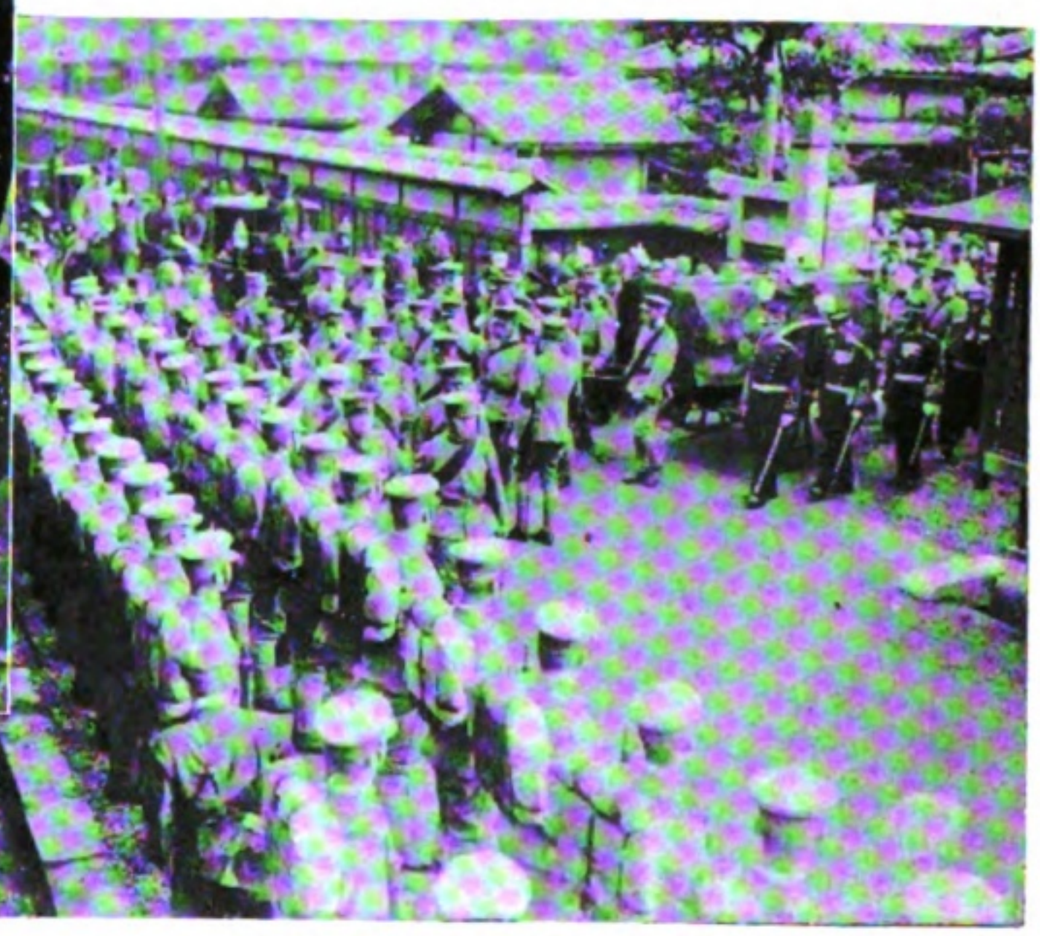
OFFERINGS BEFORE SHINE

CHIEF MOURNERS

BEARERS OF IMPERIAL DECORATIONS



GUARD OF HONOUR

THE PALLBEARERS

AT THE CEMETERY

FUNERAL OF PRINCE KATSURA

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DR. J. SOEDA　　T. KAMIYA ESQ.

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THE JAPANESE QUESTION IN AMERICA

By DR. J. SOYEDA

WHEN the anti-Japanese agitation in California threatened to culminate in the enactment of legislation depriving our fellow-countrymen in that state of the usual rights of landownership, the Japan-America Association and the Associated Chambers of Commerce decided to despatch representatives to make investigation, so as to ascertain the real ground of the difficulty and to bear a message of sympathy to those against whom the discrimination was aimed. For this mission Mr. T. Kamiya and myself were chosen. We duly arrived in America, remained there 80 days and travelled over 20,000 miles, tried to get in touch with every aspect of the question and to further its amicable adjustment as far as lay in our power. Long before we landed in San Francisco came a wireless message saying that the Alien Land bill had already been signed by the Governor of California, and to us the situation appeared most unpromising. Upon landing we took advantage of a meeting of the representative Japanese to express sympathy with them and to make some suggestions as to the course that should be pursued; and then we set out to visit the various Japanese settlements and get a first-hand knowledge of actual conditions. Everywhere we went due appreciation of the purpose of our visit was shown by the Japanese, as well as a ready will to take our advice and do what seemed for the best. Indeed we have good reason to believe that the results of our mission have not been fruitless.

Among the Japanese in California we found an admirable spirit everywhere prevailing. There was no disposition either to violence or undue resentment. The people were pursuing their wonted avocations without paying much attention to those agitating against them; and men of prominence among Americans whom we met, had nothing but praise for the general conduct of the Japanese in that state. It was quite apparent to us that the Japanese in California were relying more on the general justice and spirit of fairplay that usually prevails among Americans, than on any campaign or plans of their own. Consequently they were content to await the outcome with calmness and patience, having perfect confidence in the fair-mindedness of the American people. Our immigrants were ever ready to recognize their need of further individual improvement and the advisability of developing a greater capacity for assimilation. They realized, as much as we did, that the best defence a Japanese can offer in answer to the calumnies of his detractors, is his own character.

We were, therefore, not slow to observe carefully all points calling for criticism, and to point out frankly what we considered in need of reform. These practical suggestions many or most of the Japanese in California are already faithfully carrying out.

On the completion of our investigations in California we found that Mr. Ushijima and Mr. Abiko, representatives of the Japanese in that state, were going to Washington to acquaint Ambassador Chinda with the conditions as they were, and we were asked to join them. This involved curtailment of our plans of investigation to some extent; but leaving the rest of that duty to Messrs. Hattori and Ebara, we hastened to Washington. There we had the honor of meeting the President of the United States, the Secretary of State and many of the leading officials, to whom we related the results of our inquiries and stated the situation as we saw it; and at the same time we reported

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to Ambassador Chinda. We assured all with whom we came in contact, that the Japanese in California were confidently abiding the outcome, with firm faith in American justice and humanity. Nor did we fail to appeal directly to their avowed regard for lofty sympathy and Christian chivalry.

In America everything appears to be settled by public opinion; and as the center of public opinion is New York rather than Washington, we turned our faces in that direction. There we had interviews with various molders of public opinion, statesmen, journalists and business men, relating to them the actual conditions in California, correcting mistaken views by presenting facts, and doing what we could to remove all ground for misunderstanding. We also had the honour of participating in the 4th of July celebrations and made addresses of congratulation suitable to the occasion. Invariably we met with the warmest reception, and the sympathy displayed toward Japan and her people was apparently deep and extensive.

Some of the leading people with whom we had interviews in New York at once put the question to us directly: "What is it that Japan really wants?" And our reply was quite as frank and unequivocal: "Japan desires suspension of the anti-alien land law in California!" We further impressed upon them the need of treating the Japanese in America on the same basis as all other immigrants. There should be no discrimination. The only hope of a satisfactory solution lies in equal treatment.

The main grounds of objection to the presence of Japanese in America appear to be infinitely various, but may be summed up under four heads: Political, Economic, Social, and Racial.

The Political argument is based on the following considerations. In a country where party politics play so important a part in the national government every social group has to be considered. In this the Japanese cut no figure. The most potent power in politics is the labor unions with which the Japanese have nothing to do. Such unions imply also unity of nationality. Others are apprehensive of the Japanese as a warlike race, likely to lead to trouble if encouraged in any great number. The labor unions clash with the Japanese and the nation is hardly willing to be responsible for the consequences.

To this argument an answer is not difficult to find. If the Japanese form a foreign element tending to the disintegration of a homogeneous democracy it is due to the injustice of denying them citizenship and therefore the right to participate in the politics and industrial unions of the country. Their political inefficiency must be ascribed to their not possessing the right of franchise. Moreover, when the United States has proved itself capable of assimilating the hordes that annually arrive from Europe, including Slavs, Turks, Jews, Italians as well as negroes, surely the small mouthful from Japan could not create indigestion! There is no doubt that America has already proved itself able to assimilate all races. If the essential nature of democracy is fraternity and equality, it is against its nature to be discriminatory, exclusive or partial. The idea that Japan is a warlike nation, always waiting with a chip on her shoulder, is too absurd for serious consideration. When any other nation can point to as peaceful a history as Japan for the last 500 years, it will be time to seek an answer to so unfair an assertion. As to the Japanese being likely to cause trouble internationally, are there any immigrants in America that have so far caused less trouble? They have everywhere proved themselves a law-abiding people, content to labour and honestly make their own way.

The Economic argument insists that as the inhabitants of the United States now number about 100,000,000, all further immigration should be of a kind ready to assimilate with the main body of the population; and the Japanese, not being regarded as coming under this class, should be restricted. American wealth of every kind should be reserved for American citizens and their posterity. The anti-alien land law is thus an attempt to reserve the soil for citizens of the

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republic. The superior capacity of the Japanese for all kinds of labor is regarded as likely to supplant the American workman, and leave the country dependent on foreigners. Not only do the Japanese underbid American labour but a good part of their earnings is sent home, thus depriving the country of national wealth. It is also said that the alleged lower standard of living is detrimental to American civilization. The Japanese are accused of paying no attention to holidays, illtreating their women, being given to defective morals, gambling and other vices, as well as having no religion.

As to the Japanese being liable to prove a dangerous element it cannot be shown that they are in any way more so than immigrants from Europe, certainly less so than the many anarchists and socialists that America receives from Europe every year. In any case, if restriction on immigration is considered desirable, let it be impartial and fair, without any discriminatian of race or nationality. It is this discrimination on the score of race that is resented as unfair by the whole Japanese nation. Not only so, but the small amount of land occupied by the Japanese can in no sense be regarded as threatening the rights of American posterity. What are a few thousand acres out of the millions of unoccupied territory yet awaiting settlement in the United States? Again, how can one answer an argument based on superior skill in labour competition? To contend that the superiority of a peaceful and honest competitor should not triumph is surely contrary to the American spirit of justice and fairplay. Any other attitude would be to place a premium on inefficiency and mediocrity. Moreover, the lines in which the Japanese compete in America are not those wherein competition with Americans is keenest. In the realm of common labour, and especially in agriculture, they are not adversely competing but doing something for the mutual benefit of both nationalities. Furthermore, an examination of actual conditions does not substantiate the argument that the Japanese underbid other laborers in California. Nor do they impoverish the country by remitting their savings home. Of course they send home a little to their relatives left behind or not permitted to go to America, but not more than do other immigrants; nothing in fact, compared with the amount sent home by immigrants from Europe.

As to the Social argument its manipulators aver that the Japanese bring in a lower standard of civilization than immigrants from Europe, thereby unfavorably influencing society. It is difficult to see how a simpler and more frugal manner of living can be regarded as detrimental to civilization. Many of the Japanese in California actually go in for luxuries beyond anything to be seen among Italians and others. The Japanese woman shines in the home as a mother rather than in society; and she does not scruple to go out and help her husband when necessary. Many American women used to do this in former times, and no one thought the worse of them for it. The vices with which the Japanese are charged in California, are no nonopoly of theirs by any means. Not only so, but the better class of Japanese are the first to note and try to put down such tendencies among their fellow countrymen. It cannot be justly said that the Japanese have no religion. In many ways no people have more regard for that which commands reverence; and many of them who are Christians are most faithful and devoted.

Last but not least comes the contention of racial incapacity for assimilation with the American people. We think it will be agreed by most people of intelligence and justice that the only essentials of assimilation are unity of thought and sentiment, in which moral ideals may be included. The Japanese have been keeping an open mind toward western civilization for over half a century, and have adopted so much of it as has appealed to them as admirable. The whole history of Japan is simply the story of how she has succeeded in making her own the best that was found in the civilizations of India, China, Korea and recently western countries. Give the Japanese the same opportunity accorded

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Europeans and they will quite as readily assimilate American ideals and civilization. The Japanese children born in America are American in every way but in color. The question of unassimilability and race in regard to the Japanese is as nothing compared to the negro question; and if the United States is able to suffer the negro question, it may well bear with the Japanese who give practically no trouble, but are able to take care of themselves. The Japanese ask only that they be given the same chance as other races; they seek no special favors. Surely the least they can ask for is to be accorded equal treatment. With her unlimited natural resources and her broad principles of freedom America cannot deny this request without reversing the attitude she has hitherto borne to the world. Let there be tests and standards required for admission, if necessary, but let there be no discrimination!

Such were the replies we made to the objections advanced. And we have to admit that everywhere among Americans we found many who could well see our point of view, and who did not hesitate to express their sympathy with our attitude. The kindness we have experienced in this respect is more than we can say, and to those American friends we owe an inexpressible debt of gratitude and even admiration.

When all is said and done the unpleasant admission must be made that the root of the whole difficulty lies in the ugly spirit of race-prejudice. This is something that only education and moral enlightenment can ameliorate and remove. In the first place Japan must avoid all that tends to irritate or arouse suspicion. She must make the laws affecting foreign land ownership in Japan more easy; at least, her present alien land-law should be put into force without delay. Means should also be devised for giving her own people more freedom for national expansion. Special attention should be devoted to making the national system of education more cosmopolitan. Japanese going abroad should be encouraged to take their wives and settle down. And while we do all in our power to get our people to understand American life and ways, we should not forget that quite as much remains to be done in the way of getting Americans to understand us. The world has placed upon Japan and the United States the unparalleled responsibility of harmonizing the East and the West, which in this age, for the first time, have come squarely face to face. No mission could be more sacred to the cause of humanity than that to which these two neighbors of the Pacific are called. It is no self-appointed mission: the madate is from Heaven. Will Japan and America rise to it? It is not too much to say that the future of the whole human race depends on how Japan and the United States perform the duties thus laid upon them by the hand of destiny. No labor is too ardous, no trouble too great, no sacrifice too deep, to fulfill the mission well. It is indeed a holy trust! Japan is earnestly anxious to do *her* part. May we not hope that the same great desire obsesses America too? Let the two nations then unite in promptitude to guide public opinion toward a peacable adjustment and solution!

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JAPANESE INFLUENCE IN CHINA

By BARON TAKAAKI KATO

(RECENTLY JAPANESE AMBASSADOR IN LONDON)

HAVING recently made a tour of China I am in a position to offer some impressions of what to any one must ever prove an interesting experience. And I may say at once that what particularly struck me was the increasingly extensive scale on which my fellow-countrymen are entering into the life and trade of that vast country. The Japanese merchant and *entrepeneur* are today everywhere in evidence in the busy activities of the new republic, a condition that seemed to me a decided contrast to what I saw during my previous visit to China some ten years ago. At that time the number of Japanese in business at Hankow, for instance, was not more than ten, at the most, but at present I should say there are at least 1,500 engaged in legitimate occupations in that big city. It was also especially encouraging to observe to what an increasing degree the Japanese are taking their share in the international commerce of the country; and there is every indication that their influence in this respect will remain a steady and increasing factor in Chinese trade. Many of the Japanese merchants of Hankow are not simply content with taking part in trade between Japan and China; their names are beginning to be written large in trade between China and Western countries.

At the time of my previous visit to China the Japanese in Tientsin were planning a settlement of their own there; and the boundaries were already being drawn by imaginary lines about a swampy, undesirable location that appeared rather unprepossessing; but my recent visit there was a pleasant surprise. The settlement had been transformed almost beyond recognition. The land had been reclaimed and covered with fine brick buildings, erected along regular and well laid-out streets; and the status and influence of the colony was far beyond my expectations. In the volume of trade annually transacted in Tientsin by foreigners, the Japanese now hold second place. A further surprise to me was to notice how many Chinese were moving into the Japanese settlement in Tientsin, the reason being to enjoy greater security of life and property. Recent disturbances in China have lent impetus to this movement. Even in Kiau-Chau, which is under German jurisdiction, more than 60 per cent of the trade is with Japan; and this year the percentage is expected to be still greater. When one considers the degree of expenditure the German government is bestowing on that port, and what an important center of activity it is, the fact of its ever increasing commercial intercourse with Japan is much to be appreciated. It is surely a no insignificant matter that we already occupy first place in the trade of Kiau-Chau.

And the same is fast becoming true in other important trade centers like Chang-

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sha, Shotan and Sainanfu, where Japanese commerce is making sure and steady headway. Of course other foreigners are proving keen competitors in the race for trade; but the Japanese happily have the inestimable advantage of greater familiarity with the country, its language and customs. The Japanese make a special study of the language; their big commercial firms insist on this among all their employés; so that now the majority of our people in China speak and understand the language of the country where they trade. This alone is sufficient to give them an incomparable advantage over their western rivals in Chinese trade. Though our customs are somewhat different from those of China, we are in a better position to understand Chinese customs than occidental people are; and this a people like the Chinese greatly appreciate. The Japanese are always more ready to appreciate and sympathize with the peculiarities of Chinese civilization than Europeans and Americans. Japanese travelling through interior of China find little inconvenience and make no fuss; they are content to put up with things as they find them. They neither demand nor require so much deference and attention as western merchants. All this has a very appreciable effect on our trade with China.

A very important feature in relation to trade in China is railway extension and general improvement of communications. It is indeed most hopeful that railway extension is being now pushed steadily forward. The country is so vast, however, that communications must still be regarded as very inadequate and imperfect. The economic influence of railway facilities in China is far greater than here in Japan. There is, in fact, nothing that can have a greater influence on the future of that country.

As to railway extension in China there prevails a good deal of misconception. Because most of the lines in China have been constructed with the assistance of foreign capital, there are those who fancy that the nation advancing the capital is entitled to special rights and privileges in relation to railway traffic. This is surely too great an assumption. In the first place, though the railways were built by foreign capital, they were built by the Chinese themselves, for the most part; they borrowed the money and constructed the lines, and have the management completely in their own hands. The fact that the funds for the construction of the Ching-Han or Lu-Han line and the Suinho line came from Belgium and France, England and Germany, does not give these countries any right to special privileges in regard to the railways. I understand that the capital was not lent with anticipation of any such rights; nor have such rights been conceded by China. It is just as well for foreigners to realize once and for all that by advancing funds for railway construction to China they do not thereby acquire any special rights, more than in the case of loans to any other country. Some countries may be able to obtain such minor rights as the privilege of appointing engineers for the building of the lines, or for supplying the necessary materials, but no special advantages in connection with the completed railways can be monopolized by the nation affording loans to China. Consequently it makes little difference what nation undertakes the building of railways in China,

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with perhaps the exception of those who regard the lines from a strategical point of view, and in cases where China may actually have conceded special rights. That Japan has in the past been unable to advance money for the construction of railways in China to the same extent as European and other nations, should in no way be a matter of apprehension or regret. We have no reason to envy those who can afford more money to China than we can. If we can afford such loans, all well and good, of course; it is advisable for one nation to render all the assistance it can to a friendly neighbor. But at present Japan has no more money than she can make good use of at home. Indeed we have far more enterprises awaiting development than we can find funds for. We certainly have no surplus for the construction of railways in a foreign country. That we are thus unable to afford much financial assistance to China should not be regarded as detrimental to our tradal and political prospects in that country.

Another encouraging impression of my visit to China was that most of the men of importance I came in contact with appeared to have acquired their foreign education in Japan. Hardly any of them but had at one time or another been in Japanese schools. In nearly all the local government offices I visited the leading officials were men who had been educated in Japan. In the province of Honan, for example, with the exception of the Viceroy and one other, all of the seven chiefs of division were graduates of Japanese universities. Most of the graduates I met were from such Japanese institutions as the Meiji University, Waseda, Keiogijuku and Chuo universities, with a few from the Tokyo Imperial University. It was especially pleasing to me to note how fluent they were in my own language. To find oneself in the remotest parts of China, able to converse with high officials in one's own language, was no small pleasure as well as advantage. I used to envy the Englishman who found people, who could speak to him in his own language, in every land; and therefore I felt all the more proud to note how the same was fast becoming true of the Japanese language in the higher circles of official life in China. This does not obtain to quite the same extent among the chief officials in Pekin; but among the members of the Chinese parliament I found many who had studied in Japanese schools. It is safe to say that more than half of the 800 members of both houses in Pekin are men who obtained their foreign education in Japanese colleges.

Since most of the leaders of modern China have been educated in Japan it is not surprising to find that to a very large extent Japanese technical terms are entering into the speech of China. This is especially true of law and civil administration, where the terms, though written in Chinese ideographs, can easily be discerned as of Japanese coinage. In the national Assembly Hall at Pekin one sees a tablet bearing the characters: *gijo*, the ideographs being Chinese, but the name certainly Japanese. Indeed all the names given the various departments and rooms in this building are of Japanese origin. Street signs also betray a similar origin. As the Japanese base their names on Chinese characters, one would think the Chinese might have been able themselves to do better with their own language; but the fact that they have been content to choose the Japanese names, proves the influence of Japan on modern China. The leaders of new China are apparently much too preoccupied with present conditions to devote attention to inventing suitable names and terms for each new situation and advance as it happens to appear. In law and commerce Japanese technical terminology prevails to an even greater extent. As those who studied in Japan are more familiar with these terms than others, there exists a sort of clannishness among them, enabling them to form a party of their own, exercising no small influence. Of course there are many who owe their foreign education to British and American colleges, but the larger number coming from Japan, rather overshadow the men trained in western countries. The men from Japan

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are not all on one side. The Japanese '*clique*,' as it is called, has its representatives in both the government and the opposition. And sometimes, it is said, there is keen rivalry between the men from Japan and those trained in the occident, the former usually commanding the majority.

Considering the immeasurable influence of Japanese education on the young leaders of China, Japan should do all that lies in her power to guard carefully the men who come to her for their education, so as to impress them favorably and leave on them a wholesome influence during their stay in Japan. Most of the young Chinese in Japan will occupy important and influential positions on their return to China, so that the good we try to do them while here, may be very far-reaching. I am quite aware that all the Chinese students who come to Japan for an education do not go away favorably disposed toward this country. We should see to it that this temper is not due to any mistakes or defects on our part. Usually the reasons for this individual disaffection are simple and easily avoided. Some of these young men were isolated socially and had no opportunity of meeting Japanese of good manners and education, and consequently received a bad impression. Apart from the class-room the only contact they had with Japanese was in mixing with the rougher element of the streets, where they may have been jeered at and called names by thoughtless children. There is in the present day no question more important than a proper treatment of the foreigner sojourning on our shores. We should afford the young Chinese staying in Japan for study an opportunity of friendly and social intercourse, and try to excercise in this way a beneficial effect upon relations between the two nations. This is a duty we owe to our own country as well as to those whom we welcome among us. By thus striving to show the foreigner our best side we shall make his stay among us more pleasant and profitable, and do more than in any other way to promote a good understanding between ourselves and other races.

CHANGE

O moon, where art thou?

Thou art no more!

O Spring, where art thou,

Thou Spring of yore?

All, all are gone; I seek in vain:

'Tis I alone unchanged remain!

Narihira

Tran. by J. Ingram Bryan.

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H. E. BARON TAKAAKI KATO, EX-AMBASSADOR TO LONDON

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DR. MASAHARU ANEZAKI, TOKYO IMPERIAL UNIVERSITY, NOW LECTURING AT HARVARD UNIVERSITY

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A JAPANESE SCHOLAR AT HARVARD

By "B"

IN her exchange of professors with Japan America shows her earnest desire to promote a better mutual understanding between the East and the West, for the gulf between East and West is one of ignorance chiefly; and in the recent appointment of a Japanese scholar to a lectureship at one of the greatest and oldest of the American universities, there is further evidence of an earnest desire on the part of western institutions to assist in carrying out this worthy campaign of mutual education.

The tour which Dr. Inazo Nitobe made last year among certain universities of the United States, and the apt series of lectures which Dr. Hamilton Wright Mabie delivered in the universities of Japan had a conciliatory and illuminating effect upon the public mind in both countries; and we have no doubt that the sojourn of Dr. Masaharu Anezaki, the new Japanese lecturer at Harvard University, will have a similar result in New England. One of the finest personalities and ablest scholars that Japan produced during the Meiji era, Dr. Anezaki will make his mark wherever he goes, and certainly not less in the center of American education and society than elsewhere. Though his subject is to be religious, like Eucken of Germany, he is no priest. But the men who hung upon the lips of the great German teacher during his visit to Harvard, will be scarcely less interested in learning the spiritual hopes of the larger half of mankind, the populations of the orient. Dr. Anezaki may be regarded as the most brilliant exponent of the new idealism that is now taking hold on the Buddhism of the East: an attitude toward the ultimate realities that to some extent shows Christian influence and the effects of German philosophy. Dr. Anezaki has always shown a preference for Nichiren, the Luther of Japan, from which fact western scholars and thinkers will be able to find a key to his religious disposition.

Born in 1873, amid the sacred and aesthetic surroundings of the old capital at Kyoto, Mr. Anezaki went through the usual preparation for the university, and entered the College of Literature at the Imperial University, Tokyo, in 1896, his specialty being philosophy. At the great national seat of learning he had a brilliant career, and after graduating he went abroad for further study. Most of his post-graduate work was done in German universities; and after his return to Japan he was appointed to the Chair of the Philosophy of Religion in his Alma Mater. In this capacity he at once made his mark; and the various books from his pen published from time to time have had an extensive circulation among the more thoughtful members of the community. Being still a comparatively young man, his best book remains to be written. He does not deny that foreign religious literature has done much toward the molding of his opinions,

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and no doubt his present visit to America, bringing him for the first time into close contact with the marvellous individualism of that country, will still further influence his ideas. Some have thought that Dr. Anezaki's mind was at one time too much under the influence of the writings Schopenhauer ; and if so, the time spent in America will probably prove a wholesome counteraction. The American conception of religion will also readily fall in with what he has imbibed from Nichiren, especially the conviction that the highest can be attained only through the perfect development of the individual. Another name that has had much influence on the opinions of the new Japanese professor at Harvard is that of the Buddhist scholar Takayama, whose death the disciple greatly mourned. Speaking of the anniversary of the Master's decease, Dr. Anezaki said "I cannot keep the anniversary at Kiyomigata as hitherto, but I shall observe it by lecturing on the great Shotoku, Denkyo and Nichiren at Harvard, and thus will I pay a tribute to my departed friend from far away."

Dr Anezaki has taken an active and effective part in the establishment and carrying on of the Association Concordia of Tokyo, a society organized for promoting a greater mutual understanding between sects and religions, and thus drawing nations closer to one another. He will act as a special delegate from this association to the sister association in the United States, and will bring back hints for the better working of the Japanese association. When asked about his pending visit to the United States, Dr. Anezaki said: "I am not going to America either as an apologist or a propagandist, but as a Japanese scholar; and as I stand in the classroom at Harvard, it will be my aim to maintain the dignity and prudence of the scholar from first to last." This he said probably to indicate a slight difference of his from conceptions of the duty an exchange professor that appear to prevail in some minds, making him merely a special pleader. He regards himself as an impartial representative of truth as far as it is at present known in relation to the subjects with which he is to deal; and he will, therefore, aim to avoid every tendency to partizanship. In his summons to lecture at Harvard Dr. Anezaki sees a hopeful recognition of the value of oriental thought and culture, something that rises out of a background of religion.

The subject of the first part of his lecture course at Harvard will be the Pali texts of Buddhism and their Chinese counterparts, after which he will treat more extensively of Comparative Religion, which he has made a lifelong study. Those who wish to know how western religion appeals to the oriental mind should make a point of hearing these lectures. Perhaps the Mission Boards of the various Christian denominations in New York would derive special benefit by hearing Dr. Anezaki's lectures. It is said in Japan that these lectures at Harvard were first talked of when Dr. Anezaki was a fellow student with a Harvard Professor at a college in Benares, India, ten years ago; and the conversation casually entered into then has now borne fruit in the appointment of the most distinguished of Japan's modern scholars to lecture in America's oldest university.

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CAN WE IGNORE RELIGION?

By DR. MASATARO SAWAYANAGI

(PRESIDENT : THE IMPERIAL UNIVERSITY, KYOTO)

I MAY as well state at the very outset that the present prevailing indifference to religion in Japan seems to me fraught with exceeding danger to the country. The degree in which religious motives influence the minds of the young men of Japan to-day is very limited indeed. But both history and experience teach that the more that genuine religion pervades the national mind, the better for the country. That religion is an essential element of all high civilization goes without saying; its necessity for a nation, therefore, must be recognized. That Japan alone should be signaled out as the one nation indifferent to religion is enough to make one even shudder. Japan is not entirely without religion, of course; we have Buddhism, and Christianity, as well as numerous cults and superstitions, so that outwardly at least we might be called a religious people; but forms and phases of religion imposed from outside and not rising naturally out of the religious history and experience of the race and responding to its inmost needs, cannot universally prevail and mould the character of the people. Religion, as known among the Japanese to-day, means something suited to soothing the declining days of the aged and unfortunate: it is obviously not a power over the mind of youth; certainly not to the extent that it is in the West.

It is remarkable the influence that religion has socially among all classes in western countries. Even among those who have no real faith in the heart, people whose relation to religion is merely traditional, religion creates a social atmosphere which surrounds them and influences them for good even from childhood. They at least have an opportunity to become men of faith if so inclined. In Japan we have nothing at all like the admirable influence that the Church is exerting in the West. There is a complete divorce between youth and religion in Japan; and the consequence is that in times of moral and mental distress our young people are all at sea.

How to create a stronger aspiration after faith among the people is one of the pressing problems in Japan. It is a task involving tremendous difficulty. Belief does not always come by merely hearing a sermon or two; it is difficult even when one has the will to believe. One may be driven to a conviction of the necessity of faith, and pass through much mental agony in a search to attain it, yet when he goes to a Christian church or takes up the study, say, of the Zen teaching, he does not easily get rid of doubt and reach a stage of serene belief. It seems to me this is because men misunderstand religion. It is not something to get: it is rather an atmosphere to live in. If we are to find God may it not be by abiding in Him rather than by endeavoring to contain Him. What Japan lamentably lacks is this

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atmosphere. Listening to evangelistic orators and trying to catch the inspiration of great teachers are all well enough, but what the nation needs most is to create an atmosphere wherein religion can feel at home and grow till all men are enveloped in it. Let this divine atmosphere pervade the home and the community and the miasma of irreligion must inevitably disappear.

The people of the West have the secret of welcoming and maintaining this religious atmosphere, and the rising generation has an opportunity of breathing it almost unconsciously from birth onwards, so that youth soon imbibes the virtues of its superiors. Youth may find this stimulating atmosphere wherever it goes, whether in the home or the community. We hear much of the alleged decline of belief in the West, and we know that the time when no one could safely differ from another in religious opinion has passed away, but nevertheless the backbone of western society is as religious to-day as ever it was, if not more so; religious atmosphere envelopes the people just as of old, showing that there is a solid subtratum of belief everywhere. Consequently the occidental youth has a chance to see and know what faith is, whether he will abide by it or no, an advantage of which the Japanese youth is entirely deprived. With us religion is in a corner, and the young man has to crawl into a hole to find it. One advantage there is, however, and it we must not overlook: the man who attains unto faith in spite of the difficulties he must meet with in Japan, will undoubtedly be a man of greater character and belief than he who finds faith under smooth sailing. He will be a man of greater intelligence and devotion than those who neglect or fail to find.

My own experience in regard to the influence of religious atmosphere on life has been confined for the most part to educational work; in fact the greater part of my life has been among students. There have been Young Men's Christian Associations, and Buddhist societies, in almost every educational institution with which I have had to do. I think I can safely say that I have almost invariably observed that the young men taking a deep interest in such organizations were of a serener mind than those indifferent to religion. If, in many cases, their composure and character were not under perfect mastery, they at least were not as the straws that drift with the stream. In my experience it seemed to me that the young men who associated themselves with religious movements rarely were given to questionable conduct: in fact I cannot say that I have ever known one of them to fail in this way. It is quite clear to me that a young man who seeks the aid of religion is doing only what is praiseworthy. The only regret is, however, that the number of students who do so is extremely small. In a school of one thousand students one will not find more than 30 or 40 connected with religious organizations. The vast majority of our young men evidently think they can live without religion.

Now the defect must be attributed largely to the cause already described: the absence of atmosphere. Young men cannot be forced to believe, or to associate themselves with religion. But they can be afforded the opportunity of living in a religious environment, when the truth will permeate, at least, a far larger number than now have a chance of being

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so influenced. They will be able to find out what true religion is, and not make the mistake they are now making, of fancying it to be nothing more than superstition. The young man who laughs at religion and scorns belief in anything higher than himself, in no way wins for himself any worthy admiration. The very man who imagines he is above the help that religion brings, is the one to fall when he least expects it, as he launches out to face life's pitfalls and temptations alone. The Japanese youth of to-day is by no means infallible, and the sooner he finds it out the better for himself and his country.

We are especially in need of the help religion can give at the present time, when a period of reaction and social revolution is changing our old manners and customs, which used to have a certain degree of authority over conduct. In feudal days the Government, Confucianism and Buddhism represented authorities that wielded great power over the minds and manners of the people. In those days manner and custom were imperative: no one could be indifferent to them. To-day all such authority has practically ceased to exist. With the disappearance of these ancient sanctions the authority of parents and elders has become weakened. Ancestral influence is not what it was. Now, the old teaching that people should treat their parents with honor and their elders with due deference and respect was based on something more than mere custom: it arose out of the nature of things, and had a religious basis. Filial piety is not something that can be ascribed to a mere notion, and regarded as a voluntary thing: it is an essential of all true civilization. Parents and elders have had experience; they understand life as no youth can understand it; and reason as well as the religious instincts of a good heart, dictate deference to the wisdom of the old and the experienced. Thus their authority is not arbitrarily assumed; it is inherent.

Such are the dictates of reason and religion. But what if the elders have proved recreant to duty and unworthy of being examples and leaders of youth? In knowledge, manners, morals many of our youth to-day claim greater experience and more advancement than their parents. Just here lies the danger. Our young men must be taught that the age in which we live is unique in being one of transition; and in time matters will right themselves, and the old rule that the authority of parents experimentally and morally will exceed that of the children will again predominate. It is so in the West, and it must inevitably be so in Japan too.

Being thus in a large degree deprived of leadership in religion and morals the youth of Japan are in a precarious condition. The most fatal danger is that youth, so placed, should imagine that it is to be a law unto itself. Personality is, of course, sacred, but its holiness depends on its experience and advancement; and in this matter, age must, as a rule, come first. Individual personality can never be really supreme this side of Nirvana. It is a fatal mistake for the apprentices in life to fancy themselves wiser than their masters. A nation of upstart youth will never succeed.

If our manners and customs have passed away and left us without much semblance of authority for the direction of the younger generation, what are we to do? In the West where liberty of

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person and conscience is greatly respected, minors are not free to do as they please. In matters moral, social, and so on, the western youth has to abide by the decision of his elders. European and American children, among intelligent people, are not allowed to go to what theatres or amusements they like; they must subordinate their pleasures, books, education, and social customs to the will and wisdom of their elders. In the best regulated families no member would think of kicking over the traces. So must it also be in Japan.

How is it that both here and in the West almost everyone, no matter what his religious convictions, is disposed to stop and remove the hat in the presence of the dead? Is it merely a question of manners and customs, or does it stand for something deeper? In old Japan it was the custom to remove the hat and do reverence when passing a shrine, or any symbol of what is higher than the human; but the youth of to-day fancies himself above such devotion. No man can by searching find out God; nor can the human mind ever attain unto a degree of perfection whereby God will become comprehensible to it. But man can at least admit by his manners and his conduct that he is in the presence of something greater than himself. Worshipping before a shrine, or going to Church, may appear unnecessary, or even foolish, to some of our overwise ones, but everything that indicates a search after higher things is to be encouraged. If men are to be encouraged to believe in only what they can understand and comprehend by reason, they will believe in very little, not even in themselves. As is the child with its parents, so must it be with man and God. It is the symbol of the true relation between man and authority.

It is remarkable what authority the Christian festivals have as teachers in western lands. Though the forms of observing such anniversaries as Christmas and the New Year change from age to age, their influence over the public mind appears unabated; and yet some of our worldly-wise-ones in this country fancy that to observe festal seasons is out of date and behind the times. It has always been and probably ever will continue to be a part of advanced civilization to have some conviction or historic deed or fact worthy of annual or more frequent observation in a becoming manner, and the nation that imagines it has got beyond this is getting beyond itself. Everything that tends to greater circumspection of public and private life and conduct is to be encouraged in the state.

Where then is the youth of Japan at this time to find the authority that should be obeyed? He will find it in the obligation that attaches to all good. The moral and spiritual laws that impel the best of men to right conduct are equally binding on all. There is no higher authority than that of righteousness, the motto of our present era. Man should lead a rational life; and it is irrational not to obey and follow the best. And the best is not necessarily the new. The best is that which has the authority of Right, an authority that is very old, though always growing stronger because better appreciated. All good manners and customs are based on this authority, and such manners and customs are binding on all true men. Therefore let our young men follow in the Way that leads to Life.

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ANOTHER NEW SCENIC ROUTE

By "TRAVELLER"

IN a mountainous country like Japan railway extension is one of the most pressing and difficult problems the government has to solve, but it is being bravely and efficiently met, and soon even the remotest regions of the Empire will be in reach of the iron horse. Some months ago we gave a brief description of the new line opened up through the picturesque district between Nagoya and Matsumoto; and since then the government has completed another new line through the still more attractive region between Naoetsu and Toyama, along the west coast. Throughout the length of this latest route, completing the circle of the lines west, there are many interesting and historic towns and cities, as well as charming landscapes and glorious mountain views, with the wide sea always in sight. The line also reveals some skilful feats of engineering, and the numerous tunnels through the heart of the granite hills suggest how much the line must have cost to construct.

The city of Naoetsu, where the new route starts, is one of the oldest and most interesting on the list. Founded by Norishige, son of the famous warrior, Uyesugi Kenshin, nearly 600 years ago, the town has maintained its importance down to the present, though, since the fall of the fuedal system, it has lost some of its old-time romance. The ruins of the ancient castle on Kasuga hill are yet to be seen, while from the same point a fine view may be had of the imposing ranges of the Hida mountains south and east, with the Japan sea stretching away northwards. The temple on the hill belongs to the Zen sect of Buddhism, and was founded by the Kenshin family in the 15th century. It now represents but a meagre remnant of its former splendor, having been for the most part destroyed by fire some years ago. In the temple is to be seen a gilt image of Buddha, and a statue of Daruma by the celebrated Chodensu, as well as an eleven-faced Kwannon by Kobo Daishi. Two miles from Naoetsu is the noted Kokubun-ji temple, built by the priest Gyoki at the request of the Emperor Shomu in the 8th century, one of the sacred edifices ordered by this devoted disciple of Gautama to be erected in every province of the Empire. The main building is some 72 feet by 60, and is one of the oldest in the land.

Some 35 miles down the line from Naoetsu is the town of Itoigawa, a former fief of the great Matsudaira family. In ancient times it assumed some importance as a place of transhipment for the large quantities of fish and salt that used to be brought into Shinano from Hokkaido; but in recent years Naoetsu has absorbed most of its prosperity. The scenery, however, is varied and picturesque. The next station is Omi, and from there to Ichiburi is the famous pass known as *Oyashirazu-Koshirazu*, a path for ages regarded as so dangerous that when the

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danger was aggravated by the high waves dashing up against it, it was said that parents forgot their children and the children did not know their parents. In order to cross safely by the old rocky path, the traveller had to dodge into caves when he saw a big wave coming. Then as the wave receded the fugitive ran out on the narrow path and tried to reach the next cave before a second wave arrived, and so on till he got safely over. But it was not always successfully negotiated, however, as the old records suggest, travellers being now and then carried off by the violent seas. All this danger is now obviated by the railway cut through the solid rock; and as one proceeds by train a fine exhibition of rock formation with precipitous bluffs may be enjoyed. The line descends toward Ichiburi station, and in the offing Sado island may be seen. In ancient times the Tokugawa government purposely avoided having a proper road cut through this dangerous route, in order to keep the *daimyo* apart and in peace, as well as to prevent a northward march against the forces of the shogun. In those days no convenience that might possibly facilitate rebellion, was encouraged. A further illustration of this policy is seen in the Hakone pass, which, during the Tokugawa régime, was kept in a wild and not easily passable condition. As one now passes along this portion of the new west-coast line in a cheerful and comfortable train he will be prone to forget the trials of the passage in the days of old, for parents will have plenty of time to look after their children, and children opportunity to pay due regard to parents. And so the world changes.

Near Nyuzen station there is a spot called Ogawa where are two hot springs, one slightly saline and the other indicating the presence of carbonic acid. These have been visited as attractive spas from the 17th century, but the place having so long been cut off from the rest of the world, everything is in rather a primitive state, but with the opening of the railways modern conveniences will be certain to obtain. As it is, more than 2,000 pesons visit the baths annually, and the naiveté of the inhabitants is regarded as interesting.

Drawing still further south one soon reaches the village of Uotsu, facing the blue waters of Toyama bay. The place is noted for the excellency of its fish, and for a remarkable mirage that is to be seen occasionally, which has all the appearance of castellated battlements with horses charging along. A strange cuttlefish is found here, which emits phosphoric light, and scientists go there to make it an object of study and investigation. In the village of Namerikawa is the famous shrine of Tochihara, founded by the Emperor Seimu in the 2nd century, and rebuilt by the Emperor Monbu in the 8th century. Owing to destructive fires the present structure is entirely modern. The environment is charming, with delightful pine woods, and magnificent views over the bay and the distant mountains.

At Tateyama the mountain scenery is gorgeous, two ranges running east and west. Though the highest point is not above 10,000 feet, the view is very imposing, especially when the peaks are capped with snow. On one of the peaks, Oyama, is a shrine of the same name. It was founded in the 8th century; and there is a tradition that the

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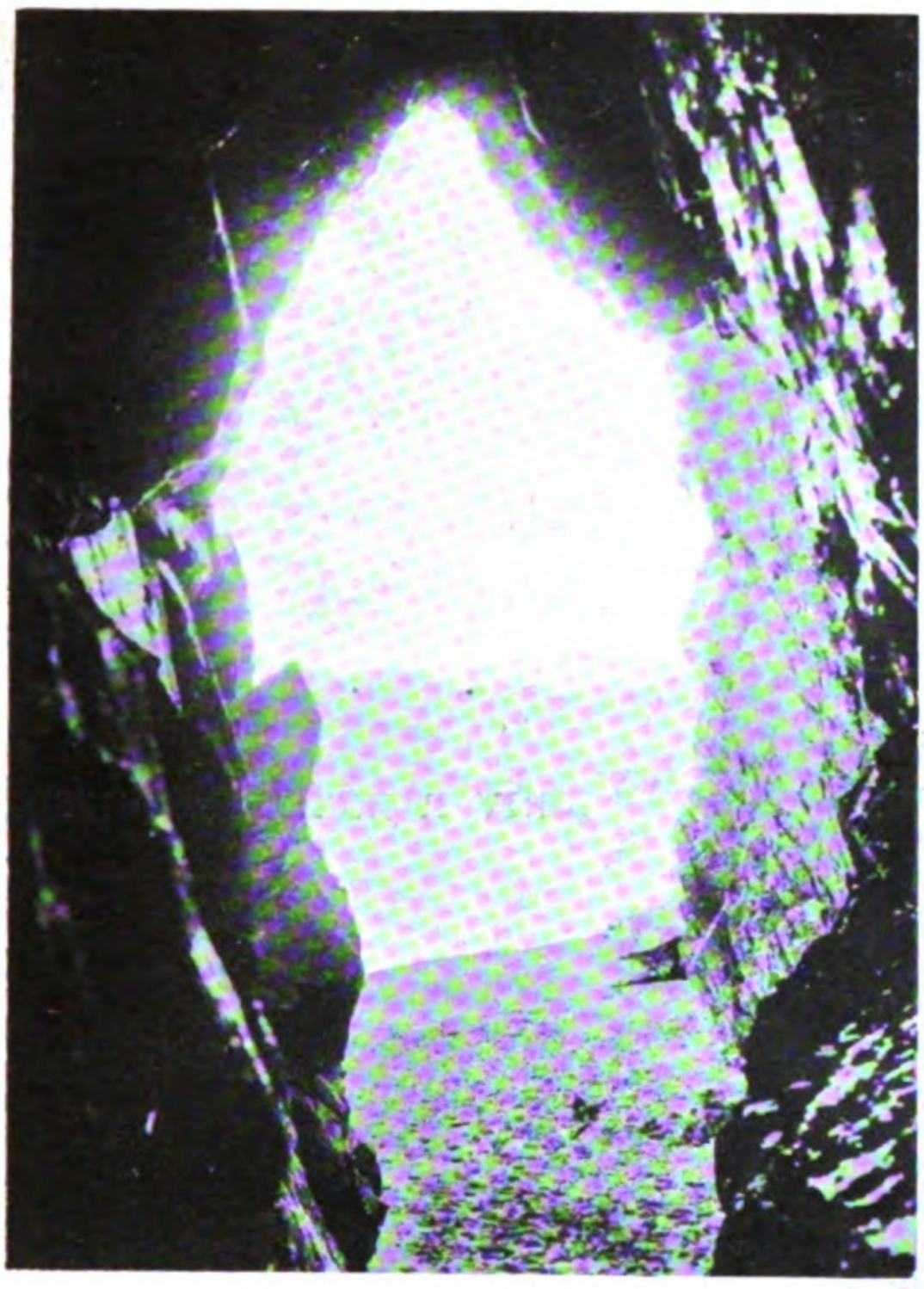
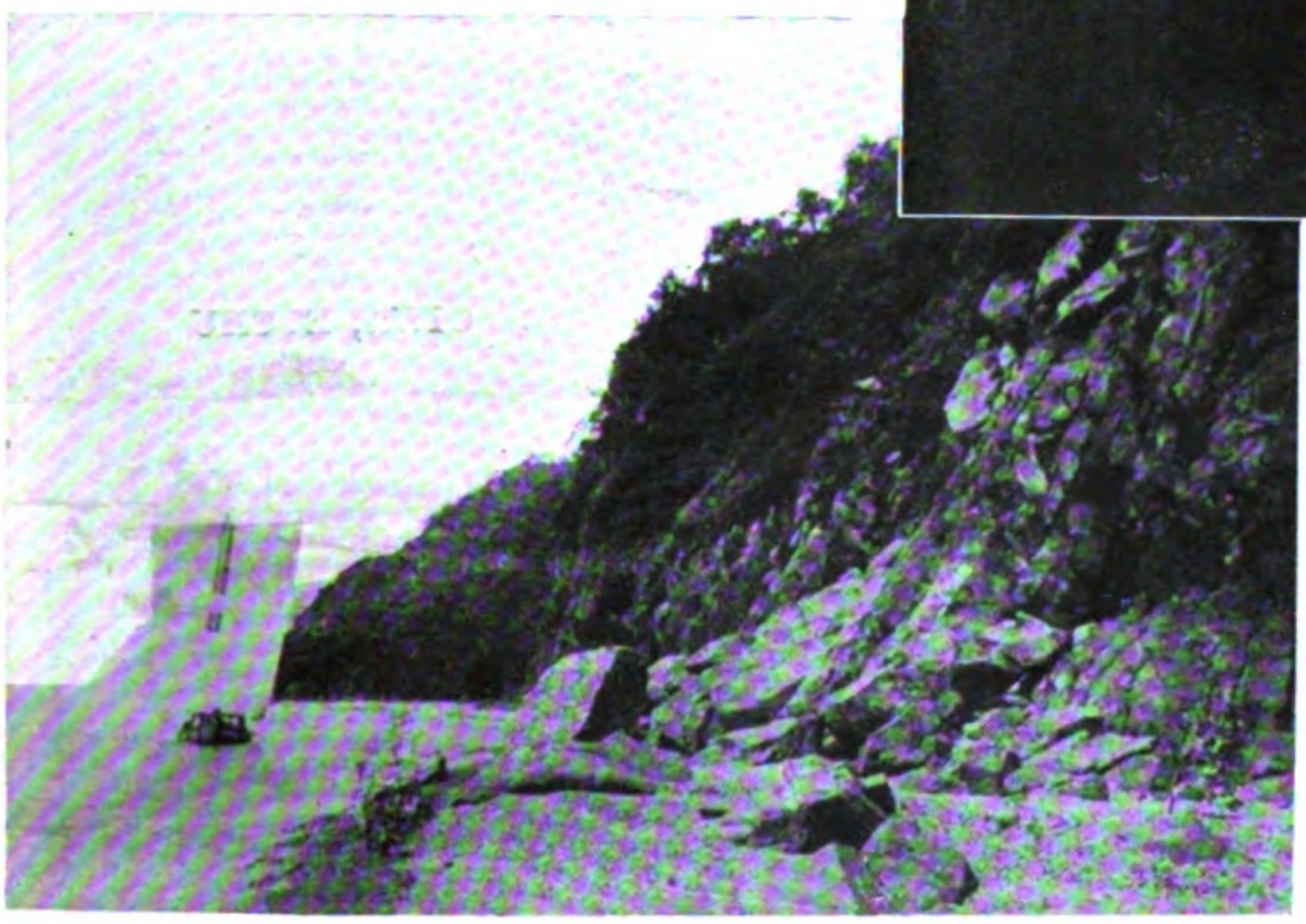


ONE OF THE CAVES

ON THE ROAD



THE FAMOUS OYASHIRAZU

A NEW SCENIC ROOTE : NAOETSU TO TOYAMA

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RIVER JINTSU IN WINTER

OTA SHRINE, TOYAMA

OIWA, EICHU

SEA BEACH, UOTSU, TOYAMA

A NEW SCENIC ROUTE: NAOETSU TO TOYAMA

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SUMMIT OF
TATEYAMA

TATEYAMA

A DETAIL OF THE SLOPE

A NEW SCENIC ROUTE: NAOETSU TO TOYAMA

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TOYAMA
COAST

BENTEN
ROCK,
FROM
CENTRAL
PARK

HACHIMAN SHRINE

A NEW SCENIC ROUTE: NAOETSU TO TOYAMA

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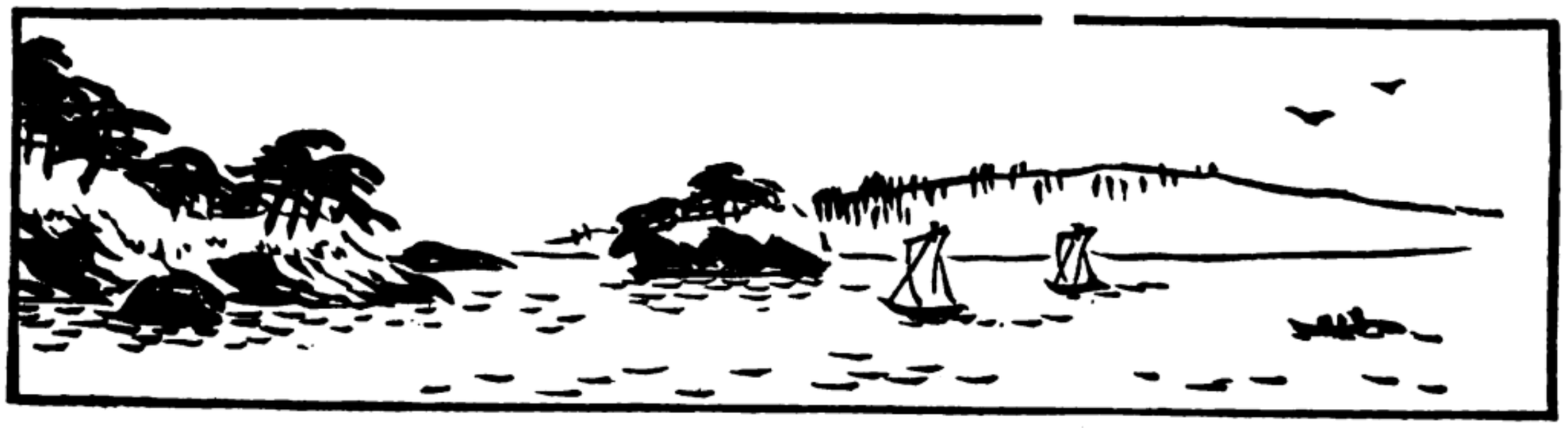
Emperor Monbu once dreamed that if Saegi Ariwaka was sent to rule Echizen there would be peace and prosperity. The Emperor made the appointment, and the result was in accordance with the dream. The son of Ariwaka was one day hunting in the mountains of his father's new fief, and shot an arrow at a bear, which ran up Oyama, and when the young hunter pursued it, he found nothing on the top of the rocks but a statue of Buddha with an arrow in the breast. He was so impressed by this that he decided to erect a shrine on Oyama, which he did. On Tateyama heights there are very precipitous climbs to be negotiated, and some of the ascent can be made only with the assistance of chains. Tateyama was long believed by many devout Buddhists to be the place where hell was situated, the teaching at that time being that hell was in this, the worst of possible worlds. The *Jigoku-dani* is a sulphur spring. Across the river Shomyō runs a bridge made of wistaria vines, called the *fujihashi*.

Toyama town is the terminus of the new line. It belongs to the estate of the old *daimyo* of Kaga, the present representative being the Marquis Mayeda, an officer in the Imperial Army. Toyama is a thriving town of over 60,000 inhabitants; the river Jintsu runs through it, and from the bridge spanning it a grand view may be had of the surrounding ranges. In old times the bridge over this river was a pontoon structure, 64 boats being required to cover the 762 feet. Toyama is as famous for patent medicines as Milwaukee is for beer, the taxes paid on them to the government annually swelling the national revenue by a considerable sum. The communal temple, the *Daiho*, is a fine edifice erected in the 17th century, and is well supported by the Mayeda family. Near the town are two other imposing temples, the *Ryusen-ji* and the *Hakuseki-ji*, from the grounds of which are afforded incomparable views. The Hakusekiji was founded by the priest Gyoki in the 8th century, and in its grounds are many picturesque rocks, some of which form shrines, while two waterfalls, one 150 feet and the other 280 feet, add to the wonder and beauty of the scene. The huge pine tree known as the *kasamatsu* because it resembles a broadrimmed hat, casts an enormous shadow, and is well worth seeing. No one who wishes to get fresh and imposing views of this land of picturesque scenery, can afford to miss making a trip on the new line between Naoetsu and Toyama.



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HE COMES NOT

He comes not! 'Tis in vain I wait;

The crane's wild cry strikes on my ear,

The tempest howls, the hour is late,

Dark is the raven night and drear;

And as I thus stand sighing,

The snowflakes, round me flying,

Light on my sleeve, and freeze it crisp and clear.

Sure 'tis too late! He cannot come;

Yet trust I will that we may meet,

As sailors gaily rowing home

Trust in their ship so safe and fleet.

Though waking hours conceal him,

Oh, may my dreams reveal him,

Filling the long, long night with converse sweet!

From the Ryakuge

Tran. by Prof. B. H. Chamberlain.

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ORIENTAL IMMIGRATION

By DR. J. INGRAM BRYAN

THE subject of oriental immigration has a very modern sound to Anglo-Saxon ears, and yet it is older than the Anglo-Saxon race; yea, as old as man himself. Oriental immigration began with the origin of man, for man began in the orient, and he no sooner began than he began to migrate. Indeed emigration seems to have been one of the earliest and most persistent impulses of the genus homo.

The exact spot on oriental soil where man first appeared, will probably forever remain a mystery; but anthropologists are pretty well agreed that it was somewhere in Central Asia. Now that science has for the most part abandoned the theory of a contemporaneous appearance of all animal species on the earth, the monogenist school of anthropologists is more than ever confirmed in its conviction of the central Asian origin of man. From this heaven-focused region where the divine faculty of reason first manifested itself in the human species, the tribes of the earth have gone forth and multiplied till every peninsula, continent and island has become familiar with human progeny. These first emigrants must doubtless have been as near their apish ancestors as to be scarcely distinguishable from them: human animals, yet the most terrible of all the animal creation.

And naturally enough, in the same cradle where the human race was born, civilization also first began to dawn. For man was born, not into a peaceful Eden, nor amid Elysian fields, but into a writhing of reptiles and a fierce encounter of tooth and claw; and necessity being the mother of invention, man was compelled to organize, or be wiped out of existence. And thus with the gradual development of reason, the increase of knowledge in precision and extent, and the progress of invention and art, civilization in time displaced savagery and barbarism, and then man began to multiply faster and to spread farther. As to the character of the earliest forms of civilization there is much obscurity. From the original center the ever-increasing families radiated with unceasing flow in all directions, forming tribes and clans and finally nations; it may be indeed that even after the dawn of reason, considerable numbers continued to mate with their lower relations, lending impetus to racial divergence in colour and character; while the fearful seismic catastrophes and other terrestrial changes of geologic time probably increased the possibility of habitual isolation in many an instance of tribe from tribe, hastening the process of natural selection, the evolution of differentiated races and withal the survival of the fittest. At any rate, by some mysterious co-operation of constitution and climatic influence some of these primitive immigrants proved of sterner stuff than others; and these, not slow to utilize advantage, overcame, and developed superior iutellectual and moral qualities, enabling them to dominate and form the nuclei of the nations now comprising the limits of the further East and West.

Hence it is seen that though immigration was oriental in its origin, it was universal in its sweep, fulfilling the divine commission to multiply and replenish the earth. It must not be supposed, however, that the first trickles of immigration became constant and uninterrupted streams. Rather did the streams at times swell into mighty floods, that arose and swept like a flood, absorbing

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fell in great waves marking cycles of time. Wave after wave broke from the central regions, redoubling and rolling further onward, the quality changing with accretion, as it swept further and ever further from the ancestral springs. Not only were there these towering waves of emigration from the original home of man, but wherever tribes assimilated and formed nuclei of subsequent nations, new currents of emigration began, sometimes united with the flood from home, and as often contending with it; but all being borne ever farther eastward and westward. It appears that not infrequently each successive wave proved more overwhelming than the last, swallowing or obliterating all before it; but at last in certain regions, the gathering nuclei were in themselves so powerful as to form a flood receiving all subsequent waves of migration as tributary to themselves, allowing them to be absorbed and to modify, but not to absorb or dominate.

The most prolific and powerful center of this masterly species of early man, appears to have been the region between India and the Mediterranean. From this source issued those Aryan ancestors that went to the making of the best of Europe and Asia. The earliest traces of recorded time in this central Asian ground indicate the early rise of mighty tribes, ultimately concentrating into such dominant races as the Iranian, the Doric, the Ionian, the Hindu, the Hittite the Akkadian, and finally the Egyptian, the Assyrian, the Babylonian, the Phoenician, the Greek and the Roman, and not least the Teuton. Indeed there is no race occupying any position of importance in history, that has not had its birth from immigration. Into this interesting aspect of the subject it is not the aim of this essay to enter. The main point to keep in view is that immigration as a movement of history has been overwhelmingly oriental; and that to this fact the nations of the modern world owe their greatness. That the ancestors of all the great nations of the west came originally from the east, is a consideration too important to be overlooked in estimating the future of the human race.

Naturally the two main trends of early immigration were directly eastward and westward; for a vast and shoreless ocean set a limit to every movement south and the impassible Himalayan barriers restricted the northward march of the human multitudes. In time, however, as congestion gathered force, even the less habitable regions were forced open, and arctic snows as well as the distant islands of the Pacific began to sustain portions of the human race. Those more isolated regions never attained to any high degree of civilization, however, and even to-day they represent undeveloped man.

Among the more highly cultured of those early races were the Aryans of India, that mother of many races and nations. Here the original Aryan ancestors quickly developed into various powerful tribes, just as they did in Persia and Hellas; and from these rapidly multiplying tribes of India a stream of migration went forth peopling the whole east. New nations rising up were glad to welcome immigrants from India, the land of culture and philosophy, art and literature. Even the petty kings of ambitious tribes vied with one another in attracting teachers from the cradle of civilization. And these scholars went forth, carrying a knowledge of philosophy, astronomy, medicine, art and Sanscrit literature into Persia, Greece and beyond, as well as into China and Japan. The exact area influenced by Hindu immigration is yet wrapt in mystery, but it is safe to infer that it must have been coextensive with Indian immigration, which was almost universal. Certain it is that India succeeded in creating a common civilization over all her own vast peninsula, and over Ceylon and the larger islands of the Pacific as well. There is little doubt, too, that the germs of Chinese and Japanese civilization had birth in India.

Back somewhere in the dim and unknown past certain of these tribes welling up from the Indian plains began to form nuclei in northeast Asia, and finally developed into the powerful Mongoloid race that formed China. Indeed toward each racial center where all power

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and prestige concentrated, the lesser tribes poured by natural attraction, like meteors to a planet, rendering the original mass stronger by admixture of new blood, and creating such dominant races as the Yamato that made Japan and the other which went to make Korea. As the Yamato began to encroach upon the earlier tribes that had found their way to the isles of the rising sun, other tribes from the islands of the Pacific were drawn into the current of migration created, and went to strengthen the dominating clan, forming practically a new race no longer Mongoloid. The primitive migrations that at first from central Asia had sunk down into and blackened in Africa, now began to bubble back again and to fringe the whole of the south Pacific coast with a darker progeny, which finally found its way to Malay, the East Indies, Polynesia and even the shores of Nippon. However, all African blood became so diluted and modified in its agelong journey eastward that it is now scarcely recognizable save in the more remote island races of the south.

In the race concentrating in the Nippon archipelago there was more of the original Aryan than in most of those migrating eastward, which accounted for the strong physical and intellectual qualities of the Yamato, enabling that race to dominate in time the sunrise land, absorbing all inferior tribes. Under their famous leader and first Emperor, Jimmu Tenno, more than 25 hundred years ago, the Yamato formed the first united Empire in the Far East. The polygenetic nature of their racial origin naturally resulted in the survival of clans among the people of the sunrise land: and these clans had their respective *daimyo*, much like petty kings. This clan tendency, so persistent in Japanese history is but an echo of the nation's divergency of origin; and the subsequent appearance of feudalism was but a still further affirmation of the divided ancestry of the clans. A similar feature is observable in mritish history, where the nation in Nor-Ban times could look back to an ancestry so mixed as to comprise the blood of Kelts, Gauls, Britons, Angles, Jutes, Saxons, Frisians, Danes, Norsemen and Normans, not to say anything of other Teutonic elements and dilutions from Gaul and Spain. But just as this mixture of races conspired to strengthen the British against all comers and form one of the greatest of races in history, so the manifold mixture of races going to form the clans of Nippon, have resulted in one of the foremost people of the East. Now the Yamato did for Nippon what the Normans did for England: they forced the original elements to blend, producing an invulnerable race. Thus both Great Britain and Japan owe their strength and position to immigration, an immigration that in its primal origin was oriental.

A similar blending of races went on under the Mongol dominancy on the East Asian continent; but the assimilation was never so complete, for the Tartar, the Mongol and the Manchu held apart, and even to-day, the various provinces of China are almost like alien countries. The cause of this weakness is of vital importance in arriving at a clear understanding of the question before us. It was a misfortune brought about by mistaken views on immigration. China refused to admit a sufficient admixture of new blood, and has ever since been dying of anaemia. In terror of the barbaric hordes that began to teem across the plains of Asia, China built a great wall around her dominions, one of the most stupenduous works ever undertaken and completed by man. This wall, 2,500 miles long, 30 feet high, 28 feet wide, and having 48,000 watchtowers, forms the most historic and important monument relative to immigration in the annals of time. Against its impregnable masonry the rushing tides of Asiatic immigration broke in vain. In time some of the human flood was diverted into Korea and the isles of the rising sun; and thus the Empire of Nippon owes its existence to the wall of China. The greater part of the flood, including the stronger and more civilized, if culture there was any, reverted back westward, however, and never ceased marching thitherward till it broke against and demolished the crum-

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bling walls of Rome. Thus the mistress of the world at last lay helpless at the feet of oriental immigration. Let those who regret the fall of Rome, remember that these invulnerable barbarians were the progenitors of modern Europe. Nor can it be forgotten how much Europe thus owes to the anti-immigration policy of China and the mighty structure that rendered it effective. As to-day the open-mouthed globe-trotter gazes in amazement at this monument of the unrequited labour of myriad hands, and is disposed to regard it a symbol of human folly and caprice, it will be well for him to bear in mind its importance in the world's history. To that wall Europe, as well as Japan, owes its modern greatness. It would be wide of the mark to pause now to inquire whether it would not have been better had the tribes of Asia been permitted to put into languishing China the virility they gave to Europe; but the inference is inevitable and affords abundant food for consideration. It is significant that Rome, the one other nation of old that regarded all outside its pale as barbarian, should have suffered from the hand of the only other nation inspired by a similar policy. Rome built a wall, two of them, to prevent the Kelts from mixing with the Romans, and the Romans never succeeded in subjugating Briton. So China preferred to receive her nourishment from within, and has remained in a state of stagnation ever since. It is clear that all nations are constantly in need of injections of new blood, and as much so to-day as of old. These barbaric invaders that poured in from the orient and overthrew proud and haughty Rome, soon assimilated the morals, the art, the literature, the government, the civilization, in fact all that was worth preserving, and handed them on to the tribes north of the Rhine and to Britain, thus utilizing Roman moral and intellectual wealth for a worthier cause than either Greece or Rome had done. Greece, whose ancestors had in turn been oriental, though at the zenith of her intellectual glory, yet lacked the moral ideal to survive, and had to hand all that was left of her greatness over to martial Rome. And then Rome, having exhausted herself in a glut of blood and vice, in spite of the glory of her art, literature and war, proved unfit for the making of Europe and of the modern world. And so the teeming tides of Goth and Hun removed her from her high place. Such is the lesson history teaches to those nations either unable or unwilling to welcome the natural increase of the human race, and to recognize the right of the children of men to multiply and replenish the earth. Wherever Rome did welcome the immigrant it was to conquer and enslave him. This was practically the same as to have rejected him, as China did. The result is ultimately the same. Rome has disappeared, and China has been suffering from arrested development for nearly three thousand years.

There can be no doubt, therefore, that nations owe most of their elements of greatness to immigration. This is certainly true of Great Britain, Germany and the United States, as well as of Japan. The cessation of immigration has caused a setback in France, Spain and Ireland. America is a good example of a new and mighty nation in its birth-throes through immigration. The only cry against the stranger in the United States to-day is that against the oriental immigrant; and this is the most dangerous attitude of all, seeing the flood-tides of immigration have always been oriental. Those now pouring into America from Europe are the progeny of oriental ancestors, only they are travelling around the world in the other direction. But having reached the Pacific, they must now stand ready to extend hands to their distant relations across the sea. Those who would invite the human stream from Europe and stem the tide from the east, would do well to take warning from the wall of China and the Roman wall from the Clyde to the Solway Firth, as well as from the anti-immigration policy of Japan in the days of her mediæval isolation and national retardation. Too narrow scruples in regard to immigration will put back a nation hopelessly in the race. The greatest nation of the futnre will undoubtedly be that nation which can most perfectly, and rapidly assimilate the civilizations of east

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and west. The opportunity is before America to-day, as it once was before Rome and China, though Japan is making a desperate effort to take the prize. Still, the advantage must remain with America for many a year yet, as she has the room and the attracting power of wealth and prosperity. The tribes of the earth are bound to meet and mingle, and even mix; it is only natural that they should. This inevitable mixing has gone on in Asia and in Europe, but so independently as to represent only half the truth, and half the capacity of man, both in looks and quality. The superman will never appear till the east and the west are one. This will never reach its consummation save through immigration, free and unrestricted. In welcoming the flood of European immigration, to the exclusion of the stream from Asia, the Anglo-Saxon people are diluting their blood with races too much akin to themselves and the result will be more like imbecility than moral and mental vigor. The rushing, money loving occidental needs the complement of the slow, patient and nature-loving oriental. The sallow, deathlike complexion of the west, needs the peach and olive tints of the orient. The utilitarianism of the occident wants the art and poetry of the east to adjust a balance between things necessary and things beautiful. Till a nation is ready to say to all other people, blest be the tie that binds, the future cannot be reassuring.

The fact is not to be ignored, however, that a good many whose opinions are not to be despised, although they take this view of the future, are nevertheless apprehensive that the attempt to welcome and absorb immigration, if not controlled to moderation, may result at last, if not in being absorbed, yet in some untoward international collision. Stress is laid upon the fact that not only has the main stream of immigration been oriental, but the nations proving unequal to receiving it, have always been received by it and overwhelmed. India failed to assimilate the flood pouring in from Arabia and became over-run, and the Arabs in turn gave way to the British. China alone succeeded in keeping out the westward wave of migration, and as a penalty became stagnant and sterile for centuries. Every tribe of the sunrise islands had in time to bow before the onsweeping hordes of the Yamato. European history repeats the same story. Europe failed to receive the Ostrogoths and they removed the sceptre from Greece and Rome. Subsequent powers succeeded in keeping the Saracens out, but the Eastern question was thereby created, and war has marked the whole course of central Asian history, and peace is not yet. The records of Egypt, Assyria and other buried nations show that their funeral rites were performed by the people they refused to welcome and assimilate. Thus through all history as well as biology, natural selection enforces itself, and all who fail to abide by its too often whimsical choice, must expect to pass away. Failure to survive fortunately does not in this case necessarily mean annihilation; for when the greater overcomes the lesser, all that is worth survival in the subject nation will become absorbed by the conqueror and go to make up the working ideal essential to racial supremacy, till a still worthier race appears. Thus every great race is a very complex composition, made up of the best of many that are gone and forgotten. Truth is independent of race or clan, and is immortal. In proportion as a nation incarnates universal truth it will prevail and survive. But no one race is great enough to receive and live the incarnate truth. Only as races and nations mix can they produce the superman.

There cannot, therefore, be the national danger in modern immigration, that there so often was in the international comminglings of former times. Immigration is still oriental, as it has always been. The tribes pouring into America and Canada from Europe are but the overflow from the original stream issuing from the orient. They are the flotsam and jetsam that failed to find haven or lodgement in the seething mass of humanity scrambling for existence in over-populated regions of Europe. The overflow naturally runs to the regions of least resistance, that is, to the less populated regions of the world, till humanity finds its level. Such move-

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ments can only be checked by some artificial dam, which being artificial and contrary to nature, will in time burst and drown those who raised it. The immigration of to-day in a natural and unrestricted form, is no tidal wave sweeping in with disastrous effect upon helpless and peaceful settlements; it is but a stream of refreshing variation to enrich the blood and renew the sinew. No doubt every race likes to assert a predominance, if it can; but natural selection sees to the result, and it is thus in safe hands. In vast areas like the United States there can be no great danger; for all new races soon become absorbed in the nation which, itself, follows a common ideal wherein nothing but manly vigor and moral superiority counts. The world is now permanently parcelled out to such a degree that immigration cannot readily effect the ruling rights of nations. The real danger point lies in places like China, India, Turkey and regions where the floods of immigration never turn. Immigration is to a nation what the Nile inundations were to Egypt. The only national danger greater than failure to attract immigrants is that of building a wall against them when they come. Immigration in our day may influence and modify the civilization into which it flows, but it cannot dominate or impose itself upon its hosts as in former times. Indeed the immigrant of modern times, if he would be genuine, must be ready to bid his fatherland farewell forever, and lose himself as one of the nation wherein he finds himself. One of the more serious objections to oriental immigration in the west is that it too often fails to mix. It is said that the citizen of Japan in America remains a Japanese still, nor will the Chinese be happy to live in other than his own way. And thus, since the oriental immigrant cannot dominate occidental civilization, as he has done the greater number of nations he has overflown in the past, he remains a daub on the face of the west.

Consequently the question of capacity to assimllate is one of the most important facing the oriental races to-day. Until the oriental immigrant is ready and willing to abandon allegiance to his ruler, and his home and country, and to become an American or Canadian, he will fail to find welcome in those countries. More important still is his capacity to conform to customs, manners and morals of the country he adopts as his own. In matters of immigration objections based on grounds of colour, race, religion or ignorance can never be seriously considered by an highly civilized nation; but matters moral and spiritual are vital to a nation and can never be wisely or safely ignored, Until the oriental immigrant cultivates a moral and spiritual ideal similar to that of the people among whom he would cast his lot, he will be incapable of mixing harmoniously with them. This is a question to which the average immigrant is not likely to devote much attention; and consequently it devolves upon the governments of the nations concerned to see to it that, as moral and spiritual forces win a man's way in modern times, instead of the sword as in times of old, the nation must give attention to education, and do something to prepare the oriental immigrant for amicable intercourse with the people to whom he is sent. In a country like Japan where English is taught in all the secondary and higher schools, much is being done in the direction indicated; but unhappily this does not much affect the class of people usually comprising those migrating to English speaking countries. Until Anglo-Saxon ideals of religion, morality and general civilization are brought formally to the attention of the masses, the tendency to mix will not receive the impetus that it should. But Japan is approaching nearer to Anglo-Saxon ideals than any other oriental country, and the government is doing more to render its subjects agreeable visitors to other countries than other countries are doing to welcome the Japanese immigrant. In welcoming the European immigrant the English speaking people are encouraging a mixture too much like themselves; but in welcoming the Japanese race, the Anglo-Saxon peoples are receiving a new and vigorous blend that will go to the future greatness of the race.

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THE JAPANESE MASSEUR

"ANON"

IT has been an unbroken custom from ancient times for the blind of Japan to earn a livelihood by going about doing massage. Some of them, especially females, attempt to gain a penny by strolling about playing the *samisen*, but the great majority depend upon massage. Visitors to Japan have no doubt been struck by the peculiarly sweet notes of a flute along the streets at night, and wondered what it meant. But any who happen to be walking on the street at such a moment will see a poor blind man or woman groping along with a stick in one hand and the tiny flute in the other, with which the notes alluded to are made. This is the blind shampooer, as he is sometimes called, and any one who has over-exercised and has stiff muscles, or some one that cannot sleep, may call in the masseur and have such a pleasant experience as will soon send the sleepless into soft and unbroken dreams. The charge is only a farthing or so, so small indeed that even the poorest can afford it.

There is good reason to believe that this custom has prevailed among the blind of Japan ever since the sixth century, when it was probably introduced from China. At the time of its origin there was a kind of Health Bureau, of which the ***ammahs***, or massagists, were officials, and were used to promote bodily health. In the time of the great *Taiko* Hideyoshi we have mention of one Sonoda Michiyasu, who practised massage; and when the Japanese expedition went to Korea, one of the prisoners secured was a skilled Chinese masseur named Go Rintatsu; and his arrival in Japan was the signal for a revival of the art. One Yamase Takuichi learned the art of massage from this authority and became a great expert in it; and so it has been transmitted from teacher to pupil down through the centuries. Some of these blind massagists have been men of exceptional character and genius, notably Sugiyama Maichi, whose ability and personality were widely known and appreciated through the Empire. Tokugawa Tsunayoshi, the fifth Shogun, appointed Sugiyama as physician to himself, and always seemed to find relief from his treatment in time of illness. Once, being especially pleased by the relief afforded, the Shogun asked the masseur to suggest anything he pleased and it should be done. Sugiyama appeared to doubt the possibility of such an offer being real, so he asked the Shogun whether he really meant it. This attitude seemed to annoy the great man, and he reiterated positively his offer, and chided the masseur for doubting him. "Well," said Sugiyama at last, "it is indeed a great honour your Exhalted Person bestows upon me; and if you really mean to grant me what most of all I should like, be pleased to let me have one of your eyes, that I may be relieved of my affliction." The Shogun was much at a loss how to answer, and replied that he would take time for an answer. After consulting with retainers and wise men, the Shogun recived a suggestion from one of them to the effect that there was a district in Yedo called *Hitotsume* (one eye) and it would be advisable to compromise the offer by giving this piece of land to the blind man. And this the Shogun did. Suddenly finding himself in possession ot landed property Sugiyama became a man of wealth and position, and was further rewarded by a grant of 800 ***koku*** of rice annually from the government. So great was the influence of this blind

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masseur on the life of his time, that his system of massage became the one generally practised throughout the country.

Another system, known as the Yoshida method, came into vogue later. A man of this name visited China for the purpose of learning something more about the art, and returned well versed in the latest science of it, with the additional acquirement of acupuncture. The Yoshida system now known in Japan is not the one referred to above, but one introduced by a later person of that name, the system formerly passing under the name having died out. The later Yoshida was a blind physician who became a great expert in the art of massage, and most of the blind massagists now take up the method followed by him. Even now one of the greatest massagists in Tokyo is Yoshida Kyuan of Nihonbashi, the third from the great ancestor who introduced the system. As all who practise the Yoshida system are not blind, they have an advantage over their less fortunate rivals, and get more to do. There are two or three other systems practised here and there in Japan, but they are insignificant compared with those mentioned. There is now indeed a kind of massage Trust in Japan, called the Tokyo *Shin-kyu-ji-kwai*, which regulates the arts of acupuncture, Moxa applications and massage. Of this organization Yoshida Kyuan is president.

The method adopted by the Japanese shampooer is interesting, and is said to be effective. The masseur rubs and pummels in much the same manner as his fellow-massagist of the West, but he has his own way of doing these things. Most of the massagists go through their operations in the mechanical manner they were taught, whithout exercising much intelligence or initiative. Whether the work is properly and scientifically performed depends altogether on the teacher. They have a theory that the muscular parts of the body must be rubbed with the finger tips and other parts smacked with the palms. and some probe the muscles with their elbows. It is remarkable how many Japanese yet resort to being punctured with needles as a means of cure for certain troubles. The moxa is yet frequently used, too, judging by the marks one sees on the exposed parts of laborers aud others.

The Japanese shampooer has to go through a long and regular course of training as an apprentice before he is allowed to practise. They enter usually at the age of twelve, and go on for about seven years. For the first three years they lodge with the master-massagist, who feeds and clothes them, after which they are permitted to go out to cases and the money obtained has to be handed over to the head of the establishment. Having completed the term of apprenticeship, they apply to the police for the necessary license, and start out independently. The certificate is not granted without examination. They must also have the consent of the massage Trust. There is a certain etiquette that must be observed by all graduates; for instance, none of them can set up in the neighborhood of the master, the distanee being interpreted as anything within 360 feet of his house. The old custom of dividing massagists into classes and ranks and treating them with respect accordingly, has now been abandoned, and all rank alike, so long as they pass the required examinations and graduate. Those who are professionals of this kind get from 50 *sen* an hour for their treatment. This applies chiefly to the Yoshida massagists who are not blind; the blind get a very small fee, not more than 8 *sen* an hour. They cannot make more than 8 or 9 *yen* a month. though a few of the more expert blind ones make as much as 20 *yen* a month, Their lives are hard, and, on the whole, pitiable. There are about 60,000 shampooers of the Yoshida system in the Empire, some 2.500 of whom are in Tokyo. Of blind massagists there are about 20,000 in the whole country, with about 600 of them in the capital. The blind massagist, as a rule, marries a wife likewise afflicted. The degree in which the work of a massagist is appreciated by the Japanese, may be inferred from the fact that the late Emperor always had such among the physicians of the Imperial Court.

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SCHOOL FOR TEACHING THE BLIND

BLIND MASSEUR ON HIS ROUNDS

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SYDNEY HARBOR

CENTRAL RAILWAY STATION, SYDNEY

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JAPAN AND AUSTRALIA

By "J"

AUSTRALIA has always had an unusual attraction for the Japanese as a place of immigration, not only because of its agreeable climate, in many ways much like their own, but because of its convenient proximity as a vent for surplus population. At present relations between the two countries are more commercial than neighbourly, but this phase will pass as the Australians come to know Japan better, not only as a competitor but of a race as great and as civilized as their own. With her people increasing at the rate of over half a million a year Japan is naturally obliged to seek an outlet for those who wish to go abroad. Hitherto most of the emigrants from Japan have been going into the more sparsely settled regions of the earth, preferably to California, Canada and Australia; but since these countries have been putting the ban on Asiatic immigration, the Japanese have turned their attention to South America and their own new colonial possessions. It would be too bad, however, if such growing countries as Canada and Australia should lose the rich tincture which Japan is able to contribute to their virility and civilzation. There is an aspect of national resource in both these British territories which none can do more to develop than the Japanese. They have all that capacity for industry in detail that is essential to good gardeners, labourers and workmen generally. In California they can outdo the European immigrant every time. There is no doubt that the land that rejects the Japanese settler is biting its nose to spite its face, so to speak. Such a land is preventing its unoccupied territories from filling up with a thrifty and industrious population, and retarding the development of its resources as well as the progress of its exports to a large consuming country like Japan.

There is no doubt that the Japanese can endure the more tropical regions of Australia more successfully than any European race. If that section of the Commonwealth requires the assistance of aliens to reach its full consummation, no better immigrants than the Japanese can be had. Moreover, the world has now reached a degree of humaneness where a country cannot consider itself alone in deciding what immigrants it shall and shall not admit. The day will soon be here when nations must either cut off all communication with their neighbours or be willing to associate with them on equal terms. It is very difficult as well as awkward to do business with a man whom you are unable to welcome as a guest. To assume a dog-in-the-manger attitude toward Japan is not going to work well in the long run. Nations must fill up their waste places themselves or be willing to welcome guests into them, especially when the guests are in want of room. The population of Australia is scarcely 5,000,000, of whom not more than 200,000 are aborigines with about 4,000 Asiatics. What is such a population in a territory of 2,973,000 square miles? It is only a little over one to the square mile, while Japan already has more than 300 to the same space. It is evident that in spite of much money spent on advertising the country as a de-

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sirable place for immigration Australia is unable to persuade a sufficient number of settlers to accept her liberal inducements. If they cannot persuade those who won't they must accept those who will. It is certain that the present attitude cannot forever continue.

Whether the so-called white race will ultimately be able to decide where all the other colours are to live on this earth, is a question that time will answer. It would, however, be most unlike the tricks of evolution to give one colour preponderance in the scheme of things. If we have learned anything from evolution at all it is that nature pays a good deal more attent to quality and capacity, than to race or colour. The fittest will survive, no matter what scruples a nation may have as to complexion. The colour of the Greeks and Romans did not save them from the penalty their pride and sloth brought upon them. In such lands as Mexico and South America the haughty European already has lost his whiteness, and the population of the United States is also becoming so mixed that it is a question whether the cake will be white when baked. Even now the Japanese are white compared with some of the tribes of Europe. The Japanese lady of education is no less white-skinned than the Italian or Spanish lady. Likewise the average Japanese is scarcely less darker in complexion than the average European with black hair and eyes. In any case to talk of attempting to preserve any special colour in a land of tropical climate is to talk nonsense. I repeat that the persisting, all-absorbing element of the future will not be colour but character, for colour depends on climate but character depends on men, something greater than sun or clime. No one will deny that the Japanese have shown themselves men. In all that they have undertaken to do they have proved equal to those who regard them as inferior ; and there is no doubt that the day will come when they will be welcomed not only in north Australia but to any part of the Commonwealth, as well as to all parts of America, Canada and the West. It is safe to say that even to-day Australia is the poorer for her exclusion of the Japanese.

Certain it is that the time must come when Japan and Australia will be drawn closer and closer together, and they might as well make up their minds first as last to take it all in good part and to promote a reciprocal spirit. Already Japan buys more from Australia than from almost any other one country. Last year her imports from the Commonwealth amounted to over 13,000,000 *yen* in value, which indicates an increase of no less than 966 per cent compared with ten years ago. And Japan's exports to Australia last year totaled over 9,000,000 *yen*, representing an increased percentage of 157 compared with the year 1903. The largest item of purchase from Australia is naturally wool, of which Japan herself produces practically none; and with the present rapid development in her woolen industry the imports of this article from Australia last year was something over 8,000,000 *yen* ; and there is no doubt that Australia will continue to be Japan's main source of supply. The demand for woolen goods in Japan is growing enormously, as the whole nation is beginning to realize the importance of being more comfortable and warm in winter as a protection in the thin houses of the country, and a precaution against disease.

In time, too, Japan will look more and more to Australia for her meat supplies. The nation is just beginning to wake up to the importance of meat diet, the example being set to a large extent by the army and navy. The meat supply at present is not only inadequate but expensive and inferior. The nation as yet has no proper cold storage system for the reception of frozen meats from Australia. When this is inaugurated there is no doubt that the Australian shippers can put their frozen meat on the Japanese market cheaper and in better quality than anything of the kind now to be had in Japan. The cry for cheaper and better food is now both loud and persistent. The cost of living has gone up enormously in the last ten years, and rice, the common food of the people, was never higher than at present. A ready supply of cheap and wholesome meat, would be an inestimable benefit to the poor of a populous

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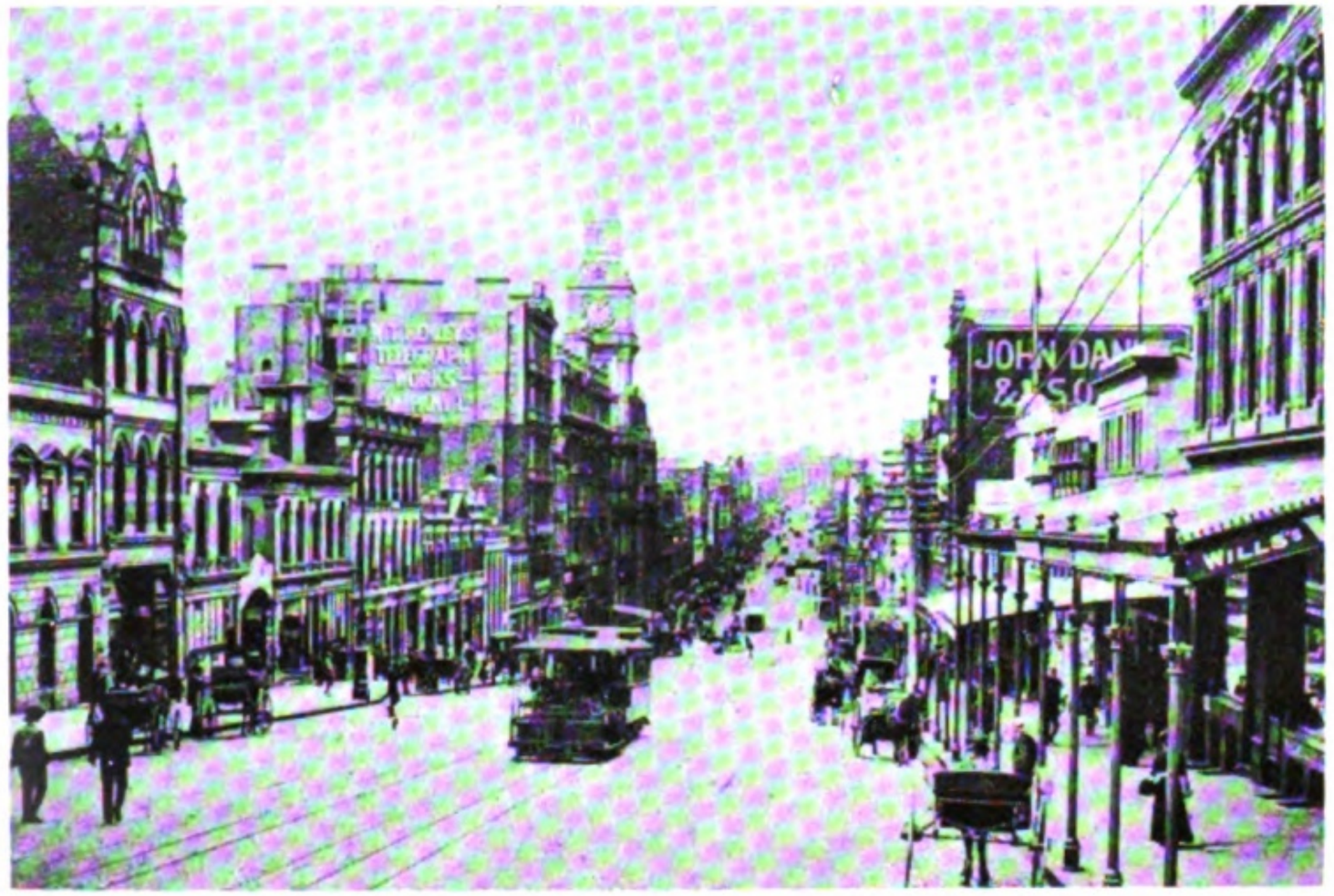
KING WILLIAM STREET, ADELAIDE

CHRISTCHURCH, N. Z.



BOURKE STREET, MELBOURNE

IN NORTH AUSTRALIA

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OPENING PEARL OYSTERS,
THURSDAY ISLAND

MAORI GIRLS

AUSTRALIAN FOREST

OSTRICH FARM

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country like Japan. One of the best ways to hurry on this desirable eventuality is to let more of the Japanese go to Australia where they can sample Australian products and commend them to their fellow countrymen at home. It is to be hoped that e'er long Japan will have the same system of cold storage that is to be seen at Manila and Hongkong, and then there will be some prospect of being able to have some good Australian beef and mutton once in a while.

There is already a good consumption of Australian bacon, butter and canned fruits, though with the increase of dairying in Japan, it is not likely that the imports of butter will increase. Fruit cultivation and bacon-curing are also coming on ; so the main increase will be in wool and meats, we may suppose. The Japanese are also taking to wearing boots and shoes, and the use of leather for other purposes is also an increasing feature of the nation's progress, so that the import of hides and leather must be a matter of great importance to a country with very few animals furnishg this material. In turn Japan can supply Australia with tea, silk, copper, rice and camphor, as well as numerous other necessities the Commonwealth cannot so conveniently or cheaply secure elsewhere.

UNWELCOME DAWN

When morning dawns

Unseasonably the cock crows ;

Then my love yawns

And he rises and goes !

Would that a fox

Might devour all cocks !

Narihira

Tran. by J. Ingram Bryan.

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PROGRESS OF ELECTRICAL ENTERPRISE IN JAPAN

By K. Y.

PASSENGERS between Tokyo and Yokohama by rail will notice a large electric plant on the banks of the Tama river near Kawasaki station. This is the power-house and factory of the Tokyo Electric Company, the largest bulb manufacturing concern in the Far East, and as efficiently equipped as any factory of the kind to be found even in the west. This splendid plant, towering high above the ancient and historic plain of Musashi, marks a new era in the progress of electric enterprise in Japan.

The origin of this magnificent and successful undertaking was simple. At a certain banquet in Tokyo two Japanese gentlemen who chanced to find themselve companions at table, began to talk about various matters, when one of them, attracted by the brilliant light of a 'Tungsten' bulb, remarked: "Yes, it is a splendid light, indeed; but I venture to say it was not made in Japan. Like most other things, it is probably imported." And so it turned out to be, — *imported*, and from Germany. Then the two men began to wonder why it was that such necessities of modern civilization could not be made just as well in Japan. One of them went further and said that even the wine they were drinking had to be imported; yes, and the very glass out of which they were drinking the wine. Well, this is why the great Electric Company began, and this is why the shares soon rose to 250 *yen* each. The Tokyo Electric Company now stands sixth among the electric companies of the world. The company paid a 20 % dividend for the last half year. The company now proposes to increase its capital from 1,600,000 *yen* to 3,600,000; 1,000,000 of which is to be raised from reserve funds saved by a reduction of the dividend.

One of the most remarkable indications of achievement in relation to the Tokyo Electric Company is that since its organization more than ninty per cent of the electric bulbs used in Japan are made at home. There are, of course, several other plants turning out electric lamps. The Osaka Electric Stock Company with a capital of 1,000,000 *yen*, which for some time had been a close rival of the Tokyo Company, has now been amalgamated with the latter; and these in Osaka at present doing an independent business are the Japan Electric Bulb Company, and the Kaei Company, as well as the Kashi Company, and some other small firms. There are also several important electric companies in Tokyo, such as the Imperial Electric Company and the Koto Company, while in Yokohama there is another company doing an extensive business. None of these, however, can be compared with the Tokyo Electric Company.

The prospects of this kind of electrical enterprise in Japan may be inferred from the immense demand for lamps; the number used annually at present is about 13,000,000 valued at some 4,000,000 *yen*; and of this number about 1,300,000 are imported, the value being about 400,000 *yen*. Most of the imports in electric lamps come through German and Austrian companies; but as already intimated, more than 90 per cent of the bulbs are now made in Japan. The Tokyo Electric Company supplies about 67 per cent of the 90 per cent turned out in Japan.

The progress of the Tokyo Electric Company has been greatly furthered by coöperation of the General Electric Company of Schenectady, New York. This infusion of foreign capital was new life to the company. The scientist of the company has been Dr. Fujioka, a

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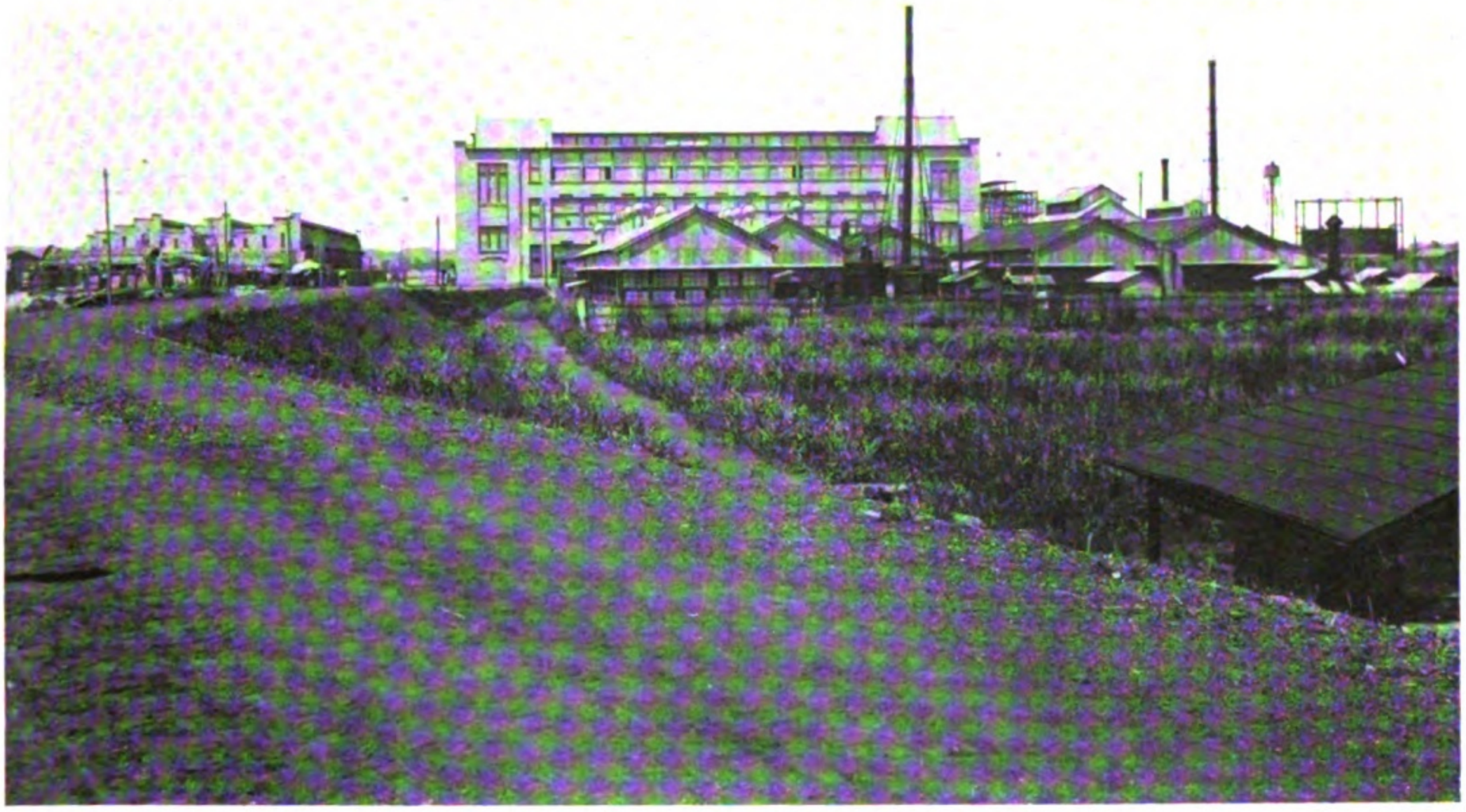
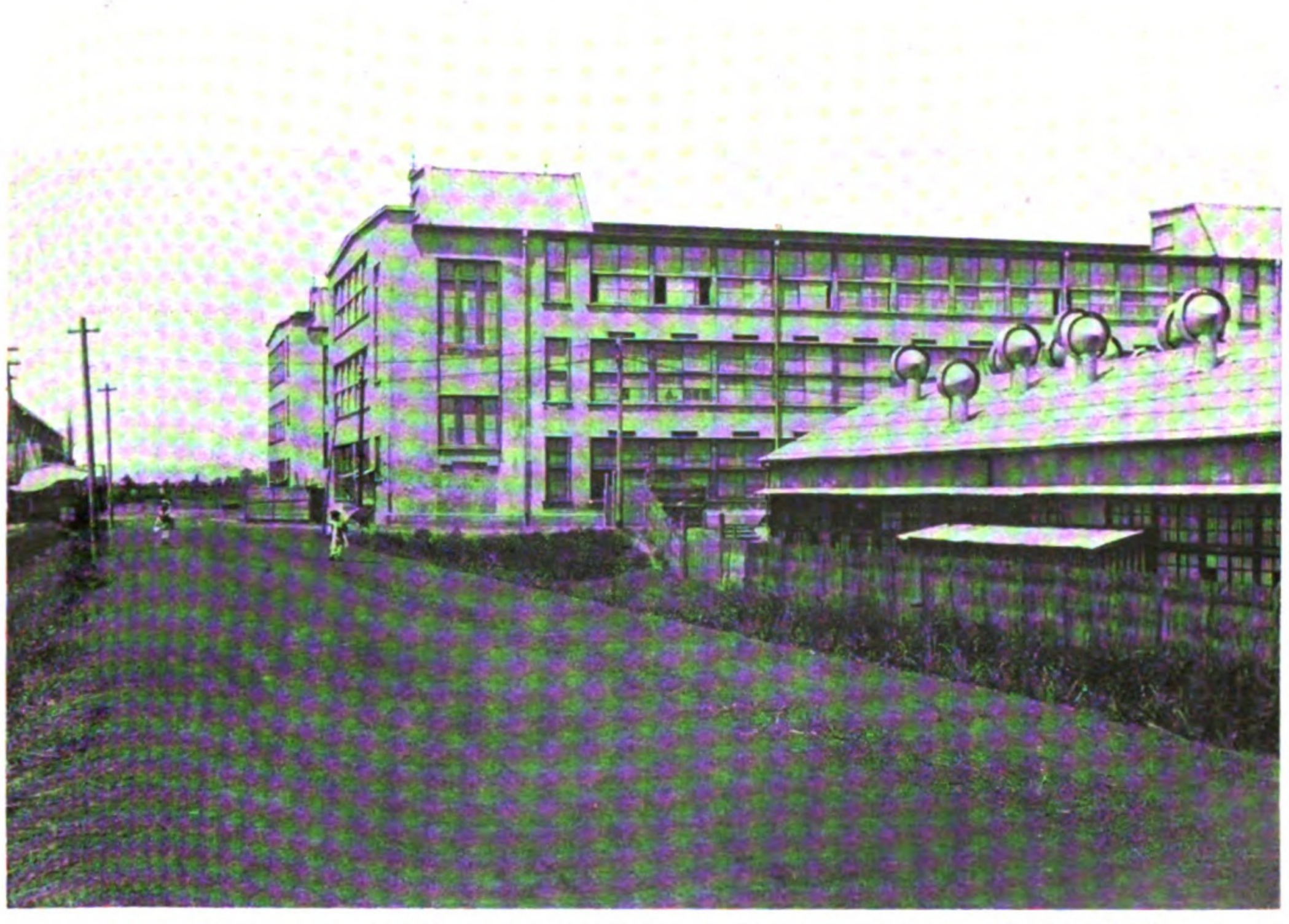


THE TOKYO ELECTRIC CO., KAWASAKI, NEAR TOKYO



MAIN BUILDING, TOKYO ELECTRIC COMPANY, KAWASAKI, NEAR TOKYO

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BULB ROOM

TESTING ROOM

WORKS OF THE TOKYO ELECTRIC COMPANY

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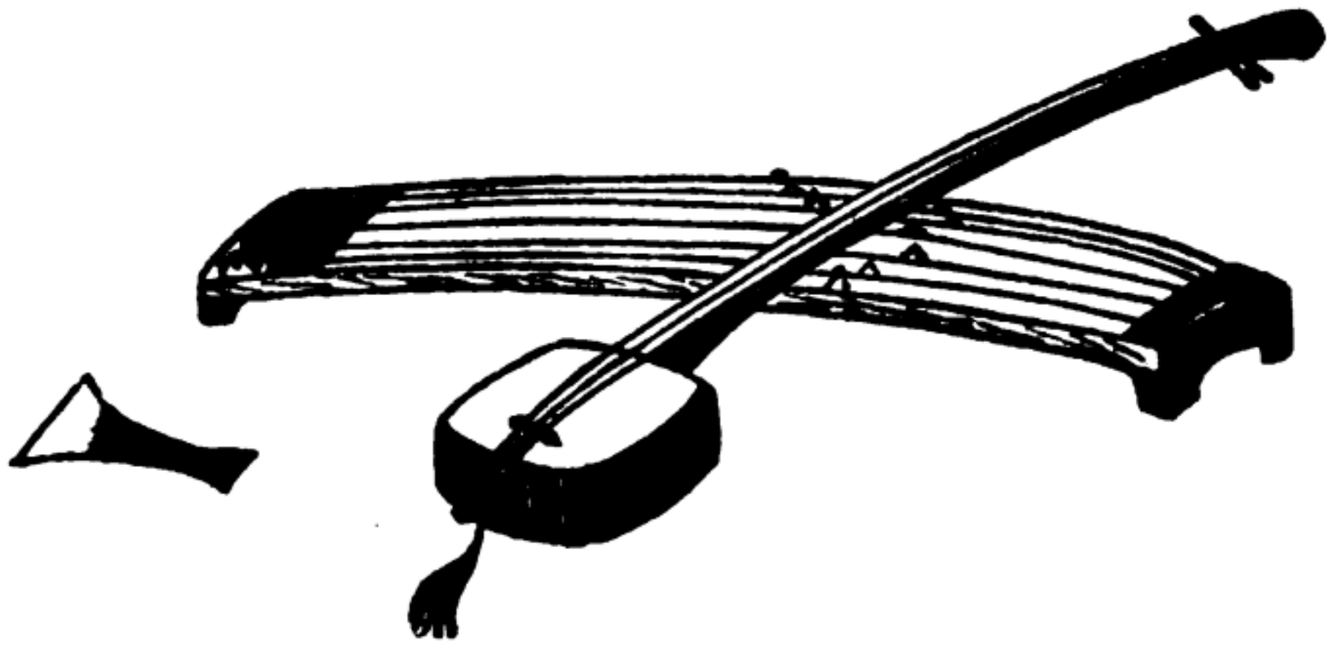
graduate of the Tokyo Imperial University, who studied electrical science in Europe and America. In the early days of the company a drawback was the low duty on foreign imports and the high cost of output in Japan, and there was a loss of about five *sen* on each lamp in order to compete with foreign imported bulbs. While the cost price of lamps made by the company was 22 *sen*, the foreign-made bulbs were selling at 17 *sen*. But through the persistent effort and skill of Dr. Fujioka great improvements were made in methods of manufacture, and in time a capacity for successful competition was acquired. Owing to depression in German electrical circles at that time the Company was able to reach an understanding with European manufacturers as to a fixed price in Japan. While the Japanese company was considering further coöperation with German firms the opportunity of entering into partnership with the General Electric Company opened, and the Tokyo Company was not slow to take advantage of it. This resulted in bringing up the capital to the present amount and practically placed the company on an independent basis. Manufacture according to the latest modern methods was much facilitated by the arrival of an expert from the General Electric Company, Mr. Landor, whose skill has been shown in many ways. At the commencement of the period of coöperation the company was paying no dividend; but after a short time it paid 10 per cent, later on 12 per cent, and recently no less than 20 per cent. The success of the company must be ascribed largely to the skill and perseverance of the management and higher officials, and especially to the harmonious coöperation of the Japanese and foreign directors and experts, something that is generally supposed to be difficult if not impossible. The Tokyo Electric Company is a monument to the grand possibility of joint enterprise between Japanese and foreigners working successfully and paying good dividends. To coöperate successfully in Japanese enterprise a foreigner must have much wisdom and prudence so as to understand Japanese customs and respect them, while the Japanese must have an equal respect for the skill and efficiency of foreign assistance. Perhaps the main reason for the remarkable harmony prevailing in the Tokyo Electric Company is that the chief officials on both sides are gentlemen.

The Tokyo Electric Company now employs some 200 skilled artisans and about 1,900 general employes, and turns out daily 350,000 Tungsten bulbs and 150,000 of ordinary lamps. In addition to the help given by Dr. Fujioka, the names of Mr. Nagatomi and Mr. Tamura, as well as those of Mr. Kawasaki and Mr. Tachikawa, must be mentioned as having done much for the progress of the company. Mr. Yoshio Shinjo has also rendered excellent expert service in the manufacturing department. On the whole the prospects of the Tokyo Electric Company are of the brightest, and the nation may depend upon its meeting the ever increasing demand as the progress of electric illumination continues to make its way even to the smallest towns of the Empire.



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JAPAN'S TRADE WITH SOUTH AFRICA

By N. J.

A recent feature of Japan's foreign trade is its extension in the direction of South Africa. There had for some time, of course, been a slight export to Africa, but Japanese goods in that country had been regarded chiefly as in the nature of luxuries. Lately, however, there has been a marked change, and British ladies in South Africa are arraying themselves in gowns of Japanese silk, and Japanese *kimono* are being widely adopted for dressing gowns and bath robes, and there is every prospect that the demand will increase. Exporters to South Africa have not as yet displayed any very great acuteness in taste and the purchasing public has not been wholly satisfied either in quality or design, but this defect will in time be remedied. It is rather difficult for Japanese manufacturers to produce the variety of designs to be seen in Europe, or even to ensure the same fastness of color in all shades; but the attempt is being made with some degree of success.

Such practical articles as rattan and bamboo baskets and trunks are in increasing demand, the export last year equalling some £2,959 in value. Out of the £25,731 worth of beads imported by South Africa last year, Japan supplied goods to the value of £6,600. India and China also take a large share of Japanese manufacture in beads; and most of them at present come from the little village of Kuzunoba in Idzumi. If the demand keeps up no doubt the output will greatly develop. South Africa also demands a large importation of brushes. Out of a total import of £67,094 last year, Japanese exports amounted to about £600 only, the principal varieties being tooth and hair brushes. British, German and French goods in this line still lead in South Africa, but Japan has hopes of running a close competition.

In clocks and watches, too, the Japanese enjoy a growing trade with South Africa. Last year that country imported these articles to the value of £90,234, of which Japan's share was only £98. In cotton piece-goods the outlook is more hopeful, the value of these exports to South Africa last year reaching £2,171, which may seem but a paltry sum compared with the total of cotton imports, which was £1,763,740; but it is a beginning, and shows every sign of permanent increase. As yet Japanese cottons are a little too coarse and common to suit the taste of the market, but in cotton crêpe and pyjama material there is prospect of successful competition from the start, and other changes will be brought about later. In the matter of cotton underwear, too, the Japanese goods are holding their own well. So far their chief virtue appears to be their inexpensiveness, which has no small attraction for the coloured population. The total value of these exports last year to South Africa was about £21,119. In towels and cushion covers and table cloths, also there was a considerable export, amounting in all to £2,281.

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In drugs the largest item was naturally camphor, which amounted in value to £1,370; and there is good hope of an increasing demand. The import in Japanese Iodide of Potash has fallen off considerably owing to the comparatively high price. In earthenware and porcelain there is some sign of progress. The value of that Japan supplied last year was £4,981 out of a total importation of £150,774. In feathers, too, Japan sent an export to the value of £556, the goods being used chiefly for pillows. In the matter of canned goods Japanese exports to South Africa have only just begun. Last year sardines to the value of some £161 were imported by the South African people. There is a growing demand for Japanese ginger, and the value of last year's import was £1,175. In tea Japan has suffered strong competition from Ceylon, and has been able to do little or nothing as yet. Carpets and matting have been imported to the extent of £2,285, with hope of greater increase. There was also a small importation of glass bottles from Japan. In hats and caps Japan sent goods to the value of £151; and the outlook is very promising, especially for the Formosan panama hat.

In linen drawn-work there was a good demand last year; and there appears to be a hopeful future for Japanese matches. In silk goods Japan last year sent exports to the value of £13,098, which, out of a total importation valued at £56,273, was not so bad. Most of the material was *habutae*. In small goods such as silk handkerchiefs, shawls and so on, there was a very encouraging increase; the total from Japan in these goods amounting to over £20,000. Japan also supplies a good proportion of the South African import of paper napkins, as well as an increasing demand for shell buttons.

Before Japan can hope for any great increase of trade with South Africa she must, of course, be able to buy as well as sell in dealing with that country. There is a growing demand in Japan for certain kinds of bark, wool, ostrich feathers, as well as diamonds; and the future should see an increasing importation of such goods to Japan. Absence of facilities of communication is at present one of the most serious drawbacks to mutual trade between the two countries. A good deal of the trade in South Africa has to be carried out by means of agents and commercial travellers, who carry samples and take orders; and these have to a great extent ignored Japanese goods or found them inconvenient to handle. Many of the importing houses, too, are owned by British capitalists who do not give them absolute freedom as to what goods they shall deal in or import. It will be necessary to the interests of Japanese trade to establish good connections in South Africa. Some of the Japanese exporters are talking of the advisability of establishing a trading association to promote exportation to South Africa, sending agents to that country with samples to take orders. Japan has so far been too passive in regard to trade with South Africa; there must be more aggressive operation so as to extend the market for Japanese goods. The Japanse are too apt to assume that a successful manufacturer is necessarily a successful exporter, which is far from always being the case. Reliable and efficient agents are essential.

The only Japanese firm at present operating in South Africa is that of

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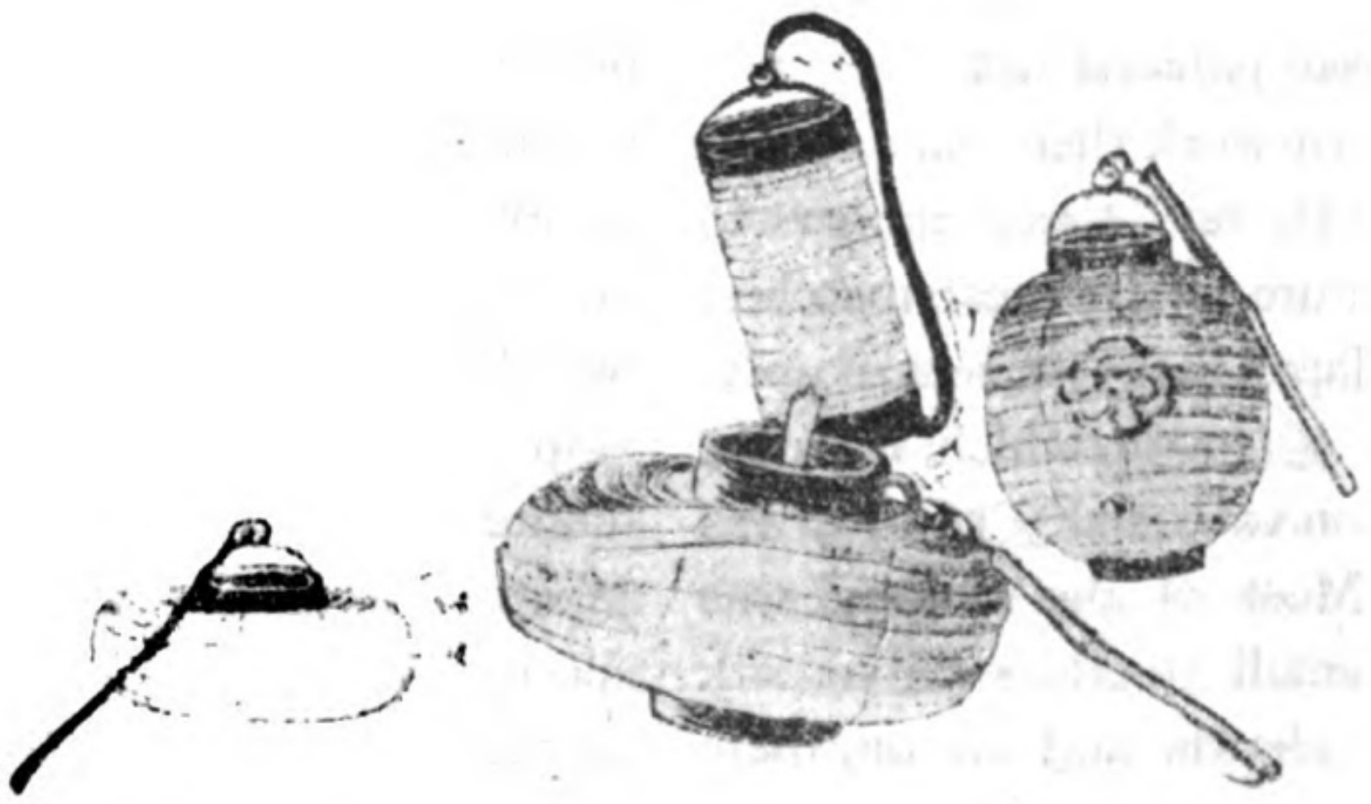
Furuya & Co., which began business at Cape Town in 1898; and through this house most of the Japanese goods have been introduced. The fact that there is but one Japanese firm in that country shows how little interest Japanese take in the great continent, having from of old regarded it as a spot too distant and savage to be attractive as a field of trade. The immigration laws, too, are very restrictive, no one unable to write English being permitted to settle, and he must have in his possession at least £20 on landing. Travellers, however, are free to go where they will and do business. Only those Japanese who have gone through a course of higher education are eligible for settlement in South Africa. Another obstacle to Japanese trade is the necesssity of taking out a commercial license in South Africa; and as the Municipality has the right to refuse this unless all the councillors are in favor of the applicant, it is easy to place difficulties in the way. The general tendency in south Africa is toward an anti-Asiatic policy. In the Transvaal only those enjoying permanent residence in the state are allowed to participate in commerce, which is practically prohibitive to Japanese. In Natal, too, a commercial license is necessary, and it is not easy for people from Asia to obtain it. The firm of Furuya & Co. have experienced much inconvenience in sending agents through the country on account of various restrictions placed upon Asiatics.

Most of the banks in South Africa do no business with Japan, and organs of monetary circulation in that direction are sluggish. They usually insist on drawing bills on their head offices in London. Goods have to be sent to Calcutta where they are trans-shipped in going either way; and there is also a line from Hongkong to South Africa. A Japanese ship goes usually once a year to South Africa, taking Japanese goods; but while there are various means of shipping goods to South Africa from Japan, there is very little facility for importing goods from that country to Japan. On the return voyage most steamers load with coal at Durban for Calcutta or Bombay. British goods enjoy a special tariff with South Africa and so have an advantage over all other countries.



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DECEMBER FESTIVALS

By F. YAMAZAKI

ONE of the more universal December customs is what is known as *Susuhaki*, or house-cleaning, which is usually performed twice a year, but the big cleaning is in December as a preparation for the New Year. The finest day is chosen for the spree, and the sanitary authorities see to it that no one neglects to observe the custom. But when one sees his neighbor turning out all his furniture and everything in the house, he cannot very easily make himself the butt of the community by attempting to evade his duty. Thus there is no trouble about it; and the Japanese being naturally fond of cleanliness, are glad to join in all doing it on the same day and having it over with. As one passess along the street where *susuhaki* happens to be in process, there is no mistaking what it means. For when the Japanese clean house, they not only take out the furniture, but even the floors; and as the latter are made of straw matting. they have to be beaten, and sometimes the dust is something to avoid as well as to remember. Even the merchants have to do *osoji*, as it is sometimes called, which means, 'big cleaning,' and one sees their goods tumbled out topsy-turvy all along the side of the street. The poet Basho immortalized the custom in verse. One of his little epigrams refers to his sentiments when on a journey he had to put up at a hotel where they were engaged in the big cleaning. Another of his epigrams alludes to the confused jumble of household articles lining the streets, including ornaments, statues of Buddha and other gods all thrown together. It reads:

Susuhaki ya
Kami mo hotoke mo
Kusa no ue!

Lo housecleaning is here;
Gods of Buddha and Shinto
Are jumbled together
All on the grass!

A festival that takes place toward the end of December is known as *kamado-harai*, or the feast of the oven, or cooking stove. The *kamado* is a kind of firebox on which the rice pot is set to boil; and as all the food of the household is cooked on it, it becomes a sacred object and has a god of its own, the god of the *hibachi*, or firebox. Strictly speaking the *hibachi* is used for heating purposes, and the *kamado* for boiling or other kinds of cooking. During the last days of December the god of the pot-boiler ascends to the highest heaven to acquaint the supreme God with the doings of the family for the year. At that time the family calls in priests to offer prayers to the god of the oven to make as charitable a report as possible to headquarters. Though observed with great regularity during the Tokugawa era, it has of late somewhat fallen into disuse, especially in Tokyo and other places where the old method of cooking is giving way to the modern stove or gas cooker. Thus the god of the pot-boiler will have to change too, or he will be abandoned by his devotees.

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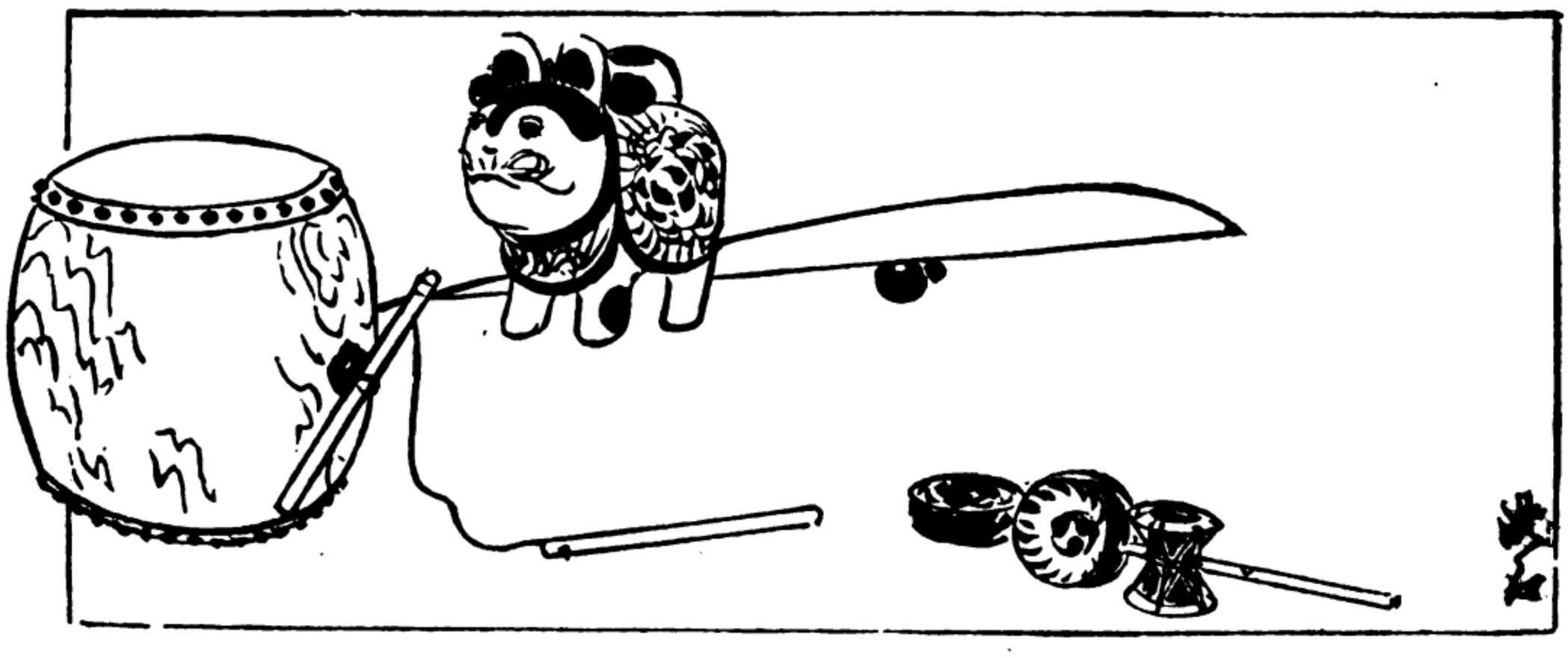
The festival of *Wakamegari-no-Shinji*, takes place on the 31st of December, and the chief center of the festival is at the Hayahito shrine in Shimonoseki. This is one of the oldest shrines in the Empire, being mentioned in the *kojiki*, the oldest of the national writings. From the shrine there runs down toward the sea and through a stone *torii* a flight of stone steps; they extend down into the water below the lowest tide mark, and how far they descend into the depths no one knows. On the day of the festival the shinto priests, all in their robes, go down the steps into the water till they reach the seaweed (*wakame*) some of which they secure and bring back with them, offering it in solemn ceremony before the god of the shrine next day. Tradition has it that from here the Empress Jingo set sail on her campaign to Korea. Before embarking the god of the *wakame* shrine gave her two jewels; and when she reached the Korean coast, she cast one into the sea and the tide arose and bore her fleet up on the shore, and the other jewel withdrew the waters and allowed them to leave their ships without taking to the water.

At the end of December, too, various markets are opened throughout the cities for the sale of decorations and signs used in celebrating the New Year. This custom is known as *toshi-no-ichi*. These markets are usually in the vicinity of temples or shrines; and thither crowds of old and young flock to make their purchases in order to put up a respectable appearance for the New Year. Even household utensils are included in the market; and as the Japanese have a passion for beginning the year with things new and clean, *spielers* cry aloud their wares, and do a roaring trade among the common people. Indeed there are few old ladies of Japan that could resist the temptation to buy something nice and new held up to attract knowing that it must be had in any case, probably, before the year had run. There are many Japanese, for example, who have a feeling that, somehow, to begin the New Year with an old broom, or an old meat-chopping-board, or an old toaster, would mar the sacredness of the years. It is something like the western passion for Easter bonnets.

And finally comes *bonenkai*, or the meeting to forget the past. A banquet is held to give the old year a good send-off. The head of the firm, or house, or family, invites his friends and dependents, and over the wine they drink to the obliteration of the wrongs and mistakes and hardships of the past, try to forget the increasing years of age, and to take as cheerful and hopeful an outlook on the future as possible.



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YEAR-END CUSTOMS,
BY ITCHO HANABUSA

YEAR-END MARKET
AT ASAKUSA TEMPLE, TOKUGA-
WA ERA, BY HARUNORI

YEAR-END MARKET TODAY

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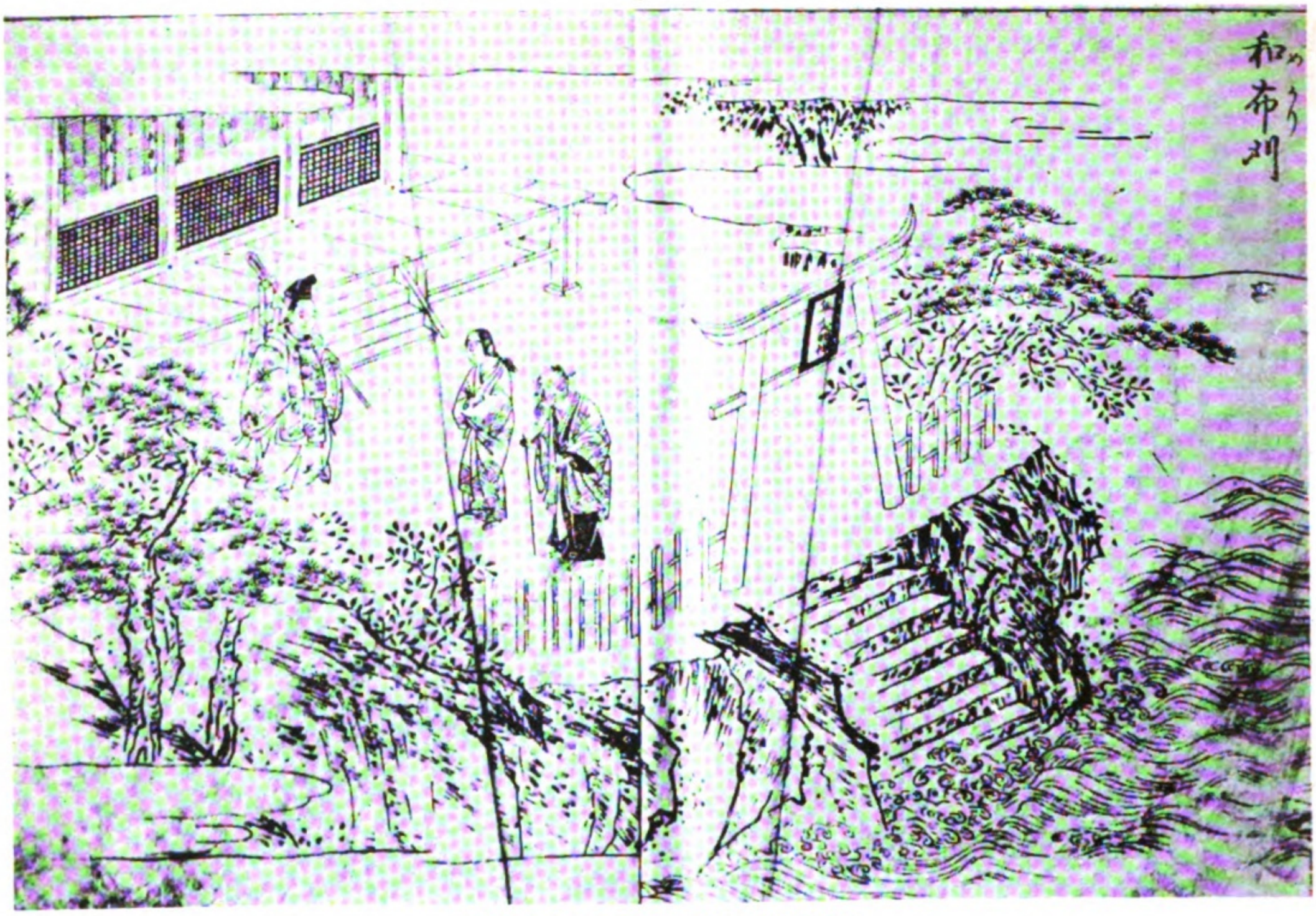
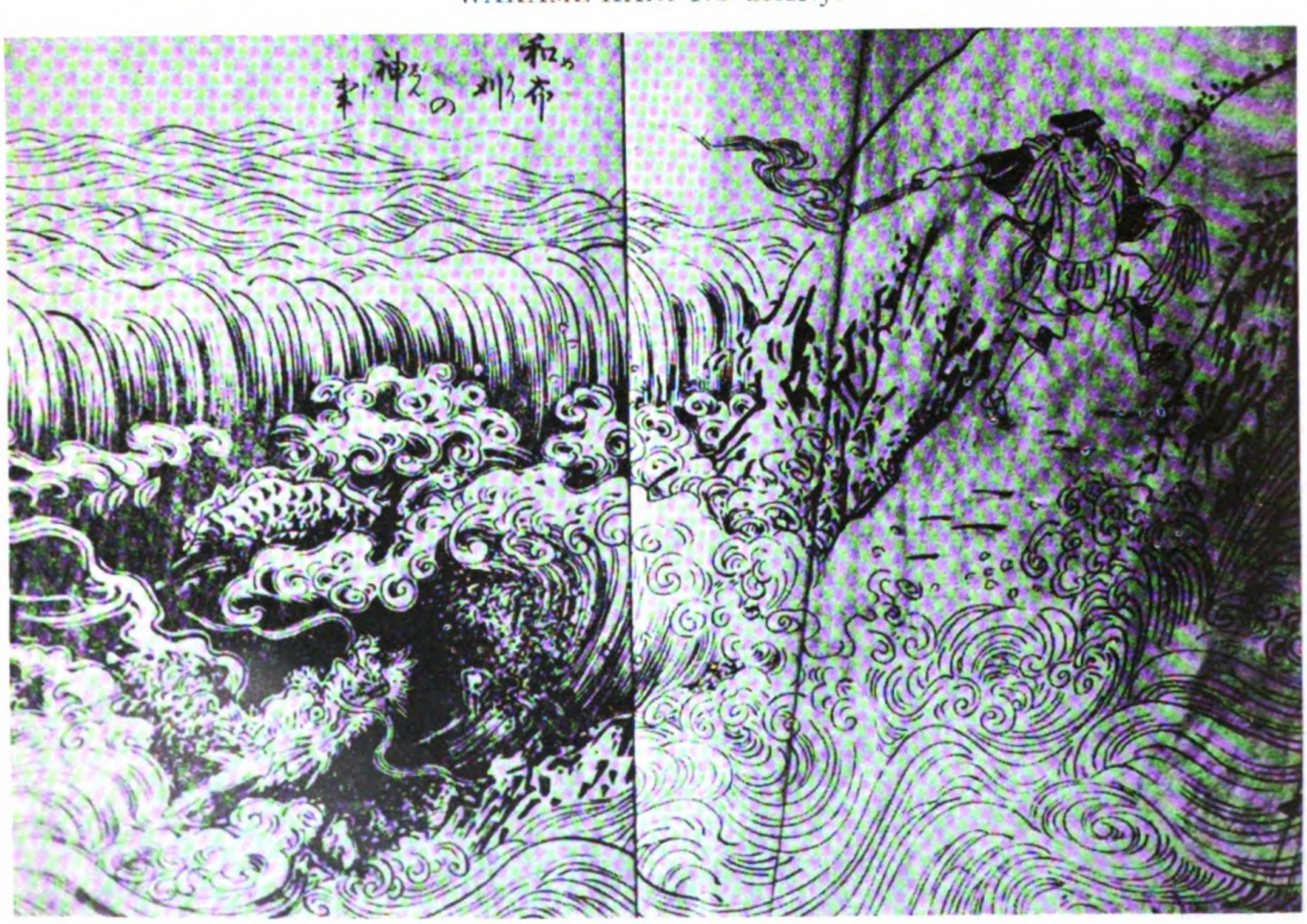


WAKAME-KARI NO SHINJI



DESCENDING TO CUT THE SEAWEED

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A SOLILOQUY OF FUKAKUSA GENSEI

AS for myself, I am not one of those sable-gowned priests, who, smitten with sorrow or suffering, have turned from the world in despair. It is true, my head is shaven according to the usage of the grave fraternity, but that is to save the worry and trouble of having to bind it up in a topknot times without number. I dwell in a lonely shanty, roofed with rushes and supported by pillars of bamboo, yet I am light of heart and happy.

Those who busy themselves about endless things, running to and fro in ceaseless toil and perturbation, are not their weary feet in pursuit of ignoble ends and selfish interests? They know nothing of the sad but sublime silence of the cherry-blossoms of Yoshino; and should they hear the plaintive, mellow warblings of the quails of Fukakusa, the only thought arising in their minds is, how delicious the feathered songsters would taste if properly roasted. Ah, what will be the end of hearts so sordid!

But this ceaseless restlessness, this flux and flow of things, is not limited to human circumstance. The fleecy clouds, born upon the dizzy mountain tops, are flying yonder, fast and far down the highways of the sky, and in their time will pour vernal showers upon the dull, dry earth. The wild deer in shady glens, break the fragile silence of the dreary night in love-sick passion for their mates.

When I contemplate this aspect of things, I feel that no one under heaven's high canopy so much enjoys pensive leisure and spiritual happiness as myself. I possess an image of Buddha, a masterpiece by Yeshin, but I beg to assure you it is not for the sake of worshipping it or entreating it for happiness in the world to come. No, the thing has come down to me from my ancestors; and for their sakes, why should I not grant the poor, unoffending idol shelter under my hospitable roof? Since my thought is unalloyed with any selfish desire for a blissful paradise, I have no fear of being summoned to hell. My sole ambition is to live until I die: I care not a straw for growing older.

The convolvuluses there by the wayside, springing up promiscuously from random seeds among the hedges, are, some of them, contorted into curious shapes, and even confusedly tangled, but they can be no otherwise and no better than their nature allows

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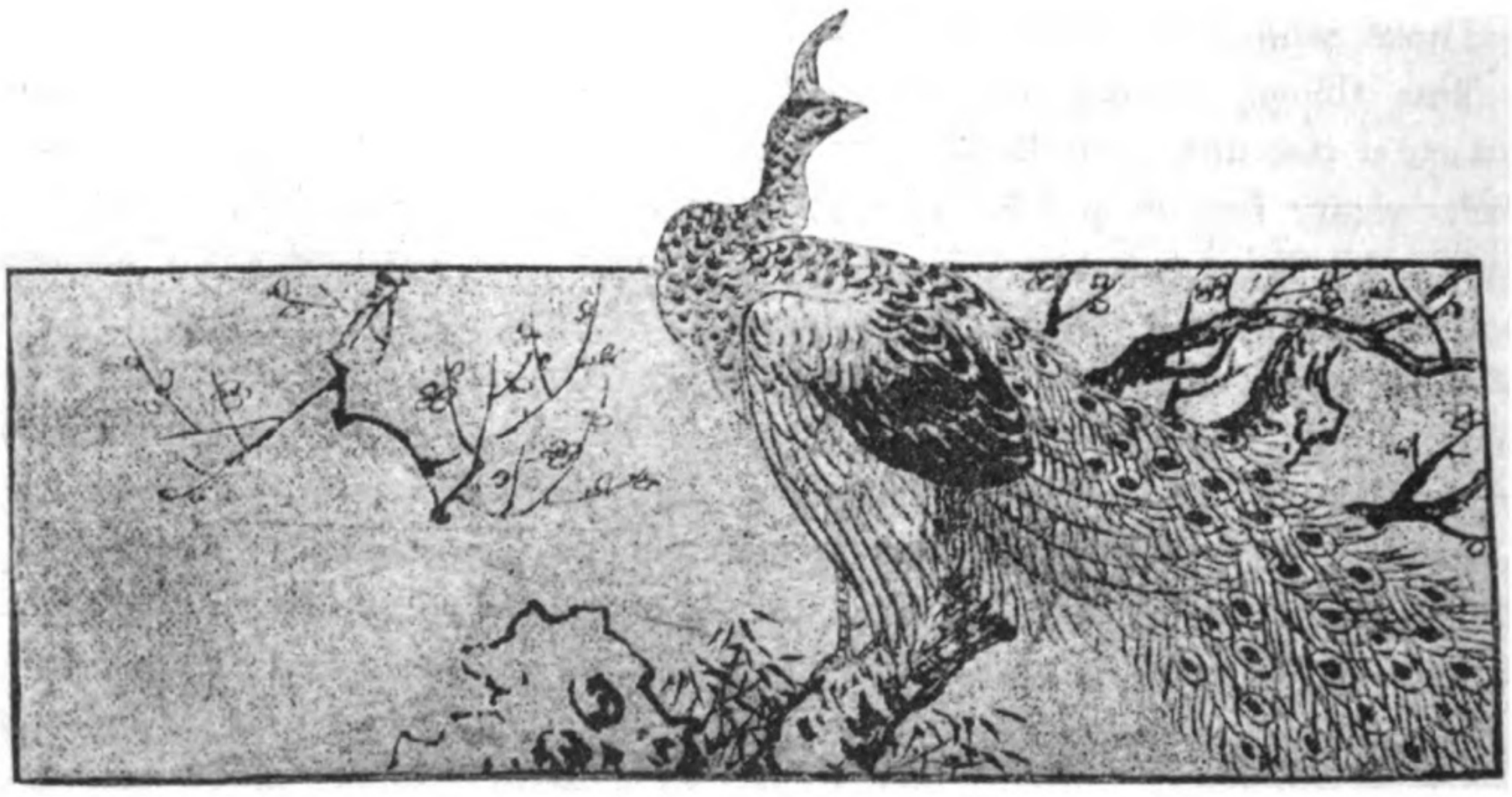
them. I blame them not. However mercilessly the storm may rage on some wet winter eve, I am not the only one affected. I complain not of it. My peaceful abode is small: only two mats; yet it is quite spacious enough for me. The nightingale, fair harbinger of spring, does not deny his sweet, blithe song to those who have not fed on *zoni* at New Year. I too may listen to his artless, cheerful melody with rapture. The fair and impartial moon does not forbear to flood my humble hovel with her silver beams; though I have no bed, she enters my lowly window brightly, and I gaze at her with a strange delight.

These two eyes of mine were doubtless intended to close in sleep and enjoy the luxury of a quiet nap even in broad daylight, when I am drowsy or tired. My pair of legs were meant for walking; and so, with no vehicle, but borne upon my own strong, well-built limbs, I saunter out wherever fancy may direct me; and with my own two hands I carry my baggage. As I rob nobody, nobody stands in my way. As I remember nothing, nothing do I ever forget. As I have never reckoned my age, the number of my years I cannot tell.

Am I not then indeed happy? While they of the world despise me as unsocial, an inhuman creature, I, for my part, proudly cast the aspersion upon them And here's my one little ditty:

"Monk Gensei of Fukakusa, alas, is dead;
And for it, he himself, is sorry indeed!"



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan Among The Nations

Mr. Iichiro Tokutomi, editor of the *Kokumin*, and one of the foremost journalists of Japan, has been giving expression to views widely current in this country with regard to Japan's status among the world-powers. He does not esteem his country as occupying a very enviable position with two increasingly imperialistic powers, like Russia and the United States, on either side of her. Should they impose still more menacing restrictions than their exclusive attitude, Japan could never afford to rest at ease. Even now what proof has she that they concede her the status of a first-class power? Japan sends ambassadors to Washington and St. Petersburg, but so does Spain and Turkey. In this Japan enjoys no peculiar advantage or mark of eminent respect. In the land of "fraternity, liberty and equality" Japanese subjects are treated as the inferiors of immigrants from Italy and the petty states of Europe. Her protests against such discrimination remain unheeded, as if of no consequence. Nor does the attitude of Great Britain do more to ensure the status of Japan among the powers. Since the conclusion of the Anglo-Japanese Alliance Britain has formed new friendships in Europe, and feels herself no longer the isolated power she was. As much reliance is now placed upon France and Russia as upon Japan. Great Britain is also far more anxious to cultivate friendship with America than with Japan. On the whole, therefore, Japan must learn to depend upon herself, and for the most part work out her own destiny alone. The bar of race and religion has been raised against Japan, and the attitude of the occident is at present decidedly cool and reserved. Even occidental religion appears unable to lift the spirit of brotherhood above race-prejudice; and Japan would be kicked out just as readily as Turky has been, should the occasion arise. To these things she can never afford to shut her eyes. The facts are unpleasant to face; but it is never so dangerous to forsee perils as to overlook them.

Undue Deference to Foreigners

The Tokyo *Nichi Nichi* appears greatly exercised over what it regards as a deplorable disposition on the part of Japanese diplomacy to fear foreigners and assume an attitude of extreme deference to occidental opinion. This unwholesome fear of the West, the *Nichi Nichi* thinks is due largely to the Elder Statesmen, who had some rather unpleasant experiences with occidental diplomacy in the early part of the Meiji era. Consequently the wisest and most apt opinions expressed by Japanese are often ignored by authority, while anything urged by foreigners receives respectful attention. The views and assumptions of western scholars and diplomats are placed above those of men equally able and unprejudiced, at home. If the attitude were based on intelligent conviction rather than on fear, no complaint could be made, but that the foreigner is the bogey of Japanese diplomacy is too evident to be doubted. Such an attitude, says the journal, leads to irresolution and incoherency of policy, and injures Japan's rights and interests abroad. Moreover, among the masses it excites a blind admiration for all things foreign, which has led to the adoption of the evil as well as the good in western civilization. While Japan should never cease to show due respect toward other nations and their customs, she should remember that she has herself to look after, and must maintain her self-respect among the powers. As to the conviction of the *Nichi Nichi* the opinion may be ventured that the Japanese Foreign Office can be depended upon to know much better than either the public or the press what is for the best interests of the nation. Japanese diplomats are usually much more experienced in dealing with foreigners than foreigners

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are in dealing with Japanese and as a rule naturally shine in comparison. Considering the record of Japanese diplomacy during the last fifty years it has very little to be ashamed of. Even those foreigners whom the *Nichi Nichi* deprecates so much deference to, would find it difficult to point out any act of Japanese diplomacy wherein they themselves could have in a greater degree excelled. Whatever caution the Japanese authorities evince in dealing with other nations can be regarded only as wholesome ; and we fear that should the newer and more radical habit of playing fast and loose with western scruples come into vogue in Japanese diplomatic circles, the status of Japan among the powers would in no way be improved. A nation can never be despised for showing respect to other nations and their opinions.

Syndicalism

Recent outbursts of strikes and other indications of labour unrest in occidental countries are leading the people of Japan to consider seriously the dangers to be feared from an indiscriminate adoption of western civilization. The *Hochi Shimbun* hopes that whatever benefits may be derived from the West, Japan may not permit the importation of what is known as Syndicalism, now finding increasing popularity in Europe, and which the *Hochi* regards as nothing more than nihilistic socialism. Fortunately or unfortunately trade-unions have so far found no foothold in Japan : in fact the laws of the country do not recognize the legitimacy of such organizations ; and the *Hochi* thinks this advantage may assist the country in avoiding the menace of an anarchical organization of industrialism. At any rate, says the *Hochi*, it is earnestly to be hoped that Syndicalism will never be permitted to invade Japan.

Washington Efficiency

The *Tokyo Asahi*, notwithstanding the unsaticfactory progress of negotiations with regard to the California question, is loud and unqualified in its admiration of the administrative ability of President Wilson and the general efficiency of the Washington government, as indicated in two recent reforms of great historical importance. The consent of Congress has already been obtained to a substantial reduction of the customs tariff, in accordance with the demand of the public, and there is also to be a reform of the currency system. The *Asahi* is especially pleased that the lowering of the tariff schedule will greatly promote trade in silk between Japan and the United States, the reduction amounting to about 15 per cent. The attitude of the national legislature, says the *Asahi* toward the President and his timely proposals, means assured success for the new administration, and an honest adoption of the programme promised at the Baltimore convention.

Toyo Kisen Kaisha

The semi-annual meeting of the Toyo Kisen Kaisha was held at the Tokyo Chamber of Commerce, over a thousand shareholders attending. Mr. Asano, the President, taking the chair, made a report on the company's business for the half year ended June 30th. He afterwards presented the statement of accounts for the term together with the following proposal for the distribution of profits :—

	Yen
Net profit	442,530,527
Brought over from last account ...	4,487,174
Total	447,017,701
Reserve	23,000,000
Dividend	416,000,000
Carried forward to next account ...	8,010,701

The accounts having been passed, the proposal to float a loan to the amount of 2,000,000 *yen* was placed before the meeting and after a brief discussion was carried in its original form.

The election of auditors resulted in the return of the retiring officer. After an exciting debate it was resolved to postpone the election of a director until the next general meeting.

Japan's Financial Condition

A Financial Statement for 1912, drawn up by the Finance Department, is published in the *Official Gazette*. From this it appears that the ordinary revenue for the year showed a surplus over the estimates of 38,000,000 *yen* in taxes, 1,700,000 *yen* in Stamp duties

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and 1,000,000 *yen* from State enterprises and properties, making a total in round figures of 4,900,000 *yen*. In the Deposit Department, and the Governments-General of Chosen and Taiwan, the actual revenue, however, fell below the estimates. In the extraordinary revenue, also, there was a surplus over the estimates of 5,000,000 *yen* from the proceeds of the foreign loans floated during the year, and 50,000,000 *yen* in the amount brought over from the preceding year, this making a total of 55,000,000 *yen*. The total surplus thus comes to 104,420,712 *yen*.

In the expenditure, the actual disbursements were less than the estimates by 7,783,608 *yen* of which 4,000,000 *yen* was for ordinary expenditure and 3,000,000 *yen* for extraordinary expenditure. This last amount forms the total to be carried forward to next year under the head of funds not utilised during the stipulated term owing to changes in the State works programme.

Another statement was given out by the Finance Department the same evening in regard to the balance of the accounts for 1912. According to this the net balance available for next year stands at 59,892,703.36 *yen*, the details being as given below :—

	yen
Actual revenue for 1912	687,588,975.018
Actual disbursements for 1912 ...	593,596,444.669
Balance	93,792,529.349

As compared with the estimates for 1912 there was an increase in both revenue and expenditure as detailed in the following table :—

REVENUE	*yen*
Ordinary	49,485,210,196
Extraordinary	55,863,541,822
Total	105,348,852,018

EXPENDITURE	*yen*
Extraordinary	7,471,856,000
Sundry	4,084,466,669
Total	11,55 ,322,669

Part of the balance is to be appropriated during the present fiscal year for the settlement of accounts for 1912 (26,683,765 *yen*) ; supplementing the deficit in the revenue for 1912 (4,531,962 *yen*) ; Extraordinary military expenditure (2,264,098 *yen*) ; refunding special funds (420,000 *yen*),! to the total amount of 33,899,825,689 *yen*. There is thus left a net balance available for the future to the amount of 59,892,703,360 *yen*.

In this connection it is noted that as a result of the administrative adjustment a curtailment in the expenditure for 1913 has been effected to the amount of 38,000,000 *yen* in round figures. When the balance of the accounts for 1912 is added to the surplus from the administrative readjustment, plus the natural appreciation in the revenue for 1913, estimated at 13,000,000 *yen*, and the funds not to be used in the stated term owing to the changes in the works programme, the net balance left at the end of the current fiscal year will come to something like 100,000,000 *yen*.

Australian Shipping law

The *Jiji Shimpo* is convinced that the new federal shipping law about to be enforced in Australia will greatly interfere with the interests of Japanese shipping in southern waters, especially with the subsidized service of the Nippon Yusen Kaisha. Not that the Japanese companies have ever depended much on Australian coasting trade, but that most of them will find it too inconvenient to comply with the new regulations. While admitting that the new law does not appear to be the outcome of any anti-alien feeling on the part of the Australian authorities, the *Jiji* is confident that in a new country like Australia, where labor is scarce and shipping not yet well developed, the policy of the 'open door' would prove more advantageous to progress.

British Rule in Singapore

The *Yomiuri* prints a communication from a Japanese subject in Singapore eulogizing the efficiency and general justice of British administration in the Settlements. Throughout the Malay peninsula, he says, the Japanese find plenty to do and harmonious assimilation among the people, which is especially to be appreciated now that Japanese are excluded from America, Canada and Australia. So long as a Japanese has some sort of practical trade he will find no difficulty in getting on. Carpenters, for instance, command from 2 to 3 dollars a day, whereas at home thay can get no

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more than a *yen*. Taxes are unusually light and the cost of living is not high. Under the admirably liberal and benevolent administration of Great Britain, which respects the manners and customs of the various races coming within its jurisdiction, the Japanese enjoy equal rights in all respects with British subjects.

Life and Literature in Japan

In the West every newspaper and periodical has some reference to the latest books, and is regarded as lacking in public interest if reviews of current literature are not given from time to time; yet how inconsistently meagre is the attention devoted to the output of the Japanese press, where fiction, essays and current periodicals have the same relation to life that they have in the West. If the occidental public took the same interest in Japanese literature as a reflection of life, that Japan takes in western literature, there would be a more hopeful outlook for the progress of internationalism. The West cannot, of course, be expected to read Japanese literature, though nearly all educated Japanese can read either English, French or German; but the occidental public might reasonably be expected to give some intelligent attention to reviews of Japanese modern literature, and so get some conception of what Japan is thinking: grasp her present point of view. Every week sees numerous new volumes pouring from the Japanese press; and it is significant that so many of them so are occupied with interpretations of life. Most of them show how deeply the modern Japanese mind is being influenced by western thought. This was especially true of the books of a decade ago. After the war with China there was an obvious reversion toward national introspection, a feeling after the source of power believed to inhere in the nation itself. Advocates of a more insistent individualism began to be heard, and later set in a period of romanticism. The disposition toward naturalism evident in various quarters was nothing more than a reflection of some western writers. For some time naturalism in Japan was in great danger of descending to sensualism; in their eagerness to describe life as it was, they were too prone to prefer the depiction of what ought not to be rather than of what should be. They had no use for idealism, mysticism and spiritual interpretations of life. Against this animistic tendency there has of late come about a strong reaction. Old Japan has reasserted herself; *Yamato Damashii* refuses to be buried. The assertion of the *ego* over the rights of the family and the community is opposed to the most sacred traditions of the Japanese family, where the individual has for centuries been taught that he must live always for others rather than for himself. The standard of conduct must be taken from society and not from individual caprice. The influence of writers like Bernard Shaw has been tending to turn Japanese society up side down; it has encouraged the weaker and more dangerous aspects of modern society in Japan: the spirit of iconoclasm, making every man a law unto himself. This is seen in the popularity of Ibsen's plays and those of Sunderman. Against this tendency toward social disintegration there comes the revulsion toward a new idealism, as may be seen from recent volumes by writers of power and charm. It is to be regretted that the social seekers after truth should have chosen to regale the appetites of their disciples on the more radical writers of the West, which has given the average Japanese a wholly onesided view of occidental morals, and sent the saner portion of the nation back to its old national code as being more hopeful for the future. There is no doubt that the best system of morals can be evolved only by adopting the wisest and best that both the East and the West have attained unto in ethical development. Extremes on either side will prove ineffective and dangerous. In this respect Japan has much to learn yet from the West; and the West has no less to learn from Japan.

The Panama Pacific Exhibition

Since the decision of the Californians to prohibit Japanese from owning land in that state, there has been some hesitation on the part of Japan

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to participate in the great Panama Exhibition to be held at San Francisco the year after next. The Imperial government cordially responded to the American invitation to be represented and spent some 2,00.000 *yen* acquiring a site and making preparations; but when Japanese subjects in California were given the cold shoulder by the state legislature, many Japanese merchants and manufacturers who intended to send exhibits to the Panama Exhibition, began to lose interest, fearing that their trouble and expense might meet with the same attitude as their fellow-countrymen engaged in agricultural enterprise there; and thus the Imperial government has been placed in an awkward position. Obviously it would be useless for the government to be respresented if no exhibits were sent, or no exhibits adequate to the outlay. Consequently the government has been awaiting the decision of commercial and industrial circles, before any definite answer can be given. But leading promoters of progress in Japan, like the Hon. Seishin Hirayama, have been doing what they can to arouse interest and get their fellow-countrymen to overlook the reverses met by the Japanese in California. Mr. Hirayama takes a larger outlook than some of his fellow citizens; he inisists that the matter should be regarded as an American enterprise, and not a California affair only. He explains that all associated with the exhibition project have done everything in their power to defeat the anti-Japanese legislation in California, and that in participating in the Exhibition the Japanese are assisting their friends as well as themselves. Japan, says Mr. Hiranama, has derived much benefit from her participation in the other great international exhibitions held, notably those at Philadelphia, St. Louis and Chicago, while America promptly signified her intention of taking part in the Meiji Exhibition subsequently postponed; and, therefore, he thinks the people of Japan should undoubtedly adhere to the original purpose of earnestly participating in the San Francisco Exhibition.

Japan's Foreign Trade.

According to the Department of Agriculture and Commerce, the exports during the nine months ending Sept. 30th came to a total value of 450,529,000 *yen* and the imports to 563,954,000 *yen*, making a total of 1,014,283,000 *yen*. The balance of trade is in favour of the imports by 113,225, 000 *yen*. As compared with the same time last year this is an increase by 22 per cent. in the exports and by 13 per cent. in the imports. The net increase in the trade during the last nine months thus comes to 166,980,000 *yen*, or 19 per cent. The adverse balance of trade has seen a corresponding increase.

Out of 22 staple articles of export, 17 increased and five decreased as compared with the same period of last year. Among those which witnessed an appreciation were raw silk, cotton yarn, cotton textiles, refined sugar, *habutae*, copper, and coal, while a falling off was recorded for tea, camphor, rice and matches. Under the imports there were increases in rice, wheat, raw cotton, oil cake, hemp, machinery and phosphite.

In the opinion of the authorities there is every sign of trade presenting an unprecedented prosperity in the last few weeks of the year. In America a new Tariff Law has come into force, which means no small gain to Japan's trade. In China the election of a formal President has followed the restoration of peace, and in view of the good crops it is certain that China's demand for foreign goods will improve during the forthcoming months. In India the crops of cereals promise to be favourable, and as the Near Eastern question is well nigh settled there is every prospect of the shipments to Europe showing some increase.

Eugenics in Japan

It is worthy of remark that though Europe and America are now earnestly occupied in the problem of eugenics, Japan has made the matter a question of national importance for centuries. In Japanese society from time immemorial the sexes were never allowed to mix indescriminately, nor was the individual permitted to marry as he or she pleased. Marriages were arranged

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by parents or other reliable intermediaries; and partners were chosen with due regard to health, position and ability. Under this combination of advice and suggestion unions were more sane and practical than under the license permitted in western countries. Since the filtering in of occidental notions of marriage, during the last fifty years, there has in this respect been a marked deterioriation. Now young people physically unfit for marriage fall in love and unite without leave or license; and the result is a progeny obviously inferior to old times. The only reason why the deterioration is not still more in evidence is due to the wonderful advance in medical science, preventing the free course of disease, and rendering the physically unfit easier means of subsistence. But recent investigations go to prove that the average child of modern days is neither so robust nor so bright mentally as the children born half a century ago, a result that can only be attributed to the decreasing attention given to fitness for parentage. In a recent article on this subject, Professor Hayashi, of the Imperial University, Tokyo, insists that the old way of selecting partners for life was superior, and that the new system of eugenics, as represented by some western states, will have to be adopted in Japan. In old Japan, he says, the chief purpose of marriage was to build up and propagate the family, and every measure was taken to provide for its permanence and stability. Marriages that threatened to preclude this could not be permitted. This ancient and eminently sane attitude of the Japanese is no other than what western nations are now coming to understand as eugenics; and in adopting it Japan will be only returning to her older and better system of safeguarding the family and the future of the nation.

Solving the California Question

Sometime ago Count Okuma offered prizes for essays on the best suggestions for a fundamental solution of the California difficulty, and the results of the contest are decidedly interesting. The judges were Baron Shibusawa, the Hon. Yukio Ozaki, Professor Y. Nagai and Count Okuma himself. The number of essays received, eighty-two in all, were from every part of the Empire, and some from even England, America and Korea, and indicate a wide, if not very intelligent, interest in one of the most serious questions that Japan has ever had to face. The solutions proposed are for the most part novel and amusing, though some are capable of practical application. One essayist ventures to suggest that the best way to promote assimilation with America is to adopt English as the national language of Japan. Another, who appears of a fierce and pessimistic turn of mind, sees no way out of the difficulty save by an appeal to the sword. Some see in a frank adoption of Christianity as the religion of Japan and a close following of the American system of education, so as to attain a common moral standard, the surest way toward a definite and permanent adjustment of the question. This essay is, in some respects, nearer the truth than some might suppose. One writer insists that Japanese civilization must await further development ere the nation can hope to see a satisfactory solution of the problem. Another suggests endless patience as the wisest course to pursue. One essayist says boldly: Let Japan reduce her armaments and thus put an end to American suspicion. A somewhat sentimental writer thinks that the best means of solving the difficulty is to promote intermarriage between Americans and Japanese and so produce an international progeny that will bring the two peoples closer together in blood. Perhaps the most significant aspect of the essay contest is that none of the writers, who must be taken as comparatively representative, show any real grasp of the question, or of the causes that have culminated in the present situation. As this is probably typical of the public mind on both sides of the Pacific, the difficulty of settlement must be apparent to all. How can harmonious adjustment be expected from those who do not really understand the fundamental issues involved? The governments and their representives may have some adequate grasp of the situation, but

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without the intelligent and sympathetic interest of public opinion the progress of diplomacy will be inevitably slow and uncertain. More should at once be done for the education and general enlightenment of public opinion both in Japan and the United States.

International Morality

The apt and able utterance of Lord Haldane before the Bar Association at Montreal in reference to the need of greater intimacy between nations and the imperative demand for a higher standard of international morality, has had a very favorable effect in Japan, where relations with the United States have kept the matter to the fore for some time. Lord Haldane's insistence on the good that has been the result of the European group-system in discouraging war and enabling the parties to it to arrive at a peaceable adjustment amid a clash of interests, as in the Agadir incident, finds a sympathetic echo among official circles in this country, a conviction that led Japan to enter into the Anglo-Japanese Alliance, which has had recently so much influence in preventing a partition of China. The great Englishman's suggestion as to a closer community of interests between the English-speaking peoples, especially America and the British Empire, might lead to a similar suggestion as to the peoples of Asia and the East. What is good for the Anglo-Saxon races might prove advisable for the races of Asia; yet the very idea of such a grouping, with Japan as the leader, caused some rather hysterical utterances in the British press but a few weeks ago; while Mr. Tokutomi's apprehensions as to the possibility of a white clique, were ridiculed as impossible of foundation, With Lord Haldane's conviction that the higher the type of race the greater is the degree of cooperation within it, the Japanese are quite ready to agree. And the same might as truly be said in reference to races: in proportion to the degree of their social development will they be ready to mingle and harmoniously assimilate. The moral and ethical code by which individuals amicably hold intercourse must inevitably be the same as that on which nations find a common basis. Lord Haldane's faith in the sure and certain evolution of such an international code of morals, by which the relations of states may be guided as individuals now are, will meet with strong sympathy in Japan. There is danger and injustice, however, in the inference that this international code of morals is to be achieved by a grouping of Anglo-Saxon races, to the exclusion of the moral attainment of the Orient. A code peculiar to a select few among races of the earth, can in no real sense be regarded as international; for international, in the only adequate sense of the work, must mean universal. In proportion as morals are based on truth they will have a universal appeal and import. Even the Anglo-Saxon races must admit that in morals they have something to learn from the East. The assumption of any group of races, or nations, of a right to evolve their own moral codes and impose them on the rest of mankind, is unwarranted, to say the least. After the harmonious cooperation of English-speaking peoples has been accomplished, may we not expect a similar cooperation of the East and the West, morally as well as politically, and thus ensure the peace and progress of all mankind? But any tendency toward an arbitrary attitude on the part of western nations to group themselves, evolve their own ethical codes, and impose them on the Orient without stopping to consider whether the latter has not also attained a moral achievement worthy of preservation, will prove furtile.

Tributes to Prince Katsura

Among the many tributes paid to the life and character of the late Prince Katsura none are more significant than those from the two men who perhaps knew him best, Baron Shimpei Goto, a former member of his cabinet and one of the leading politicians of Japan, and Baron Shibusawa, one of the nation's greatest merchant princes. While admitting that the late Prince sometimes exposed himself to charges of inconsistency by his tendency to experiment in minor matters of state, Baron Goto contends that the late leader was such a manysided man that not every one could

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perfectly see his point of view and understand him. His critics inevitably betray narrowness and limited observation. Those who had close association with Prince Katsura realized as none others how broad was his humanity and how great was his capacity for genuine friendship. His marvellous achievements for his country are well known and need no further emphasis. But another very important aspect of his career is apt to be overlooked, and that was his solicitude in the matter of national diplomacy. To the diplomatic situation Prince Katsura devoted the closest attention, and put forth his best efforts to lift his country above the position of isolation and misunderstanding into which she had fallen. It was this worthy ambition that inspired his last visit to Europe; and had death not claimed him, there is no doubt he would have succeeded in carrying out his long cherished designs for the improvement of his country's international status. No living Japanese statesman had a better grasp of this subject than Prince Katsura; and none were so apt at analysing the situation with accuracy, and acting upon it with such consummate genius and enlightened statesmanship.

Equally noble is the tribute paid by Baron Shibusawa whose unofficial association with the lamented Prince was long and intimate. Baron Shibusawa agrees with a good many of the more enlightened citizens of Japan in thinking that the critical attitude of certain political circles toward Prince Katsura during his later career was for the most part groundless and unfair. The censure of his financial policy was uncalled for, since as a matter of fact it was not his but taken on the advice of the great bankers of the nation, a step that would have been taken by any other premier under the circumstances. When the people claim to know more about finance than the great financiers of the nation they but over-reach themselves and become ridiculous. The financial situation at home at the time fully warranted the course adopted, and no blame can be attached to Prince Katsura for acting upon it. As a statesman the late Prince was perhaps sometimes too much a man of the world, being influenced more by facts than underlying principles, an aspect of his character that enticed criticism; but he was ever a man of honour, and his determination to follow any course he believed advisable was carried out with a tenacity and wisdom that amounted to genius. Whatever he said he would do, that he would accomplish no matter what the obstacles. He was perhaps the only statesman in Japan in recent years who absolutely had the courage of his convictions. His greatest mistake was in returning to public life after accepting service in the Imperial Household, but if it was the Imperial wish, he can hardly be blamed, though personally I consider his action open to criticism.

Dr. Alfred Westharp

This noted scholar and student of oriental psychology, who has been doing so much of late to familiarize western minds with the peculiar genius of the eastern spirit, is now on a visit to Japan, having already spent considerable time in India to make further investigation into the subject of his life study and to confirm conclusions as to the genius of the oriental mind. In Japan the learned investigator will doubtless find an extensive and interesting field for exploration, and will discover much to illustrate his well known views. The renaissance of primary education through the Montessori system combined with the renaissance of musical education in the East, and above all, the real psychology of oriental music, are Dr. Westharp's own personal discoveries and his life work has been devoted to this investigation. In an article on the Soul of Japan in the JAPAN MAGAZINE for August last we took occasion to use some of Dr. Westharp's theories to illustrate certain phases of the Japanese mind; and though too much indebted to him to give chapter and verse for every suggestion of his contained in that article, we now beg to acknowledge our obligation to him for the many apt suggestions and illustrations which he assisted in bringing to bear on the soul of Japan, as only one of the many races involved in Dr. Westharp's studies in regard to the oriental soul.

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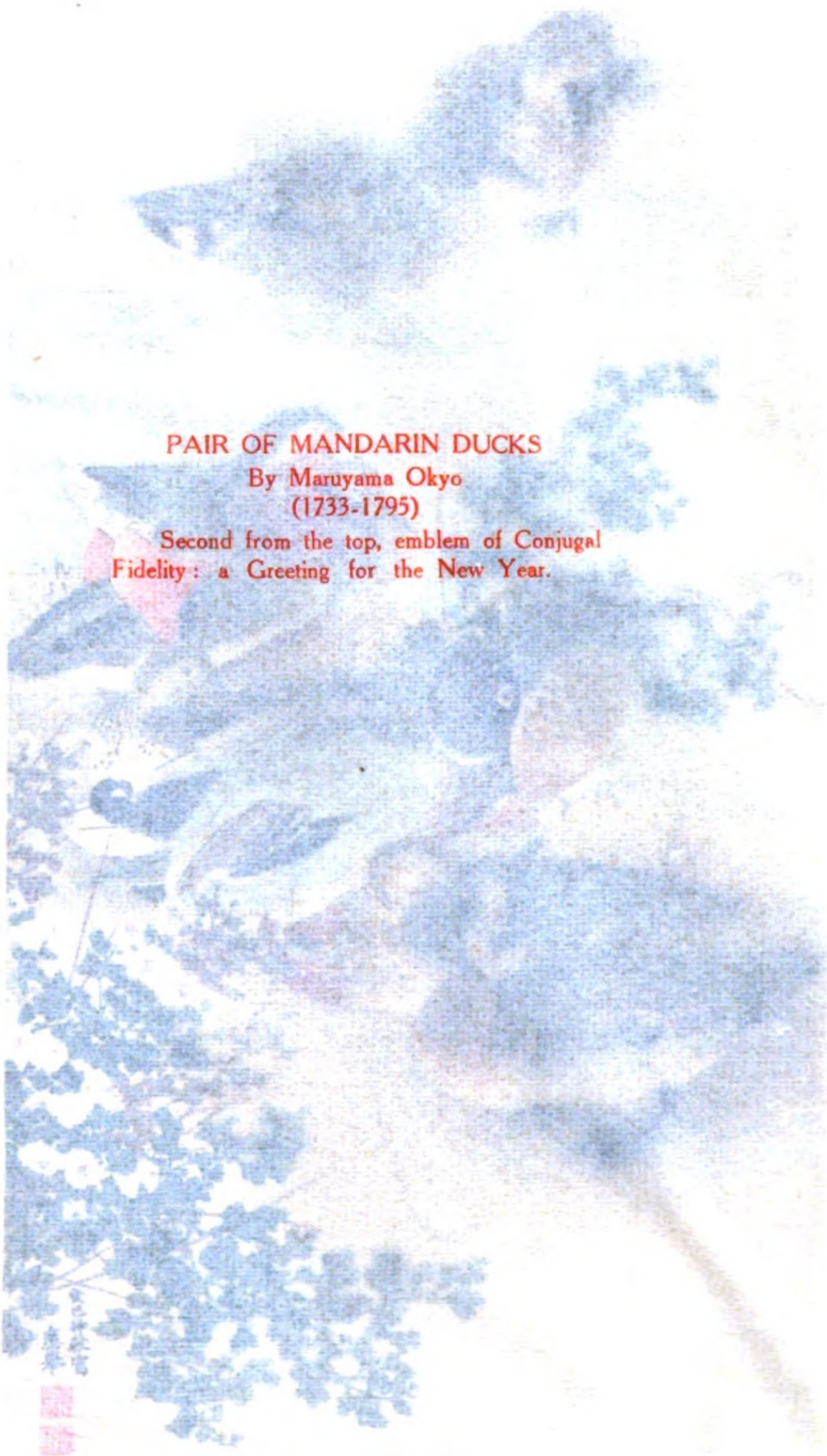

PAIR OF MANDARIN DUCKS
By Maruyama Okyo
(1733-1795)
Second from the top, emblem of Conjugal Fidelity: a Greeting for the New Year.

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Pair of Mandarin Ducks, by Maruyama Ōkyo (1733-1795).

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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"FULL MOON", BY KAWAI GYOKUDO

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THE JAPAN MAGAZINE

VOLUME FOUR JANUARY, 1914 NUMBER NINE

A YEAR OF JAPANESE ART

By TERUO HIRAKI

IT is now about a year ago since in the pages of the JAPAN MAGAZINE I gave a brief review of the progress of modern Japanese art; and as the annual art exhibition of the Department of Education has recently taken place, it may not be out of place to inquire what progress, if any, the year has meant among the painters and sculptors of new Japan.

From very ancient times the Japanese have regarded autumn as the season of art and play: the time for giving expression to beauty both in picture and drama. There have been those who have sought in play the origin of all art. Be that true or not, art in Japan has usually been associated with autumn, which is also the season of diversion and amusement. The Department of Education has always chosen to have its art exhibition in autumn. The scene of the exhibition is Uyeno Park, a place of beautiful trees; and in the late autumn when nature in that vicinity is dying, or going into repose for its winter rest, one may enter the galleries where the nation's best of the year's art is arrayed and be cheered by depictions of all the four seasons and life in all its varied activities.

There is no doubt that this annual exhibition has done much to encourage the progress of art in modern Japan. There is always great difficulty in getting judges, for it is a thankless task which no one cares to undertake, their decisions never meeting with unanimous approval. It is hard for any lover of art to expose himself to the enmity of an artist; but in such cases the Japanese are as rule so impartial that only the bravest will accept the honour of being appointed one of the committee to accept pictures for the annual exhibition. It must be admitted, however, that even the artists themselves have different opinions about the same piece.

A prominent feature of the year's production is the remarkable disposition toward realism shown in nearly every direction. Japanese art is getting away gradually from alien obsession and taking on a new classicism. The "Three Scenes from Town Life" by Uchida Keison as well as Yamamura Kôka's "Okuni and Sanza" were good examples of this tendency, which every appreciative admirer must welcome. Want of reality has only too long been a defect of our national art. On the

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whole it may be said that the year's achievement shows hopeful progress in this direction.

Another sign of advance was the increasing number of *monga* pieces. These drawings for decorative purposes give the Japanese artist a good opportunity to exercise his skill in symbolizing nature, of which we in this country are all so fond. The one danger in this direction is that the artist is too often tempted to ape mere popularity. In decoration he is apt to try to please the public and to be reticent of originality; for in Japan decoration is likely to be as conventional as it is in other countries. An artist may reveal individuality in a touch or a line; but in too many of these *monga* efforts there is neither depth nor feeling, to say nothing of original or creative genius.

When these annual exhibitions first began to be held there were always some elaborate masterpieces which gave character and tone to the whole thing. These became a sort of inspiration to make up for the weary mediocrity of the rest. Now there is too much of a general level. The influence cannot be good for our students of art. A happy exception to this regretable tendency was a piece by Mr. Takenouchi Seiho, who reveals some remarkable progress compared with his former work. Personally I feel that in almost every direction there is too much striving after the spirit of the age, though this in itself need not be an evil, if accompanied by real art. But when it appears to curb and suppress original artistic genius it is lamentable.

The number of those applying to hang pictures this year was 2,194, an increase of 400 over last year. Of these, 32 were selected for the first department of Japanese drawing, 75 for the second; and 91 were placed in the foreign department. For the department of sculpture 21 were selected, making a total of 217 pieces, or about ten per cent of the number offered.

The first department of Japanese drawing includes those pictures following the lines of the ancient schools of national art. In the second department were placed those representing the modern Japanese schools. The latter regard the former as too conservative; and the two schools are widely different. But the characteristic soft shades and lofty spirit of independence of the old schools cannot be abandoned without loss to national art; and they are belittled and neglected only through inability to imitate them. Chikuson's "Rain and Sunshine" really marks an advance on some of the old *nanga*, or southern school of painters. The rain is very realistically represented indeed. Another effort, entitled, "A Hermit's Cottage in a Wood," is also good, both in design and colouring, and gives an impression of standing out in relief. Komuro Suiun's "A Cottage in a Winter Wood" shows the artist a lover of trees, even in their cold nakedness of winter. Those bare trunks and branches have a real grandeur. Small in scale and with no great elaboration of design, it nevertheless is well proportioned and pleasing, its only defect being absence of sublimity. Kosaka Shiden's "Quietude" shows a sure touch and a masterful stroke which mean so much in Japanese art; and may be taken as proof of the remarkable progress this artist has made in the last twelve months. The Buddhist pictures in this department are no advance on the other artists of that

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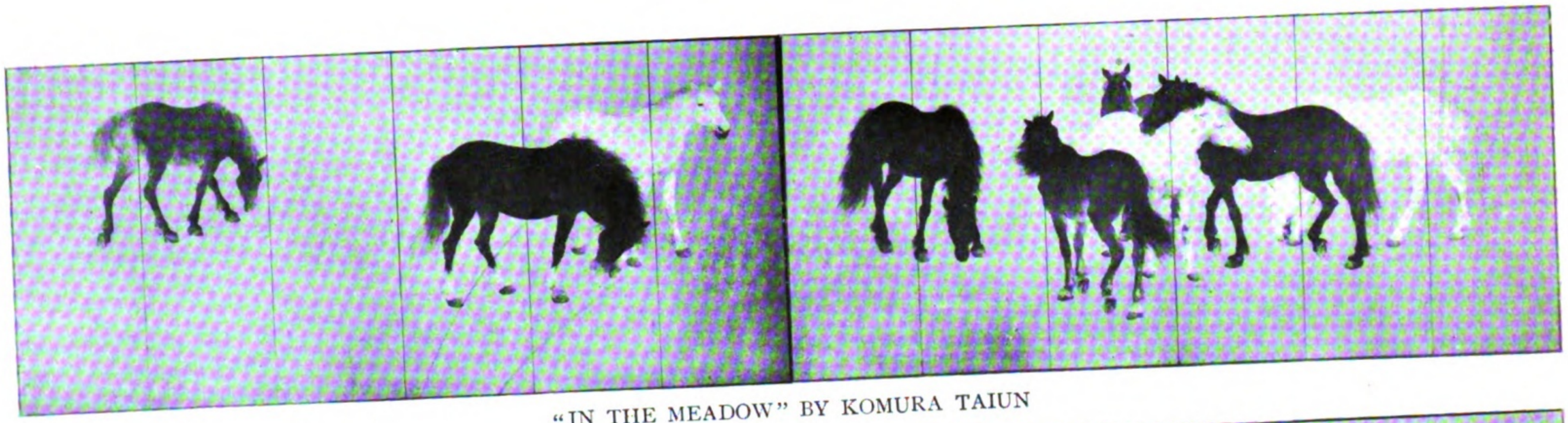
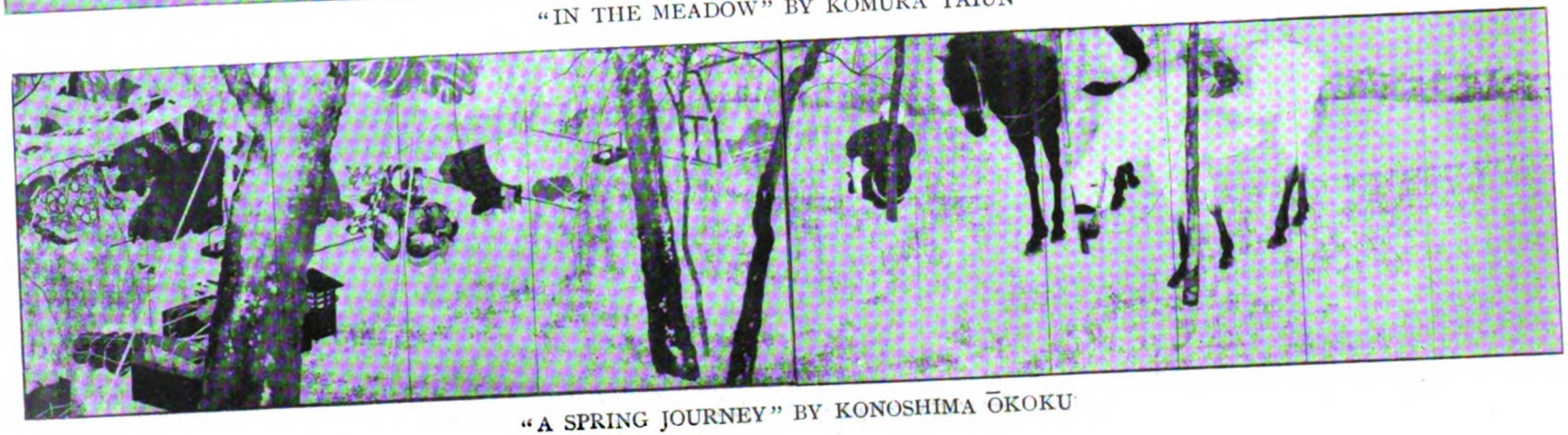


"IN THE MEADOW" BY KOMURA TAIUN



"A SPRING JOURNEY" BY KONOSHIMA ŌKOKU

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a

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a "POSING FOR THE FIRST TIME", BY TAKEUCHI SEIHO
b. "BOATS IN THE HARBOUR", BY ISHII HAKUTEI
c. "A FISH-WIFE", BY SAKAMOTO SHIGEJIRO
d. "FIREFLIES BY", UYEMURA SHOYEN

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school, their chief quality being conservatism.

Passing into the second department of Japanese painting is like going from normal life into a region of revolution. But it is a region of fresh air and much animation. There is here no clinging to old-time conventionality. One feels and breathes an atmosphere of freedom and originality. The insistent individualism and vitality of this department make one feel that it is the center and life of the whole exhibition. Koyama Eitatsu's "Taishusei" and "Shana-wo" are both very interesting examples of the modern Japanese school, and the latter is a piece of high value. Komura Taiun's "Horses in a Meadow" has very fair horses but very poor meadow; and even the animals are not wholly natural. The picture of a "Dragonfly" by Kikuchi Keigetsu of Kyoto is a notable achievement, though somewhat monotonous and shallow. It is but a proof that some of the best artists are not always the best judges of their best. A picture by Yuki Somei called, "*Soshi no Juka ni Kinshi wo toru,*" represents a woman of the Tenpyo period, and may have been suggested by a similar piece of ancient art in the Shoso-in at Nara. Tsuchida Bakusen's "Sea Girl" is an unusual piece for a Japanese artist, and may be taken as a Japanized form of the style represented by the French painter, Paul Goujin. "A Slight Fatigue" by Kaburaki Kiyokata belongs to the *ukiyoe* school, and shows admirable posturing and expression. Mrs. Ikeda Shoen's "Negai" is a thing of beauty and a joy forever. Though the figure is somewhat high, it is in sympathy with the background, and its consummate beauty cannot fail to command attention. Mr. Ikeda Terukata husband of the artist just mentioned, does not come up the usual standard, his "Firefly," though popular as a bit of *ukiyoe*, not being quite consistent; the colour of the mosquito net should be darker and the artist should remember that a painting is not a photograph. The drawing of the fire-fly, however, reveals great originality.

The masterpiece of this section is Hashimoto Kansetsu's "Long Day," depicting the Japanese idea of the lengthened days of spring, as evening draws on. The movement toward the quiet of eventide is well brought out in the canvas. Perhaps the attitude of the horses is rather too loose, and there are too many straight lines; but on the whole it must be adjudged worthy of the 2nd award, which it received. There is a picture of Yokoyama Taikan representing an avenue of pines, but it lacks center and looks like half a picture. Konoshima Okoku's "Spring at the Post Road" is rather attractive, suggesting inspiration from Hiroshige of ancient fame, but the coloring is modernized; and the content combines scenery with old custom. Takeuchi Seiho's "Model," represents the first stage of a sketch, the model feeling the bashfulness of first experience. It has proved a popular bit of impresssionism. The piece is an admirable effort, especially in the drawing of the figure and the clothes. The spirit of shyness too is unmistakable.

In the department of western painting there are 93 in oil and 17 in water-color. Most of the figure sketches in this section, I must confess, have little attraction for me. These attempts at foreign imitation are as a rule dull; they lack freshness and originality.

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Complicated undoubtedly they are, but as art, what is one to say? The artist here labors under the disadvantage of supplying that for which there is little or no demand. "The Fish Woman" by Sakamoto Shigejiro is rather a picture of what the artist thought when he saw the woman than of the woman herself: it is realism, and animal at that. I was impressed by the brilliant coloring and versatile treatment of Fujishima Takeji's "Dreamy" which suggests extraordinary skill with the brush. Shirataki Ikunosuke's "*Hagoromo*" is not free from a desire to be popular, but as a piece of good design the picture has merit, especially the weeping angel. We presume this is based on the story of the stolen robe of feathers; the angel having been deprived of her beautiful robe, weeps under the pines. Minami Kunzo's "Early Spring" well depicts the natural quietude of the Japanese season, and makes us fancy we hear the songs of spring. It is a mannerism of this artist to catch the eye with some central object, so as to arrest attention. In this piece the man grasping a tree serves the purpose. It will be noted how the arrangement of the figures gives spirit to the canvas. Not least among these attempts at foreign manner was Ishikawa Toraji's, "Afternoon in Port," a piece well executed, if not very original.

As to the department of sculpture it will be remembered that in our review last year it was remarked that the collection lacked strength: the energy and force of life. It is pleasant to be able to offer some praise in the improvement made in the right direction this year. There were eleven pieces of wood carving, and a number of bronze pieces and some in terra cotta. A piece by Asakura Fumio representing the ease of physical movement, is perhaps too idealistic and yet a bit cumbersome. Kokura's Munabotoke depicting an old man handling a human bone just unearthed is undoubtedly anatomically correct, but too sepulchral. The same may be said of Shinkai's "Alas, I am old;" it is elaborate, but superficial and suggestive of nothing more than a skeleton. His piece entitled "Satisfaction" I liked much better. A piece by Ikeda called "Visit to Shrines" might have been more interesting had it been more impressionistic; while Yonehara Unkai's "Sadin" is one of the great efforts he has been devoting himself to for some time. The chiselling is unique and admirable.

This annual exhibition of national art is useful as indicating the lines on which the Japanese artists are working and the progress made from year to year. It is also an opportunity for discovering genius, that otherwise would remain unknown to the public. It is to art what the Olympian games are to athletics. The strange thing is that the well-known artists are often given a rank inferior to those unknown, which shows the absolute impartiality of the judges, to say the least. This will doubtless tend to discourage the more famous artists from exhibiting; but there is compensation in the fact that it will give still greater stimulus to the younger artists.

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"MUNABOTOKE", BY OGURA UICHIRO

"CONTENTED", BY SHINKAI TAKETARO

"GOLD DUST", BY YONEHARA UNKAI

"A PRICELESS CIGARETTE", BY SHINKAI TAKETARO

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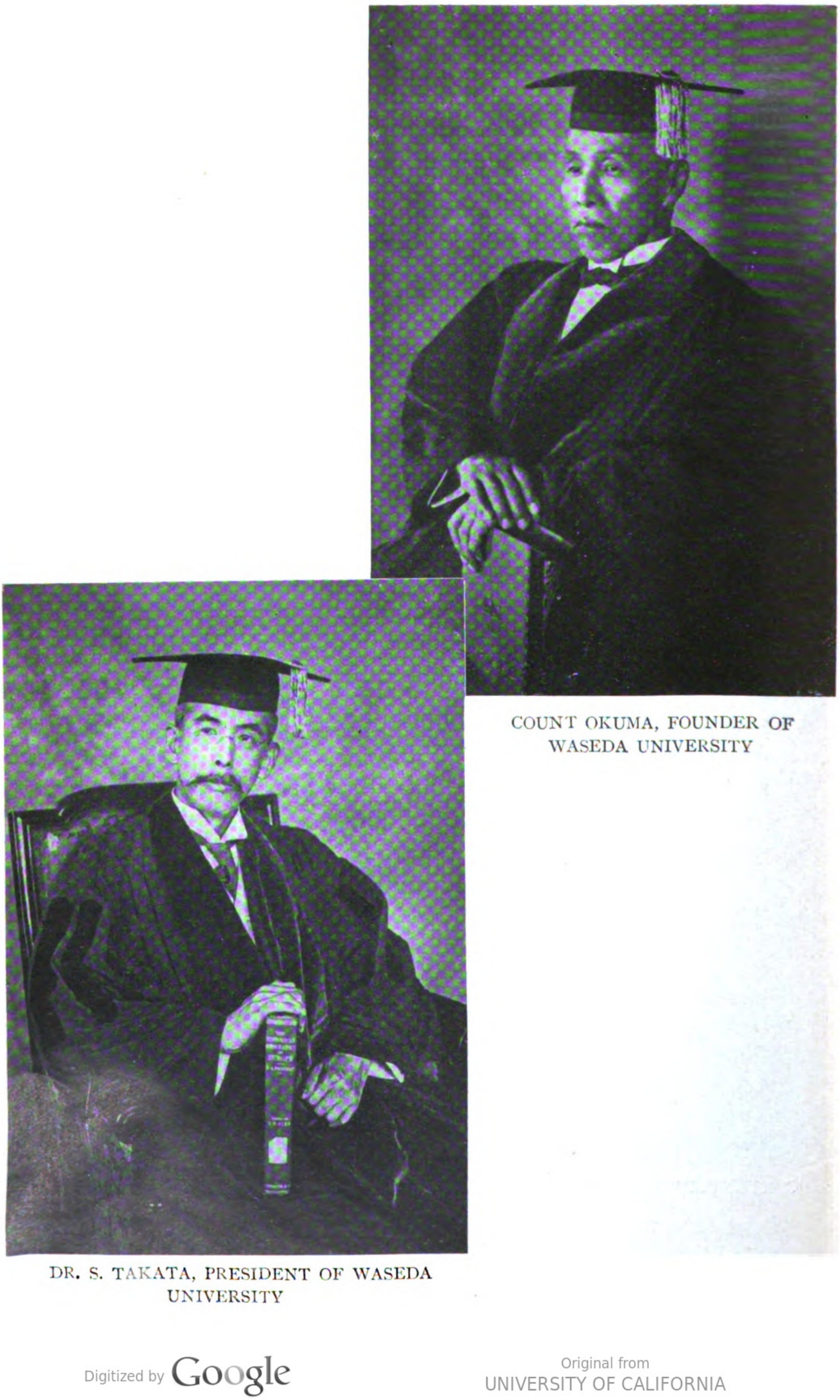

COUNT OKUMA, FOUNDER OF WASEDA UNIVERSITY

DR. S. TAKATA, PRESIDENT OF WASEDA UNIVERSITY

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WASEDA UNIVERSITY

By G. MASUDA

ONE of the more remarkable features of recent advancement in Japanese education is the increasing importance of the private university. At first the nation looked wholly to what were known as the Imperial universities founded by and under the direction of the government. It was soon seen, however, that the ideal of education insisted upon in these state institutions was much too narrow and stiff for a rapidly developing people like the Japanese. Fortunately the nation was not without men alive to the situation. Even if the state institutions had been wholly satisfactory they could by no means accommodate the increasing number of students that annually sought admission. It was then that the private universities were launched. Vigorous, original and independent minds like the late Mr. Fukuzawa, who founded the Keiogijuku University, and Count Okuma the father of Waseda, began their great and lasting work for the education of the nation's neglected youth; and the magnificent success of the great institutions they founded, is the best testimonial to the wisdom and foresight of the founders and the efficiency of the institutions themselves.

Recently Waseda University, the institution founded by the sage of Mejiro, has been celebrating its thirtieth anniversary, and receiving congratulations from the fame and scholarship of the whole nation. It was indeed a proud moment for the venerable founder when he stood amid a throng of ten thousand of his own students, and hundreds of delegates from kindred colleges, as well as a gathering of the nation's scholars, and beheld what his own mind had conceived and his own energy and self-sacrifice had wrought.

Nor had his great task been an easy one. When Waseda University was inaugurated 30 years ago, its fight for success was an uphill one indeed. One of the greatest obstacles to its progress was the fight it had with officialdom. It was then thought in educational circles that such an anomaly as a private university was impossible. Institutions free from state control were regarded as a menace to the rising generation, whose thought and character must be molded by official influence and constantly under official espionage. With this attitude Count Okuma openly disagreed. He believed in the freedom of learning, and that the human mind must be permitted to develop in a natural and not an artificial manner. He took his stand for the independence of learning, untrammelled by narrow convention and antiquated notions of nationality. He regarded education in Japan as laboring under the same restrictions that it suffered under the Church of the Middle Ages; he was intent on separating education from feudalism and from clanism.

At this time Count Okuma was one of the most prominent statesmen of the period. He had been in the Imperial cabinet, and was once Minister of Foreign Affairs. But his principles of freedom naturally made him an object of suspicion, and he found politics an

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impossible sphere for a mind like his own. He was convinced that the hope of the nation depended on a more thorough and liberal education. With this object in view he determined to found a university open to all the youth of the land qualified to profit by its instruction; and Waseda University today rises as a monument to his triumph, and to the splendor of his ideal.

The nascent institution struggled on for years against the inertia of centuries. Year after year it had the satisfaction of seeing one or more barriers to its progress broken down. Gradually the men who opposed it gave way and became friends, when they saw its power for good. The day when the late Prince Ito consented to countenance Waseda and deliver a speech of congratulation within its halls at its twentieth anniversary was a great day; but to pile triumph upon triumph and to go beyond anything that the noble founder himself had ever expected, the next thing that happened was nothing less than a visit from the Emperor himself. The hour when Meiji Tenno honoured the halls of Waseda with the Imperial presence, was the climax of its ideal. The long and trying labour and anxiety of more than 20 years had at last been rewarded and its success acknowledged by the highest authority in the land. The triumph of Count Okuma and of Waseda University was complete. It was not a victory for the founder and the institution alone; it was a victory for free learning throughout the Empire.

Waseda University was opened in October, 1882, with 80 students and some seven professors. In ten years it had over 80 professors and more than one thousand students. Today the university has one hundred and eighty professors and instructors with more than seven thousand students. Beginning with the two departments of Politics and Law, it has now departments of Economics, Commerce, Science, Engineering, and Literature, in fact every faculty except Medicine; and the establishment of that department is under contemplation. It has also its preparatory schools, with higher and special courses, as well as a Chinese department for students from China, and the Waseda Industrial school. Over ten thousand graduates have been turned out since its foundation; and today these occupy positions of increasing importance in the development of Japan; they are to be found in almost every department of activity that demands skill and education: in banks, law offices, great business houses, factories, and politics, as well as in journalism where they have taken a very high place. As writers in the press the Waseda men have left an indelible mark on the cause of freedom in Japan. They have the pen of a ready writer, and they wield it with a boldness and incision born of courage.

The grand success achieved by Waseda, Count Okuma would be the last to ascribe all to himself. The president of the institution, Dr. Takata, is a power in himself; while professors Amano, Tsubouchi and others have helped to make a name for the institution by their learning and efficiency as instructors. Many of the professors are men who could have commanded a far higher position and income in government and other colleges, had they not been of that marvellous Japanese character and temperament that rises above all considerations save principle and professed policy. They had devoted themselves to the cause of independence in learning and to that cause they were determined to adhere through thick and thin.

Behind all and upholding all was the founder himself. The obstacles that Count Okuma has overcome in bringing Waseda to its present triumphant position, might have proved sufficient to discourage ordinary men, but not the sage of Waseda. The work he has accomplished shows how much the nation has lost by his going out of politics. Perhaps he has chosen the better part; for he has devoted the best part of his career to the training of his young countrymen. This is the greatest and most far-reaching influence that any man can choose to exert. Count Okuma insists that he is indebted in a large measure to the encouragement and cheer

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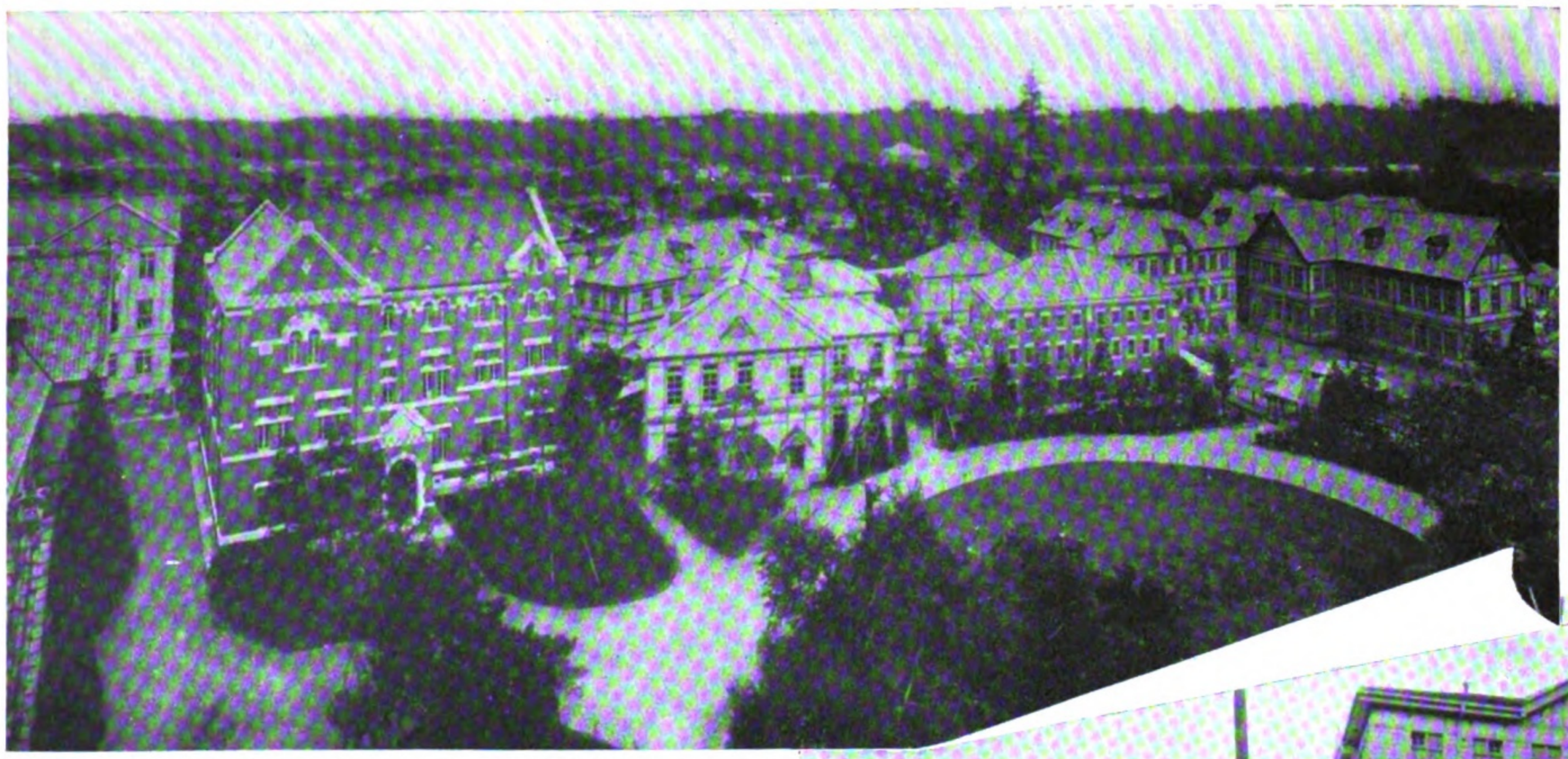
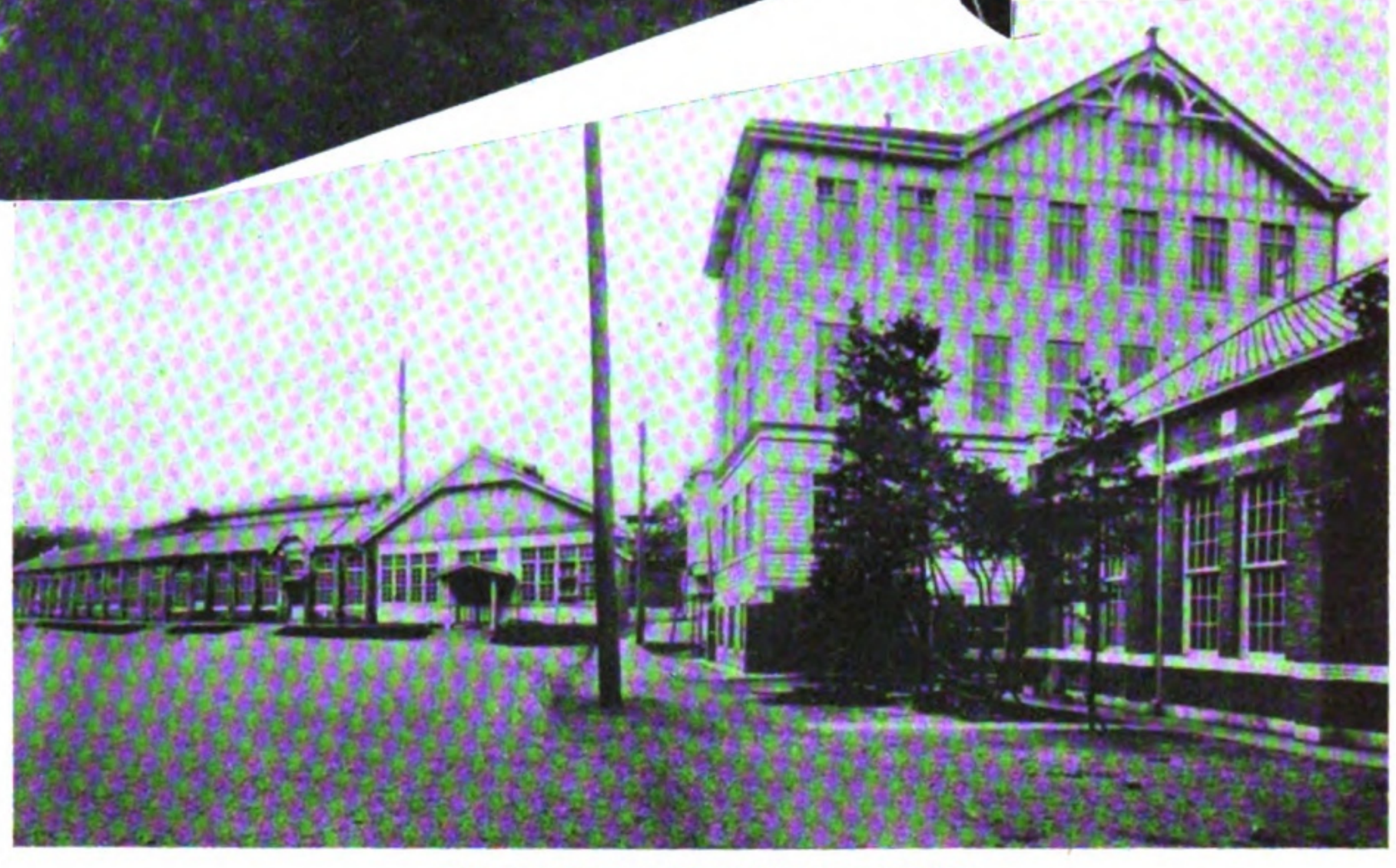


GENERAL VIEW OF WASEDA UNIVERSITY



ENGINEERING DEPARTMENT

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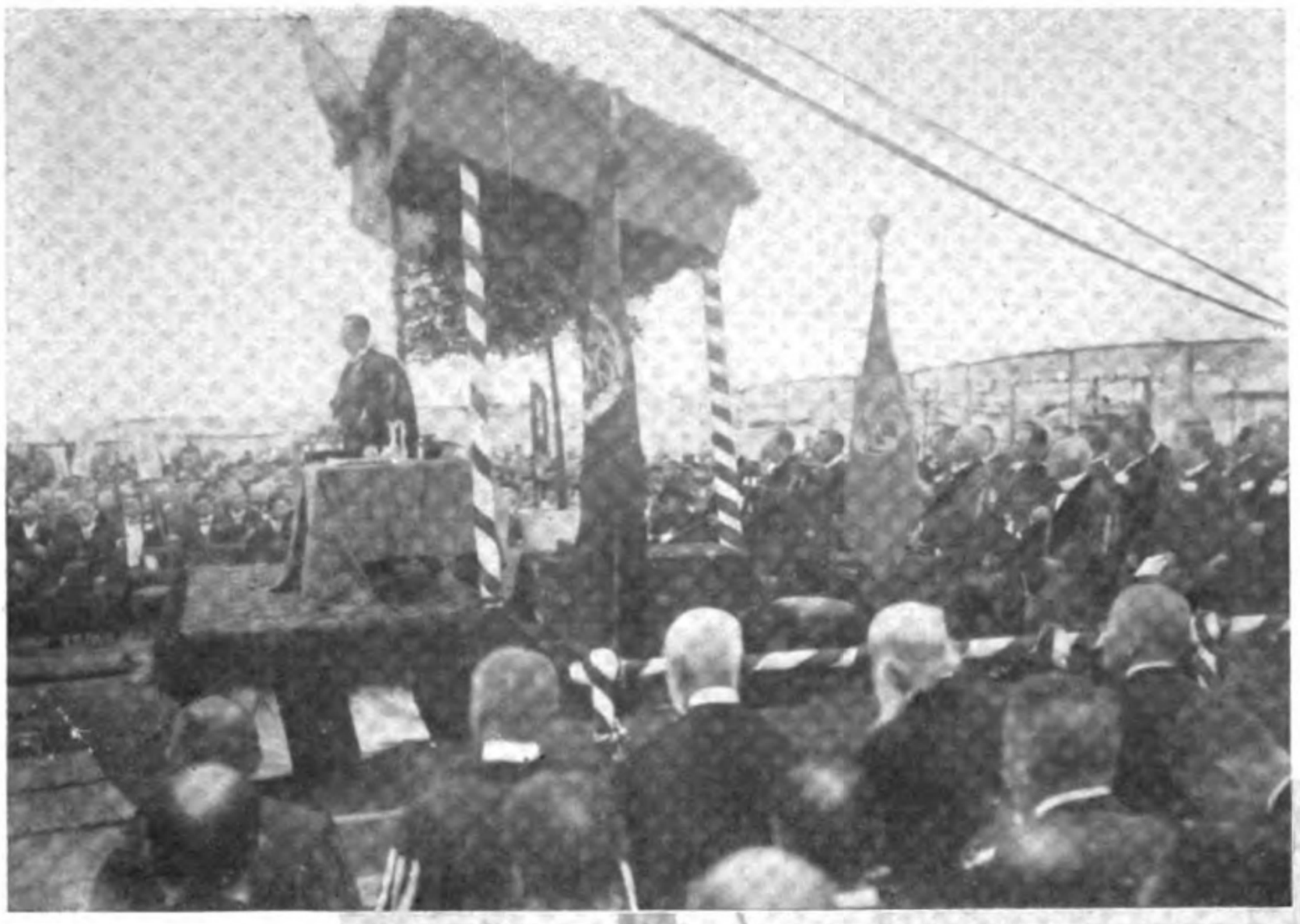
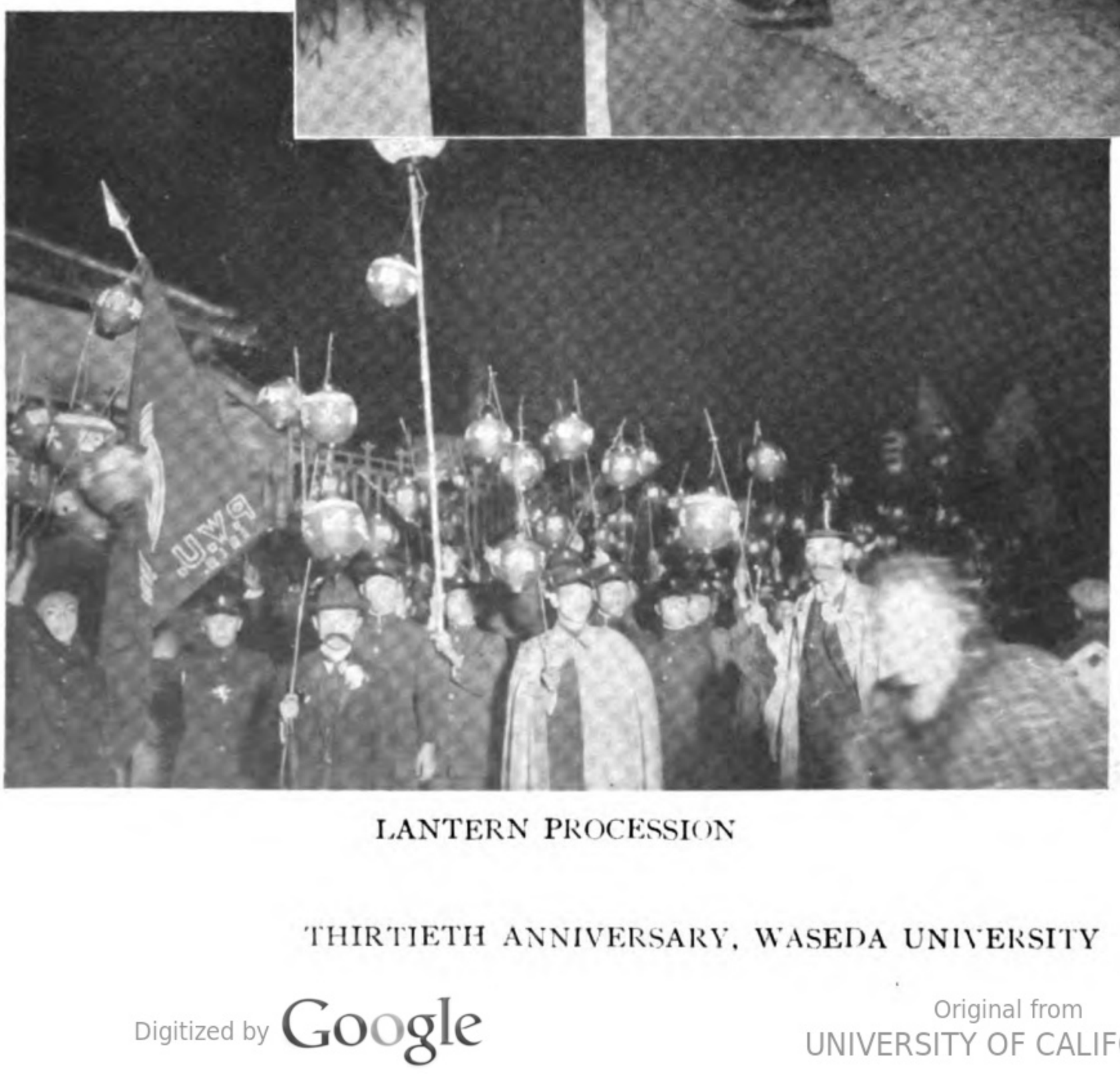


PRESIDENT'S ADDRESS

DELEGATES FROM OTHER COLLEGES



LANTERN PROCESSION

THIRTIETH ANNIVERSARY, WASEDA UNIVERSITY

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of his life-partner. The Countess Okuma is a woman of extraordinary character and culture. Her constant presence has been an inspiration to her illustrious husband, which he himself is the first to acknowledge.

Now that Count Okuma has proved the utility and efficiency of private institutions of learning, it is for other thinkers and financiers of Japan to follow his example. Let the state institutions continue to turn out officials cast in a special mold. What Japan now most needs is institutions that can turn out *men*. Waseda, Keiogijuku, Meiji and Chūo universities are doing a good work in this direction; but Japan needs more. Applications for admission to schools of higher learning are constantly on the increase, and many have annually to be rejected for lack of accomodation. It is not sufficient for the private universities to be different in policy from the state colleges; they must display even a greater efficiency than the government universities, in general instruction and the molding of human character. Freedom of learning does not mean absence of direction to the youthful mind: it means, in the truest sense, *education*, the development of the natural powers of youth, and their direction in the wisest and most useful courses. This necessitates the employment of first-class talent, not only in science and philosophy, but in language and literature. The private universities of Japan are filling a great want; but by even greater efficiency they can fill a still greater want of the nation.

THE HELPLESS LIFE

Helpless I sit upon the rock and watch
The soaring stream flow by me. Idle drift
Of weeds and leaves caught by the eddying pool,
Is washed against the rock, and gathers there,
The harvest of the waters. As I watch,
The sun goes down, and I must leave my post.

Soma Gyofu,

Tran. by Late Prof. Arthur Lloyd.

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THE BROWNINGS OF JAPAN

By DR. J. INGRAM BRYAN

WHY Hiroshi Yosano and his wife, Akiko, should be regarded as the Brownings of Japan will be apparent to all in any degree familiar with modern Japanese poetry. It is, no doubt, a far cry from Robert Browning and his wife, Elizabeth Barrett, to the Yosanos, especially in regard to poetic content and form, but as to experience in relation to public treatment and ideal domestic life, the parallel is complete. And the Yosanos have done quite as much to make their fellow countrymen think, as the Brownings did in England and America, though in Japan there is less indication of even a late response.

Yosano and his wife met and mated in a somewhat less romantic way than the Brownings, though none the less ideal has been their married life, both domestically and in the sweet realm of poesy. It was in the fair spring time, "the only happy ring time," of youth, that they came together, and gave way to love's undying passion. Yosano had established a magazine for the cultivation and encouragement of poetry, in Tokyo, and Akiko sent in some verses that attracted the editor's enthusiastic admiration. It will be remembered, too, that it was a poem of Elizabeth Barrett's that first drew Browning's attention to her name, when he soon sought her acquaintance; so also was it with Yosano and the poetess Akiko. And in their quiet life together the world has left them as much to themselves as it did the Brownings in the early part of their career. In a tiny house in Kojimachi, among the aristocracy of the capital, the Yosanos live in circumstances made humble by the exigences of a cold and unpoetic age. Past the narrow entrance leading to their small abode, the automobiles and stately coaches of the grandees parade day by day, but if one wishes to find out the poet and his wife, one must wander up a dark, narrow lane, scarcely three feet wide, and there he will behold how modern Japan takes the achievements of the muses. Well may the modern poet wonder whether the days of Tsurayuki and Murasaki Shikibu will come again. Laurelless and unadorned must remain the brow of poetry today. Materialism has triumphed and the days of the muses are no more. Parnassus is brought low, levelled even to the dust.

Born in 1873, in the old capital at Kyoto, in the environment of the nation's ancient art and literature, Yosano early absorbed the spirit of beauty. His passion for poetry he did not take from the ground. Like Tennyson, he had had a clergyman for a father; and the priest of that old Buddhist temple in Kyoto, where young Yosano first saw the light, was no mean scholar, being well versed in all the old classics of the nation; nor was he unknown as a maker of tolerable verse. Some say that he was so given to poesy that he composed no less than 70,000 verses, but this, if true, would indicate an extravagance rendering poetry impossible, for we are dealing with a matter wherein quality and not quantity tells. No doubt the influence of his poetic and priestly father was not without effect on the developing mind of the son. In 1892 when young Yosano first came up to Tokyo he fell under the influence of Naobumi Ochiai, who has done much for the revival of Japanese literature. Ochiai was not all to Yosano that Shelley was to Browning, but he was some inspiration. He and his ambitious pupil at least agreed that unless a new reform movement took hold on Japanese literature there was little hope of achievement. And so we are not surprised to find Yosano in his earlier effective attempts at emotive composi-

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tion, breaking way from age-long conventionalities and producing new forms more adapted to modern thought.

In 1896 appeared his first volume of verse, a tiny sheet entitled "*Tozai Nanboku*" (North, South, East and West) which evinced in some degree a universal note. People at first began to look on him much as the West did at first on Walt Whitman, though the only likeness between them is in their radical departure from conventional verse forms. After the establishment of his magazine of poetry Yosano had a considerable following of young versemakers, all essaying the new mode of poetry. The nature of the themes most popular among the new set may be inferred from the name of the magazine, "Venus;" but they were not all amorous lyrics; they indulged more or less in apt references to the times, and often assumed a didactic tone toward the rising generation.

And then in 1901 came that precious missive bearing a poem from Miss Akiko for the columns of the "*Myojo*" (Venus); the meeting of the pair followed, and they were soon married. Needless to say the magazine of poetry did not pay; and as the poets were all poor, it had to be abandoned in 1909. It was not without its influence, however, while it lasted, if one is to judge by the number of admirable poems contributed to it. The magazine gave the younger poets of Japan a public to assist them in showing the nature of their muse; but the public apparently would have none of it. The modern demand was for something anything but poetic. Never before had Yosano realized how hard the heart of the world could be. After these first trials, his poetry grew less sentimental. But there was on the other hand a hopeful increase of human sympathy, and a disposition to interpret life. This fanciful idealism is what suffuses Yosano's poetry and lifts it above the sordid ideals of his time.

Yosano's early verse had been usually short lyrics, but he now began to compose more and more Naga-uta or long poems in what is known as *choshi* style. In revulsion against the coldness of his unsympathetic environment Yosano, with his wife, went off to Europe; he was not satisfied and he wanted to feel the soul of the world. He appears to have found the most favorable environment in France, and he stayed in Paris most of the time, where he was a great fovorite among the younger French poets. Nor was his wife Akiko less admired in the realm of poetry than her distinguished husband. They had a very happy sojourn in France and returned to Japan much encouraged by the appreciation shown them abroad. Asked to suggest a few of his favorite and most representative lyrics Yosano named the following, but no translation, however well done, could hope to convey the delicate fancy and pure music of the original:—

THE POET

Ware nageku
  Kano adebito wo
Kano kimi wa
  Na nashi zeni nashi
Himojiya to
  Tsune ni furuye nu
Saware mata
  Kuwade nagaro
Subeshiru mo
  Uyeshi adebito.

Alas, O noble soul,
  Nor name, nor gold, hast thou:
Hunger and cold the whole
  Of thy possessions now;
And so whate'er befall,
  Thou alone dost know
How to resist the call
  Of famine slow,
O noble soul!

A SHADOW

Usu-guraki
  Kage kite nakinu
Tamate sashi
  Nemurenu toko ni
Ashita yuku
  Machi no oji ni
Zange suru
  Mido no naka ni
Sate wa shiru
  Asu no haka made!

She weeps! She weeps!
A shadow creeps;
With arms folden,
And sleepless holden,
Abed she lies;
And at sunrise
To temple goes:
Confession flows.
I know tomorrow
The grave kills sorrow!

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THE FLUTE

Flu, flu, flu!
Miko to naku
Fuye nareri
Waga uta no
Minamoto no mizu
Wakaki otoko
Omina no yorokobi
Mina nareri
Flu, flu, flu!

Flu, flu, flu!
Somewhere a flute is playing!
My song too
Somehow to me is saying
Water too
Is source of life's displaying.
Boys, girls too
All in joy are playing,
Flu, flu, flu!

Akiko Otori, the wife of the poet Yosano, and herself a poetess of no small power, was born in the town of Sakai near Osaka in 1878. Her family were of the merchant class; but as she passed through the girls' school of her native place, she early evinced a love of poetry and literature generally. As a girl Akiko was specially fond of roaming among the hills and mountains enjoying entrancing views of natural scenery. She took up also a study of the Heian classics and later became interested in the literature of the Tokugawa period, both good sources of poetic inspiration. It has not, however, until she came under the influence of the literary circles of Tokyo that she was moved to essay the realm of verse herself. She owes not a little, too, to translations from British and American poets, which she read at this time. She knew little of her latent ability in verse until she appeared in the pages of the magazine already alluded to, when praise met her on every hand. We herewith give the poem which touched the heart of Yosano and led him to seek her acquaintance and later her hand in marriage. Like Browning's opinion of his poetess and hers of him, this poem of Akiko savors of the "red ripe of the heart."

A PRIEST

Yawa-hada no
Atsuki chishio ni
Fure mo mide
Sabishi karasu ya
Michi wo toku kimi!
Soft is thy skin:
Thou hast never touched blood,
O teacher of ways
Higher than mortal:
How lonely thou art!

The poem appears to be a jibe at teachers of sinless perfection. To the Japanese mind, however, it assumes a sarcastic attitude toward the sticklers for rigid conventionality in modern Japan, a disposition wholly in sympathy with that everywhere evident in the poems of Yosano.

Kamakura ya
Mihotoke naredo
Shakamuni wa
Binan ni owasu
Natsu-kodachi kana!
O Kamakura, thou
A Buddhist idol hast;
Yet a handsome man, I trow,
That Shakamuni wast,
In his grove of summer trees!

We give one more from the pen of Akiko; it is in the new long metre:—

Asagao no
Tsuru kite
Kami ni
Hana sakan
Nete arina mashi
Aki kururu made.

With the morning-glory
Blooming in my hair,
I shall wait the Autumn
When you'll meet me there!

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THE MOVIES IN JAPAN

By H. KOZU

THE craze for moving picture shows is not less acute in Japan than in western countries, and there is every indication that it may become even more chronic. The new form of entertainment has now spread until there is hardly a town of any size where the old-time theatre and story-telling hall have not been almost wholly abandoned for the wonders of the kinematograph. Tokyo itself already has several moving picture auditoriums where unceasing crowds pour in and out night after night to witness the latest sensation in movies. In the vicinity of the capital various establishments are engaged in the manufacture of films, where anything one likes may be had to order, from the decapitation of a Chinese criminal to the mobile poetry of a *geisha* dance. It is a marvel what some of these unpretentious places are able to produce with such meagre facilities. Out of an old shanty purchased for mere nothing a kind of photograph gallery combined with a stage is fitted up; and like a theatre it has its scenery, its carpenters, costumed actors and actresses, and the raucous stage director piloting them through rehearsal. Here human spectres move in front of the camera, with faces whitened so as not to come out black in the negative, and the result is a famous wrestling match, a love episode in which death is sought, or some noted scene from a historical drama. Japan has so far not produced any very remarkable vitagraph playwriters or actors, but from the present absorbing interest in the subject it is safe to infer that they are on the way.

The Japanese had their first taste of movies in 1893 when an Italian brought a kinematograph show to Nagasaki. The mysterious invention soon attracted wide attention, and it was no time before the leading theatres of Tokyo and Osaka began to advertize movies as their main drawing card. A Japanese audience is usually silent, but the wonder-working movies created excitement that could not be suppressed. When the silent people gazed for the first time at their own kind jumping about in pictures after the manner of real life, and saw on the screen water dashing against a rockbound coast, just as they had often seen it do on their native shores, their speechless astonishment broke into a paroxysm of applause that still goes on.

At first, of course, most of the films had to be imported. No sooner did a successful film appear in Europe or America than it was at once secured for the Tokyo stage. It was not very long, however, before a vitagraph camera was imported and experiments began. No one can be surprised that the first films were some of the popular *geisha* dances, which thousands had long wanted to see but were too poor to afford. These native scenes made such a hit that they continued. One of the most popular was a film representing cormorant fishing on the Gifu river; then followed wrestling matches, and even battles by sea and land, as

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well as noted scenes from the old historical dramas. At the time of the war with Russia there was a tremendous demand for moving pictures of the most stirring events of the great struggle. But all the best naval scenes had to be brought from the United States, which appears to be the only country willing to lend warships for moving picture purposes. Thus it was America that enabled the masses of Japan to see how their men behaved in the great sea-fights of that memorable war.

It is safe to say that the kinematograph show has had a greater influence in Japan as an educator and advertiser than in most other lands. The movies have proved wonderfully effective in various ways; and some even venture to assert that the annexation of Korea could not have been so peacefully carried out but for the power of the vitagraph. In the series of events that preceded that historic episode one of the most difficult was the bringing of the young Crown Prince of Korea to Japan to receive a modern education. This took place, of course, prior to annexation, and Prince Ito had not thought of formal annexation when it was decided to educate the heir to the Korean Throne in Japan. The problem confronting Prince Ito was now to have the young prince in Japan without arousing the suspicions of the Korean populace. No sooner had the Crown Prince been taken to Tokyo than wild rumors began to circulate as to confinement and cruel treatment. It was then that Prince Ito, always equal to emergency, bethought him of the kinematograph. He had men follow the Korean prince about during his daily routine, and vitagraph him in the most interesting scenes, such as doing his tasks at school, visiting the Imperial Palace and being received in audience by the Emperor of Japan, engaged in games and at play; and then these films were sent over to Korea and exhibited before the old Ex-Emperor and the royal household, all of whom were delighted and expressed gratitude to the authorities for the kindness shown the young prince in Japan.

In Japan all classes, high and low, rich and poor, are intensely interested in moving pictures; and some of the nobility have made the business a hobby, purchasing the best vitagraph cameras and making films of whatever happens to take their fancy. Among the more notable of these amateurs is Count Sakai. In Tokyo there are now several dealers in films and the necessary apparatus. One of the first of these is still the most prominent, namely Yoshizawa; and there are other successful companies, such as the Fukuhō-dō and the Yokota Company. Under the auspices of English, French, German and Italian companies there has been an attempt made to form a film trust in Japan, and it is said there are indications that the trust will be a success. In spite of the number of films turned out by the Tokyo makers the supply is not yet equal to the demand, and more than 150,000 feet are imported every month. In these imports the Eastman Company of America has the largest share. The films made in Japan are much less pretentious than the imported ones. Not being blessed with much capital the Japanese companies cannot undertake anything on a large scale. There is no attempt to obtain films of distant places, scenes of important explorations, or 'hits' like railway collisions, hotel

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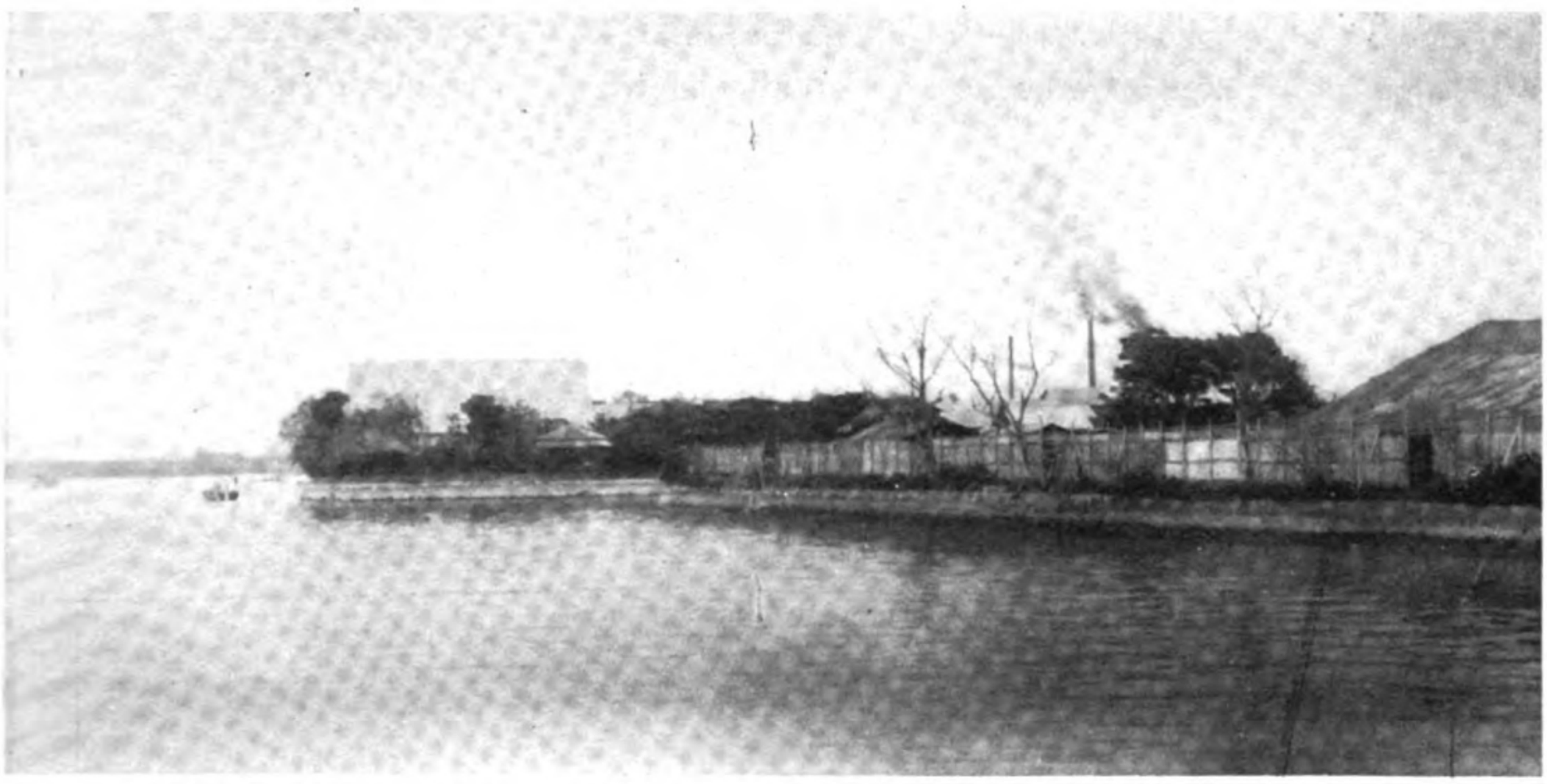
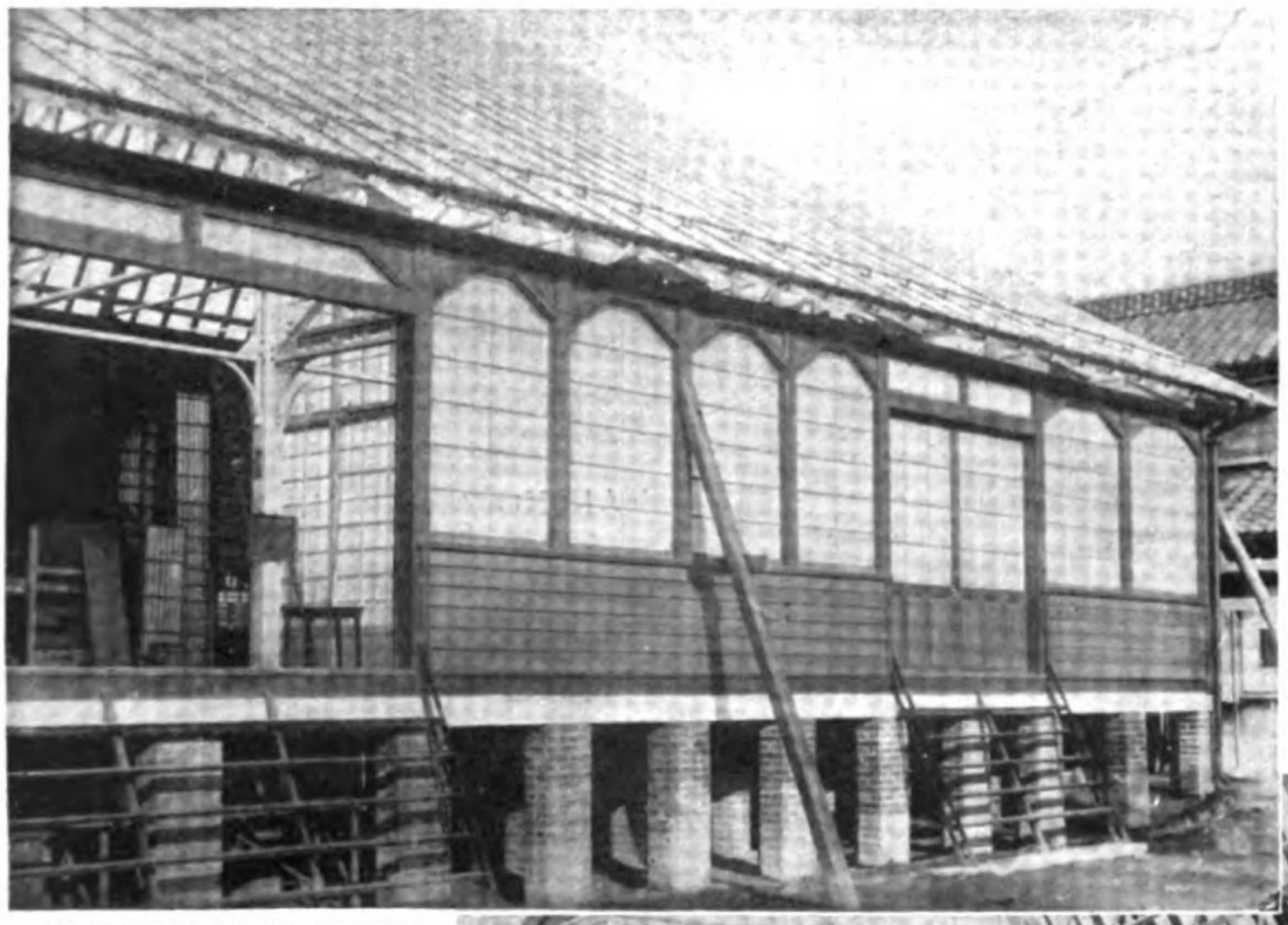
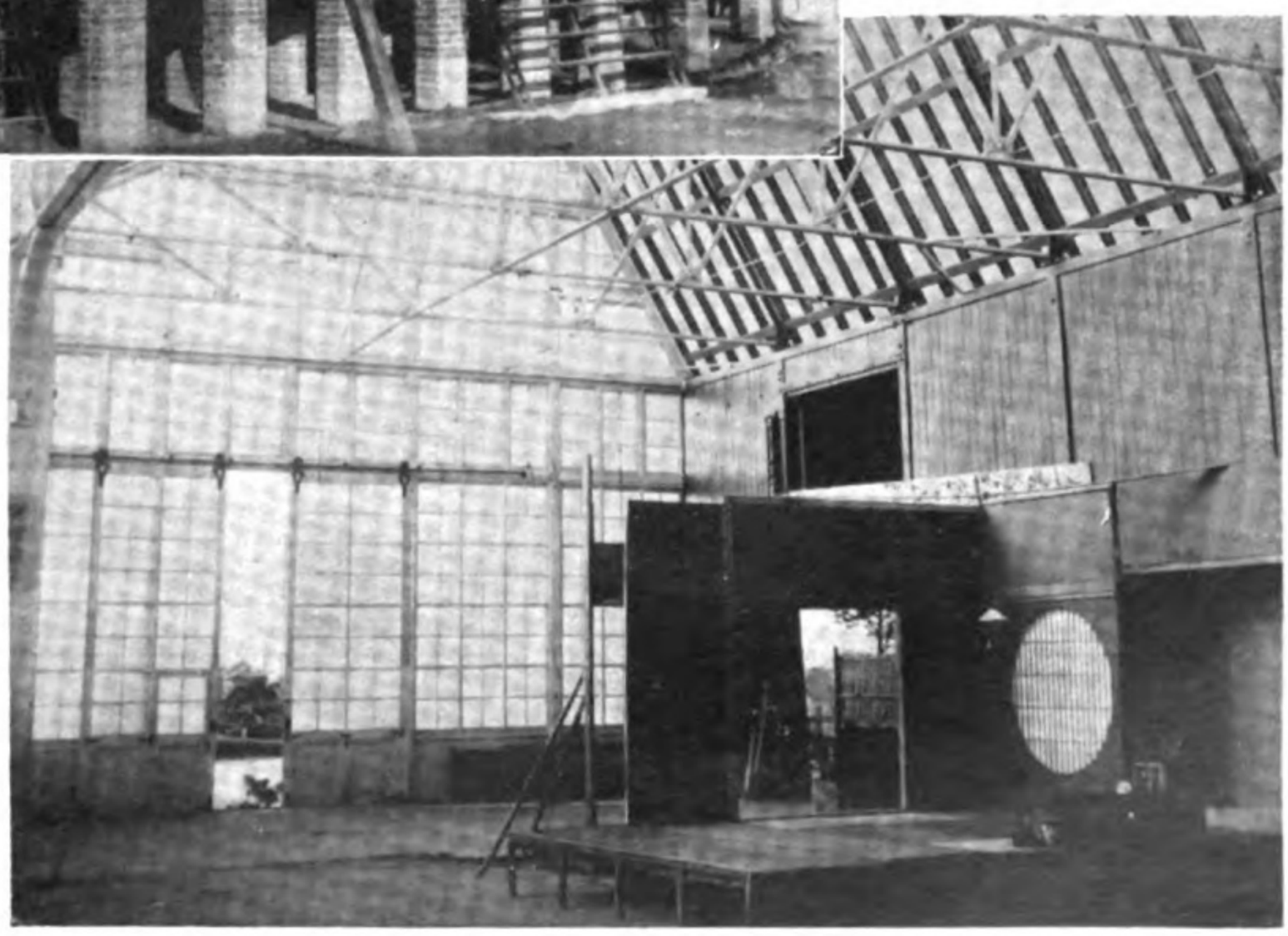


GENERAL VIEW OF THE NIPPON FILM CO.'S WORKS, MUKOJIMA, TOKYO



CAMERA BUILDING



STAGE IN CAMERA ROOM

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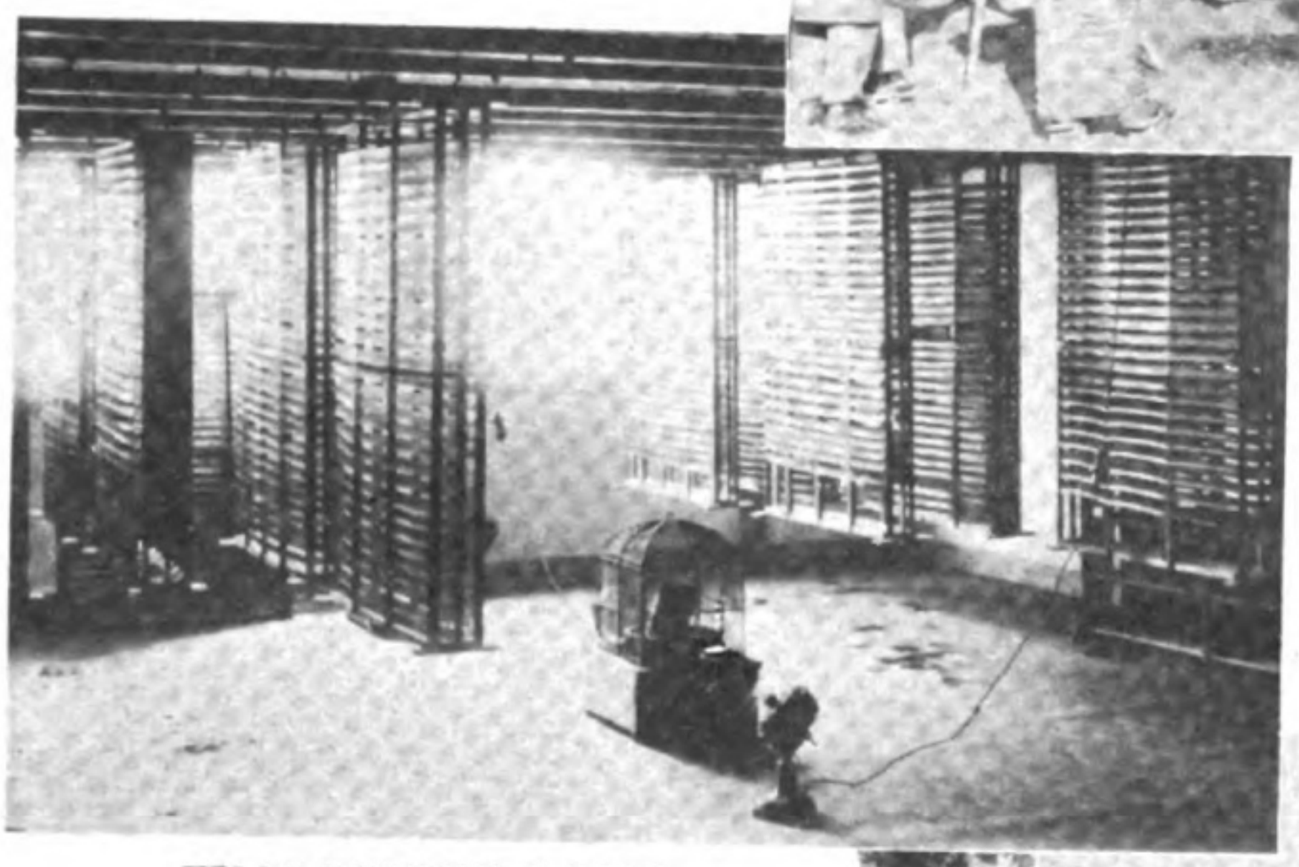
TAKING AN OPEN AIR SCENE

TAKING A SHRINE FILM



FILM DRYING ROOM

ASAKUSA MOVING PICTURE HALL

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burning, and so on, though the Japanese films of the coronation of King George were excellent. For all of a more important nature Japan has still to depend upon imports.

Moving pictures have created in Japan the same moral problems that they have excited elsewhere. The public taste is on the whole for battle scenes, illustrations of valor and courage and scenes from nature, while comic situations come next in popularity. Among the lower classess the inordinate craze for the comic and the terrible has led to the introduction of films of questionable moral import. Pictures of Zigomar and blood-curdling detective tales have had to be put under the ban by the police, since it was discovered that many of the young criminals were excusing their exploits by saying they were but attempting feats seen in the moving picture halls. The civil and educational authorities are now taking it upon themselves to keep a close watch on the moving picture shows, and are advising the public to encourage films of historical importance, especially the best ones from the old dramas of the nation.

What the photograph has been to the ear the kinematograph as been to the eye among the Japanese. The masses have been afforded an opportunity of seeing persons and plays that they never otherwise could have afforded to witness. A play for which a charge of 2 or 3 *yen* would be made at the theatre, where most of the poor would understand nothing of what was said, may now be seen in the movies for 15 or 20 *sen*. As for special vitagraph plays the Japanese are not strong; their plots are too obvious and farcical, though this appears to matter but little in a country where action always seems more important than plot. Recently films of the life of Dante and Milton's Paradise Lost have been exhibited in Tokyo with good results. But the masses crowd chiefly to see what is comic and highly sensational, which is only another way of saying that the Japanese are human like thc rest of mankind.

There is no doubt that the present mania for moving pictures will continue with increasing fervor, and with corresponding investment and profit. Though there is a moral danger, the attitude of the government is so alive to the situation that all tendencies to evil will be minimized and perhaps for the most part eliminated. The Japanese authorities never hesitate to prohibit what seems inimical to the public good. This is seen clearly in the peremptory manner in which horse-race gambling was wiped out and lottery gambling done away. Consequently the moral influence of the movies may be left to the guardians of the people. Those who feel the effect of the movies most adversely are the story-tellers. From time immemorial Japan has had story-telling halls, small rooms able to accomodate 20 or 30 persons, where the people assembled for a small entrance fee to hear a story-teller recite tales of ancient prowess or incidents of rich wit and wisdom. These were to the public what the writer of fiction is to the people of western lands. or the ancient ministrels were to the Middle Ages in Europe. The same custom still obtains in Turkey. The former patrons of the story-teller have alas, abandoned him unmercifully for the moving picture hall. The story-teller will now be driven to become a writer, just as most of the *jinrikisha* pullers have been driven by the electric cars to adopt other and higher occupations. Thus progress makes its way, and the inventive genius of man has the largest part in the change.

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WILL AMERICA MAKE GOOD IN JAPAN'S RAW SILK TRADE?

By DENZO KUME

ONE of the most remarkable facts in the history of American commerce is that although the United States has been one of the largest silk consuming countries in the world, and by far the most extensive importers of raw silk from Japan, the most prolific producer of this material, yet Europeans have always had a much more lucrative share in the raw silk transactions than Americans themselves.

As a matter of fact, during the forty or more years that have elapsed since the United States first commenced to look to Japan as the main source of raw silk supply, the middle men through whom the contracts and sales were made, have been for the most part Swiss or French experts resident in Japan. Thus we have the extraordinary circumstance that notwithstanding the fact that the raw silk trade between Japan and America was so extensive as to make the prosperity of the industry in either country vitally interdependent on demand and supply and vice versa, the American middleman was almost wholly excluded in favor of the European. The Japanese themselves have been much struck by this anomaly. They used to say that Japan produced her raw silk mainly to ensure the activity of the American silk mills, and that the latter were engaged in their extensive manufactures chiefly to ensure the success of raw silk production in Japan; and yet in the enormous business involved in the purchase and export of the raw material the American themselves did not appear.

And the reason for this was not far to seek. American manufacturers and silk dealers had no experts on the ground who could compete efficiently with their Swiss and French rivals. America imported her knowledge of the silk industry from Europe. What experts she had were of the factory only; they had no experience in seeing the raw material produced and instinctively judging of its quality. It requires years of familiarity with raw silk production to enable one to cultivate that delicate capacity necessary to discern the quality of the fibre. The American industry at home had depended too long on European assistants, and the dealers in America had to continue to depend on them abroad where the raw material was produced. In doing business at such long range it is but natural that dealers are more disposed to trust to old time experts than to run the risk of loss by experiments, even with their own countrymen.

The American silk industry is yet scarcely more than a century old. Nevertheless its development has exceeded in swiftness and extent most of the original silk producing countries. The first silk mill was probably that of the Holt firm in Philadelphia, which opened up in 1815; but there was little in the

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way of marked progress until half a century later. From 1860 the progress of silk manufacturing went forward with leaps and bounds, and now America takes over 80 per cent of Japan's enormous raw silk export. The total value of raw silk exported from Japan last year was about 150,000,000 *yen*; and of this the American manufacturers purchased material to the value of some 115,000.000 *yen*.

How much of this enormous output was exported through American hands? Comparatively speaking, a rather discouraging proportion. It must be admitted, however, that there was some improvement over former years. But the decrease in the volume handled by the Europeans is explained more by the recent aggressive entrance of Japanese exporters, like the Mitsui Bussan Kaisha, the Kiito Gomei Kaisha and others, than by any great indication of advancing activity on the part of American agents.

The American expert is fast coming forward, however, and the Japanese themselves confess their conviction that in time he will make good. But with the increasing efficiency of Japanese export firms, who always have a greater inside knowledge of the market than any foreigner can have, the competition will be very keen, and the American middleman will have to look up if he expects to win. Some of the big American mills are now putting their own representatives on the ground in Japan, but even these have for the most part to depend on native insight and counsel.

The American agent now handles scarcely more than one fourth as much raw silk as that exported by Japanese agents, and only half as much as the European agents send to the United States. Thus the American middleman as yet handles only 17 per cent of the raw silk despatched to American manufacturers and dealers.

For a time the Japanese were much puzzled to reconcile this inactivity with the general reputation of American commercial agents for what some people call *goaheadativeness;* but they overlooked the fact that the export of raw silk to the United States began with and through European experts, and it was unreasonable to suppose that they could be supplanted by less efficient rivals in any short period of time. The raw silk market in New York is regarded by the Japanese as one of the most sensitive in the world of commerce. The dealer can never afford to run any great risk as to the quality chosen for him in the country of origin. In quality of fabric and art of production the American silk manufacturer is unexcelled, but as an expert among the silk growers he finds it no easy task to equal his more experienced Japanese and European rivals. But the habit of depending on the European is giving way, and the American dealers are not so loath as formerly to venture out on their own account.

At the commencement of the raw silk export trade with the United States the Japanese themselves were as ignorant of American conditions as American dealers were of conditions in Japan. Consequently they were almost wholly at the mercy of the European middleman. This drew many European experts to Japan where they reaped a harvest at the expense of the Americans and Japanese. Furthermore, the American dealers had a conviction that it was more profitable to deal with middlemen on the spot than to go to the expense of keeping special agents of their own in Japan. The middleman took some risks with the silk growers that a direct representative of the manufacturer or dealer would hardly be prepared to take. But the Japanese were not blind to the great profit the Europeans were making; and as the Americans were so slow to enter the lists in any determined manner, the Japanese soon resolved to do so themselves. And the Japanese did not do so

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blindly. They made a special study of conditions in the American market; their men were not only silk experts of the first water, but they established reliable agencies both at home and in America, thus facilitating the operations and reducing speculation and risk to a minimum. The appearance of Japanese middlemen in the raw silk market created no little excitement. The result was an immediate and violent competition, which is still in process. The American agent will have a more difficult time of it in winning out now than before; for he has not only the European agent but the still more efficient native agent to face and overcome. But as the market is in the United States, America has the future in her own hands and the American middleman should be able to triumph in the long run.

There are difficulties, however, which dealers and manufacturers in far away America are apt to overlook or ignore. This apprehension was to some extent indicated by the visit of one of largest American silk representatives to Japan last year, Mr. Skinner of Holyoake, Mass. Mr. Skinner went to all the great silk centers of Japan and tried to get a first hand insight into conditions; but there is reason to believe that his conviction on departing was that the Japanese agent was as dependable as any, and likely to have things pretty much his own way. It is almost impossible now to find any foreigners who can be placed in the silk producing districts to superintend the output and choice of fibre, as efficiently as the Japanese expert. In order to detect unerringly inferior and superior fibre in raw silk years of experience in silk districts and in silk conditioning houses are essential. Here the Japanese agent has an immense advantage. Some of them were born and brought up in the midst of cocoons and silk reeling. They were educated for the business from early days, and their judgment is unsurpassed. On the other hand the Japanese cannot know so well as the American just what is wanted in the American market and the American mill. Thus some sort of coöperation is necessary. Moreover the American expert is better able to keep his superiors informed as to conditions and prospects in the native market. Neither Europeans nor Japanese can so well do this direct work as Americans themselves.

The stress of competition in the raw silk trade in Japan is, therefore, no longer between the European expert and his American rival, but between the latter and the new exponent of Japanese direct trade. Here at present the warfare wages. So far the Japanese has proved some three times more successful than his American competitor. The reason of this is that, apart from considerations already advanced, the relations of American agents with the silk growers are of so recent a date that they cannot get the run of affairs as readily as the experienced native agents. A great agency like the Mitsui Bussan Kaisha, immensely wealthy, thoroughly efficient as silk experts and soundly reliable as a firm, cannot easily be superseded by any competitors however ambitious and progressive. Agents such as these, and they are not alone, can go in any silk district and buy up the growers at leisure. The latter are apparently always in need of money, and are therefore glad to make prior contracts, even long before the crop has come in. An American agent can hardly command sufficient self-confidence to make contracts so far ahead with growers upon whom he does not really know whether he can depend, either as to quality or quantity. But the American agent will have to rise to this faith and capacity if he is to compete with his Japanese rival. It is simply a case in which the financially strongest and most expert purchaser will triumph; the man who is able to discern where to expect the best quality and can buy it for the lowest price. And this requires a knowledge of the character of the individual producers and local conditions that but few foreigners can hope to command. The main hope of the foreigner is in close coöperation with Japanese experts. The American expert will know what is wanted; and the Japanese expert will know where it can be had to the best advantage.

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YOUTH OF OLD AND NEW JAPAN

By DR. JIKEI HOJO

(PRESIDENT, TOHOKU IMPERIAL UNIVERSITY)

A STUDY of the student life of a nation enables one to form some idea of the mental and moral trend of the country. If we compare the motives and ambitions of the young men of old Japan with those in our colleges and universities to-day, what differences do we find? During the Meiji period alone it is evident that the change in students' ideals has been very great. From the beginning of that period on to the 23rd year of the era the young men of the nation were moved by an ambition unlike that which took hold upon them toward the end of the period, and at the present time the change is still greater. The main ideal of young Japanese at the beginning of the Restoration period was usefulness to the state. Their one object in obtaining an education was to become more efficient as instruments for the good of the country. They had an ambition for national affairs, a high ideal of justice, and they were determined to assist in the progress of the nation. In their eyes the state was everything; and for its interests they were even willing to give life itself. No degree of sacrifice was too great if it were only for the state. Their ambitions were aroused to patriotism partly, no doubt, by the dangers to which their country was exposed. After a sleep of some 300 years Japan had awakened to the fact that she had been left behind in the race, and must get busy if she was to overtake the other nations of the world. This could not be done without men of ability and education to guide and labor in furthering the nation's destiny. The spirit of the young men of that time was truly magnificent. Selfishness never seemed to mar their motives; the persistence they revealed in overcoming obstacles was nothing less than heroic. In the midst of ignorance, confusion and bewilderment these young men led the van to enlightenment, going through fire and blood till feudalism was no more and Japan was established on a modern basis. Their methods were crude and their manners rude but their ambition was unsullied and their purpose noble.

This attitude of mind is clearly seen among the young men of Japan at the time of the Satsuma rebellion. Those who lent assent to that rebellion were mistaken, but no one questions the purity and loftiness of their motives. Many of them were students and represented the student life of that time. It is plain that their one object in acquiring education was to be more useful to the state. There were hundreds of young men at that time who considered it beneath them to undertake anything merely for their own sakes; enterprise that did not make for the progress of the country was to them ignoble. If they sometimes indulged in high talk, and gave way to passion, were often unrestrained and headstrong, the worthiness of their aim never varied. Indeed it is an inspiration to-day for anyone to look back to the young men of that time, whose lives were simple, sincere and heroic. From them emanates a moral and spiritual brilliance that we miss in the youth of to-day.

Coming down to the latter part of the Meiji era we find a distinct change in the student type. This is in no way more easily discernable than by observing the behavior of students during a school strike. There were strikes in old times too; but they were organized with a proper leader, and when they came to deal

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with the authorities, those who organized and led the strike were not afraid to own it and be ready to bear the responsibility. Not so to-day, however. We have strikes to-day and the strikers are organized and have leaders, but it is impossible for the authorities to find out who are the leaders and who is responsible. Here at once is a wide divergence in character between the two periods. To be prepared to be responsible for the consequences of one's actions represents a high type of mind that no nation can afford to let die. The consequence is that in old days a strike among students had a wholesome moral effect; whereas to-day the after-effect is almost wholly bad. Peace was made with honour, and all went on afterwards with harmony, as if nothing had happened. But in dealing with the youth of our day peace is little better than a compromise, of which neither side is proud. No one has the courage to lead and make known what the real object of the strike is, and the end is unsatisfactory to both sides.

With this weakening of the old moral fibre one is not surprised to find that most of the young men of modern Japan are educating themselves for anything rather than for the use of the state. The old patriotic ambition has gradually lost its hold upon the student mind. Each man is now ambitious only for himself and his own interests. The main thing is to get a profession and make a living. They want an education directed to the end of enabling a man to get money. Our youths study what they think will enable them to succeed quickest. No old classics, no arts, no metaphysics, no religion; and even science is pursued not to *know* but to *get*. Education is not sought to make *men* but to make *money*. No one is concerned with eternal things. All that interests youth is immediate gratification. And some imagine that they are much better than their fathers. Of course the change must in some measure be ascribed to the social and industrial revolution that has been going on for some time in Japan; but the real man is not so easily conquered by environment. The spirit so worthy of praise and admiration in the early Meiji men was not so subservient to materialistic ideals. It is difficult to regard as exemplary an ambition that is purely selfish. If all education means to a man is that he gets a diploma, he had better not have wasted his time. If education does no more than promote selfishness there is something radically wrong somewhere.

We should not ignore the good points, however; and there are many to be admired. One is the greater respect of the modern student for his own individuality. He is not so prone to be headstrong and unruly as the student of former times. He is more sophisticated, more secretive and subtle, characteristics, alas, not always admirable and good. We approve the movement toward development of individuality and firmness of character, but we fear the motive and are solicitous for the moral spirit of the average young man of to-day. He forgets that society is made up of interdependent units, no one of which can live unto itself. The altruistic ideal is as necessary to the strength of the nation as it is to the solidarity of society.

Education must be regarded as seriously defective if it encourages only individual interests, without any regard to national destiny. We cannot expect too much of youth, but we can instil into the developing mind a wholesome respect for society, its useful and moral customs, and all that tends to promote the strength and progress of the nation. The young man should be taught to aim at more than personal independence; he should be encouraged to look forward to adding something of moral and spiritual worth to the state. I am quite aware that the same insidious tendency to selfish ideals in education is prevailing in many other countries, but that is all the more season why we must labor to combat its taking hold on Japan. If this is the only way we can imitate foreign nations, it were better that we had never known them. Japan has much, in manners, in customs, in spirit and character, that is worth preserving and handing on to posterity. We must never lose the spirit that has made us a miracle in history.

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A LADY BANK PRESIDENT

By "MIYAKO"

TO Japan, the country where, above all others, woman is supposed never to take precedence to man, has been reserved the honor of having the first lady bank president. The woman accredited with the achievement of breaking the barrier between her sex and the management of a financial institution, is Mrs. Kin Seno, now head of the Senō Bank, Tokyo. And president in every sense of the word she is, ruling those under her with an expertness and efficiency worthy of a great financier, which she undoubtedly is. Examples there have been to some extent of Japanese women that have been and are bank directors, the position having fallen to them by inheritance after the death of husbands or relatives; but Mrs. Senō is the first woman to organize and manage a bank and assume the office of its president, either in Japan or probably in any other country.

The Senō Bank of Commerce was organized with a capital of 500,000 *yen*, and started on its course a little more than a year ago, with Mrs. Kin Senō as president, Mr. Inosuke Senō, her grandson, as managing director, and his wife and children as the main stockholders.

The Senōs came of their means through the father of the family, husband of the bank president, who was a prosperous merchant of Hokkaido. After Mr. Senō made his millions he resolved to utilize the money by establishing a banking business in his home town at Fukuyama, Hokkaido, but before he could execute his plans, death took him. The wife, though left alone, was equal to the emergency, and determined, despite the change of circumstance, to carry out her husband's intentions. He had purchased a lot of ground as a site for the future bank in a good position in Fukuyama, but the wi!ow had a longer head, and decided that there would be greater opportunity nearer the national capital; so she resolved to move to Tokyo. Thither she departed with her grandchildren and bought a favorable site for her contemplated bank in the suburbs of the metropolis at Okubo. There was of course some disadvantage in not being able to set up in the great banking center of the captal, but Okubo had good facilities of communication, beside the convenience of being near her residence, and a good place for the education of children. She had a firm conviction that her enterprise would succeed if only founded on honesty and public utility.

Mrs. Senō did not establish the bank without making long and careful preparation. First she placed her adopted son, Inosuke Senō, in a national financial institution so as to become familiar with finance. After he mastered banking he was appointed to the revenue office in Hakodate, where he had further important and useful experience in the manipulation of finance. Having satisfied the old lady that he was capable of undertaking the business of banking, she resolved that the time had come to launch out on the enterprise her husband had had at heart. It was then that the family moved to Tokyo and commenced the business of banking.

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Application for the necessary permission to establish a bank was made to the authorities and accordingly granted. The new institution was started in the form of a joint stock company with most of the stock in the family itself. A little over a year ago the bank opened its doors for business, and the first year's transactions have proved signally successful, as well as doing a good general banking business, the bank declaring a dividend of over 6 per cent.

The life of the institution, however, is the president herself, now a woman of over 70 years. Residing but a few blocks from the bank building, Mrs. Senō is in the president's office sharp on time every morning, ready to consult with her subordinates and consider the transactions of the day. No member of the staff is more punctual and prompt in business than the president herself. The people gaze after her curiously as she passes back and forth between her house and the office, being somewhat in awe of a woman who is head of a bank.

Mrs. Senō is in many respects a woman of remakable personality, and no one can meet her wihout being impressed by her character and discernment. With sparkling brown eyes, rosy cheeks and pearl-white teeth, she hardly looks her 70 years; while her simple dress of figured cotton stuff would never indicate that she was a woman of wealth. But her simple and unostentatious ways have a wholesome influence on her subordinates and on all who know her. Her husband when alive used to say: "Better a dress of clean cotton than a soiled one of silk." This principle of frugality characterizes all she does both in public and private life.

In the operations of the bank nothing of any financial importance is ever done without her approval and direction. She is president in every sense as well as in name. In regard to the general affairs of the bank it is her principle to make each of her subordinates responsible for the task entrusted to him, and to allow no one else to meddle or interfere with him in the performance of his duties. She is accustomed to say that no one entrusted with a responsibility can perform it to the best advantage if others are always meddling. In all important matters, like loans and investments, she herself gives the final decision. In other matters the head of each department is responsible. The president is regarded as the most expert accountant in the institution. In calculating on the abacus she is unexcelled. If one of her subordinates makes a mistake or commits a blunder of any kind, she never reproves him or points it out in the presence of others. Whatever she has to say by way of reproof or criticism takes place in the privacy of her office; and no one of the employes knows anything of what the president thinks of the others.

Mrs. Senō is a woman of great modesty of manner, though ever revealing a wonderful adroitness of thought and great promptness of action and initiative. She is admired and feared for her extreme shrewdness, and loved for her great thoughtfulness and generous sympathy. Those who serve her do so as much out of reverence and love as for the wages they receive. She boasts that she can trust all who serve her, whether they are under her eye or not, which is more than the presidents of some bigger banks can say. Though

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MRS. KIN SENŌ, PRESIDENT SENŌ COMMERCIAL BANK

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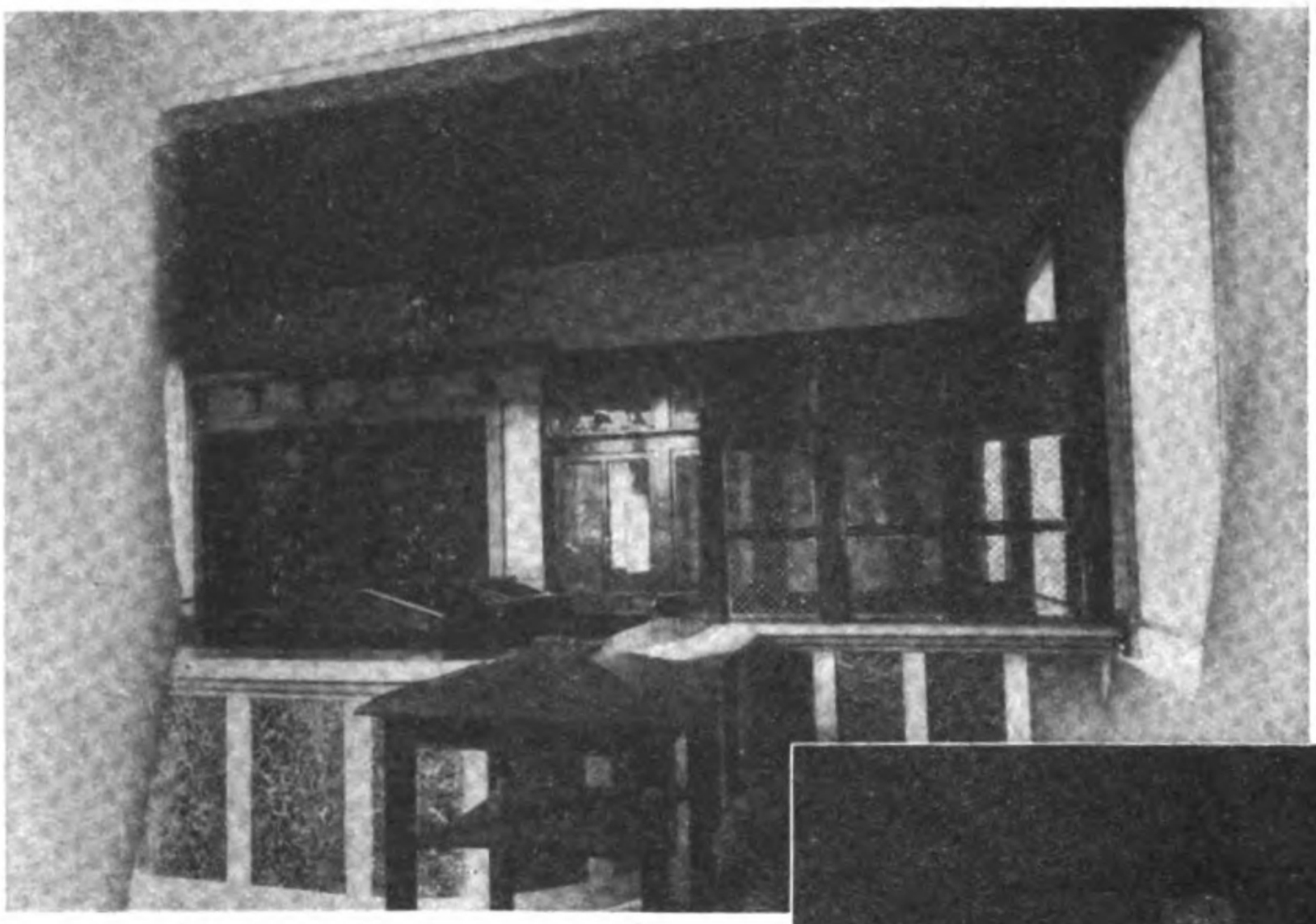
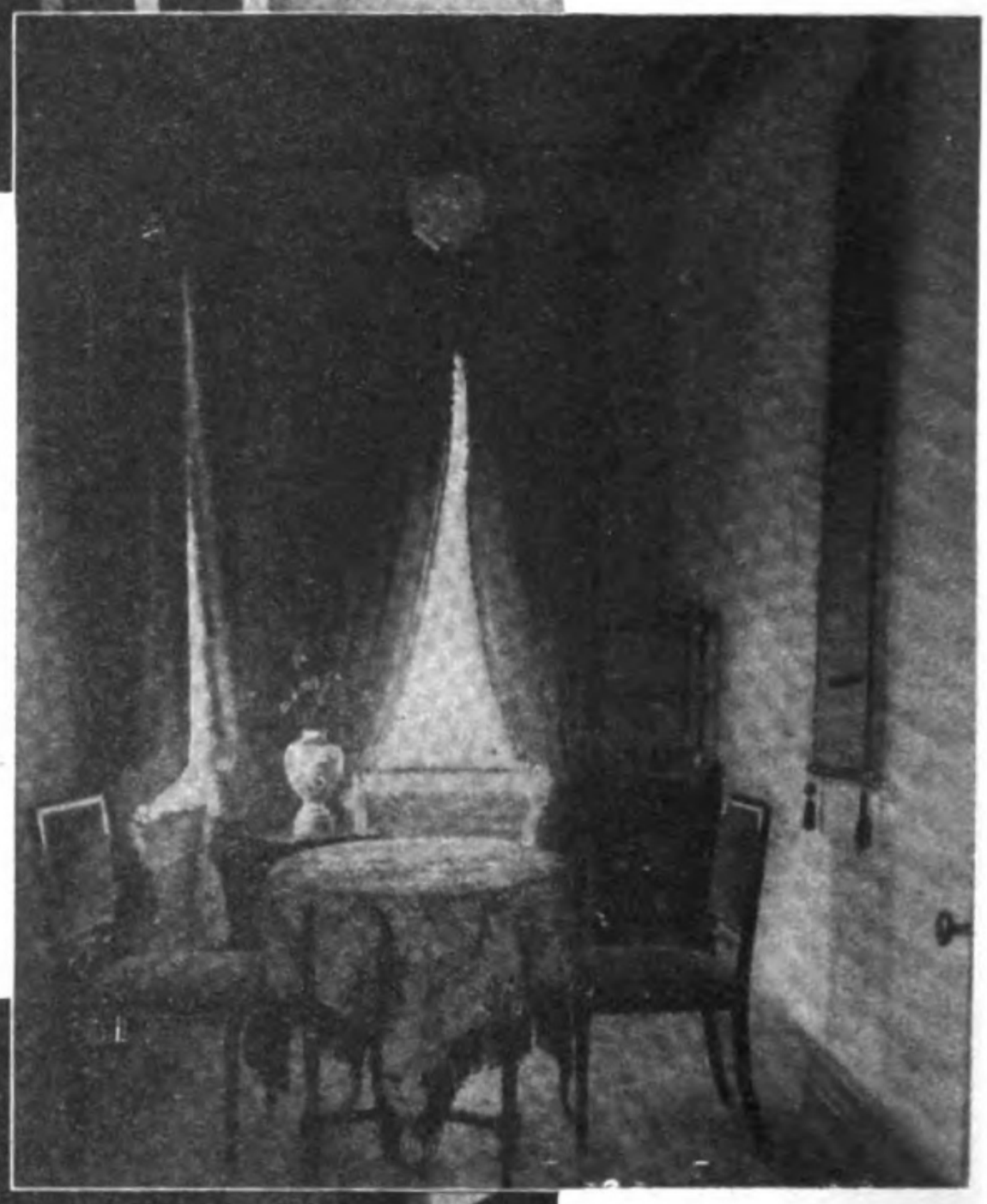
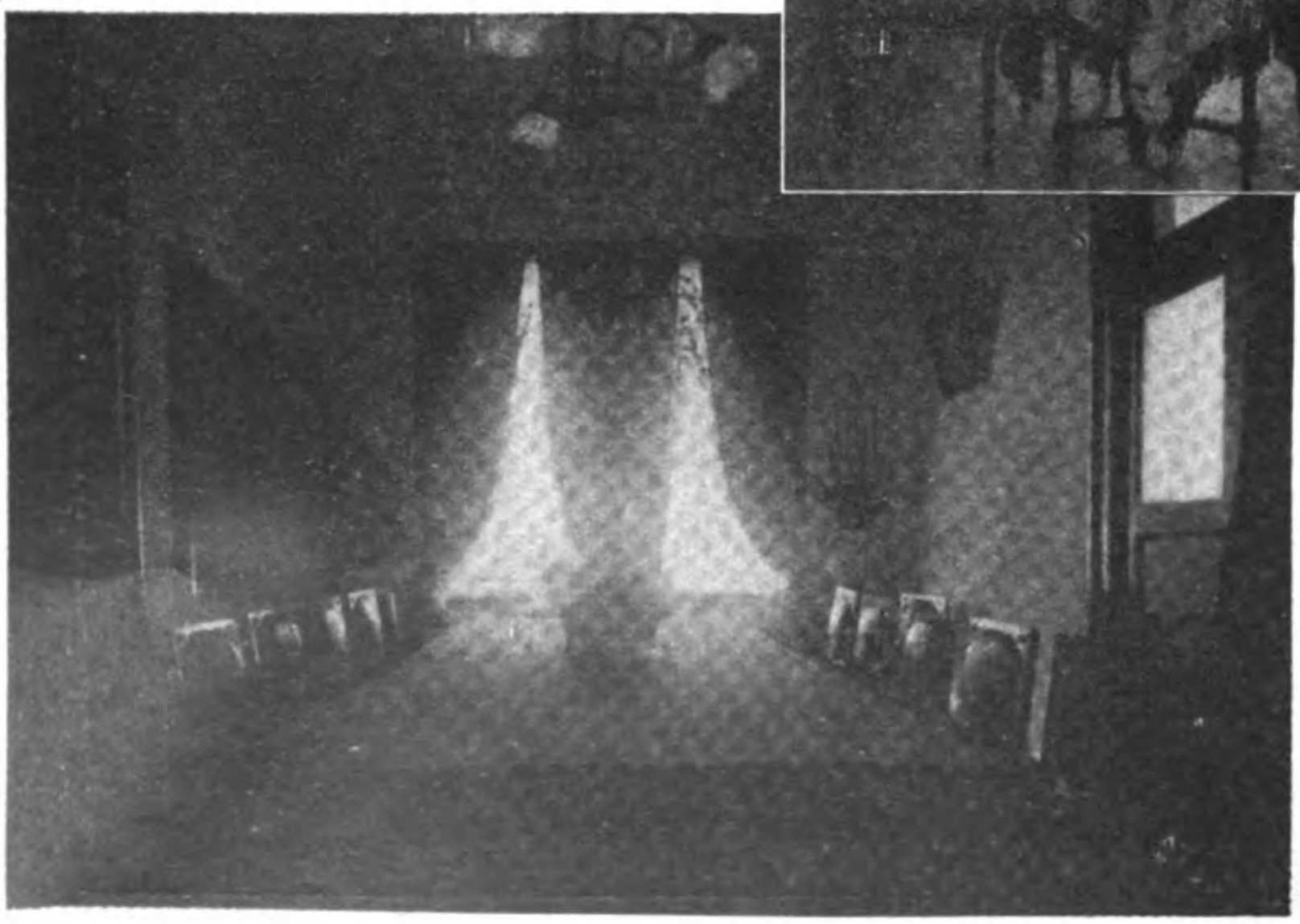


THE BUSINESS ROOM



RECEPTION ROOM



DIRECTORS' ROOM

THE SENŌ COMMERCIAL BANK, TOKYO

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generous to a fault Mrs. Senō can never tolerate the slightest laxity as to duty or the use of money. Anyone taking advantage of her gracious manner would meet with short shrift; and yet if one of her employes is ill or has illness in his family, Mrs. Senō is the first to call and offer assistance as well as sympathy.

When travelling, this humble bank president usually goes third class. After she became a large shareholder in the railway she was presented with a first-class pass on the line, but she still went third. One of the railway officials ventured to remonstrate with her for this modesty, and she replied that as a part owner in the railway she felt that to some degree she was a host rather than a guest, and that she should leave the first-class cars for those who had tickets, and were often driven to inferior cars or lack accommodation. This in itself is sufficient to indicate the character of the woman.

At the same time Mrs. Senō is no miser, as is easily seen from her generous contributions to the public good and to private charity. When the war broke out with Russia many patriotic Japanese went to the authorities and offered subscriptions toward the war chest. The first person to do this was a woman, and that woman was Mrs. Senō, now president of the Senō Bank of Commerce, Okubo. This is in itself sufficient to enshrine her in the heart of the nation. Indeed there are few bank presidents that are as fully such in character as in name to the degree that this woman is. Most of her funds are invested in concerns that promote national progress or some public good, and are designedly so invested. She is the ideal of what is meant in this country by a Japanese citizen.

When the Senō family said farewell to the old homestead at Fukuyama in Hokkaido to move to Tokyo, there was universal sorrow in the community; and to show her own regrets at separating from her old neighbors Mrs. Senō made liberal contributions to public charities and distributed rice bountifully among hundreds of poor families. Mrs. Senō spends no money on ordinary pleasures, such as the theatre and other city attractions. Her greatest pleasure is in spending evenings with her grandchildren, telling them stories, asking questions about their lessons, hearing the gramophone or the violin, and generally promoting the education and development of the children. She says she never feels real happy except when helping others. The family motto has long been the one word, "sincerity." When one of the children quarrels, or otherwise offends, she always leads it apart, and bringing the little transgressor before the family altar, she points to the ancestral tablet there enshrined, on which is inscribed in golden text the family motto: "Sincerity." Simply remarking that the wrong committed is contrary to the teaching of the family ancestors, she lets the little one depart, no further rebuke being necessary. Mrs. Senō is thus a remarkable example of the type of woman which Japanese civilization can produce.

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CAPTURING THE LEVIATHAN

By "ONZAN"

FROM of old Japan has been a land of leviathans, more especially leviathan of the deep, as may be inferred from her mythology, tales of the dragon; and even in her poetry are to be found verses in reference to whales and other sea monsters. Tradition has it that when Jimmu Tenno, the first Emperor of Nippon, completed his great campaign in subjugation of the savage hordes of the north land, he celebrated the triumph in a great banquet on the sea beach, on which occasion the conqueror composed a poem, wherein the chief of the savages was compared to a whale caught in a net. The inference is obvious that for more than two thousand years the whale has been a familiar object of pursuit among the coastal inhabitants of Japan. In the Manyoshu, too, the oldest anthology of Japanese literature, there is frequent mention of the whale. A favourite pillow-word in Japanese poems of the early days is *izanatori: izana* means 'whale' and *tori* means 'catching' indicating how closely the feat of capturing this great fish was associated with national songs of triumph, impressing itself permanently on communal memory.

The old method of catching the whale in Japan was more simple if less successful than the methods used to-day. The boats of primitive times were too insignificant to sail the stormy seas in pursuit of monsters of the deep. The plan adopted was to wait on shore till the leviathan put in an appearance, a plan used to some extent even down to the present day, especially among the less pretentious whale-fishers. A watch-tower was erected on some eminence, from which a sharp lookout was kept, while the hunters remained in readiness to man the boats. As soon as the watchman spied a spray of water ejected above the surface of the sea, or actually caught sight of a whale tumbling about in the offing, he gave the alarm, by shouting or by messenger in old times, and by firing a rocket in more recent days; whereupon the men rushed their boats into the sea and put off in the direction indicated, the skullers at the oars and the harpooner perched in his wonted place in the bow. The onset was enough to terrify the hugest monster afloat, for no less than 30 or 40 well manned craft set out in pursuit, and the leviathan was quickly surrounded by some four or five hundred men, each one with battle in his eye. Every time the whale came to the surface he was forthwith stabbed by spears from all directions. Whether he maddened and lashed his pursuers and assailants into the air and spilled them about on all sides, seemed to matter little to men who could swim like fish.

The harpoon of old Japan was an effective weapon in its way. It consisted of a stout shaft of oak, pointed with a steel barbed point, the barbs on hinges that permitted them to open out, so that after they entered the body of the whale they could not be withdrawn again.

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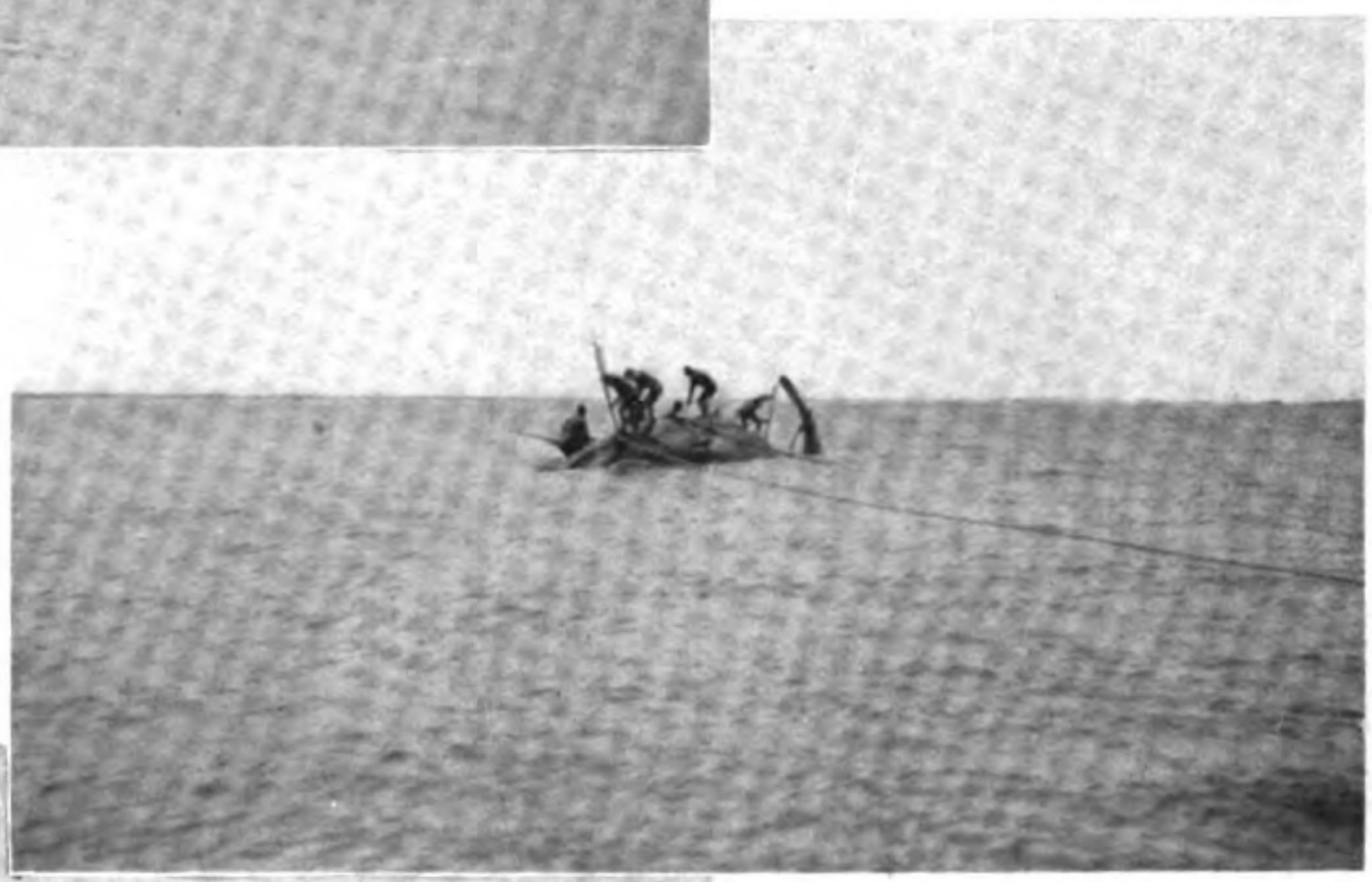
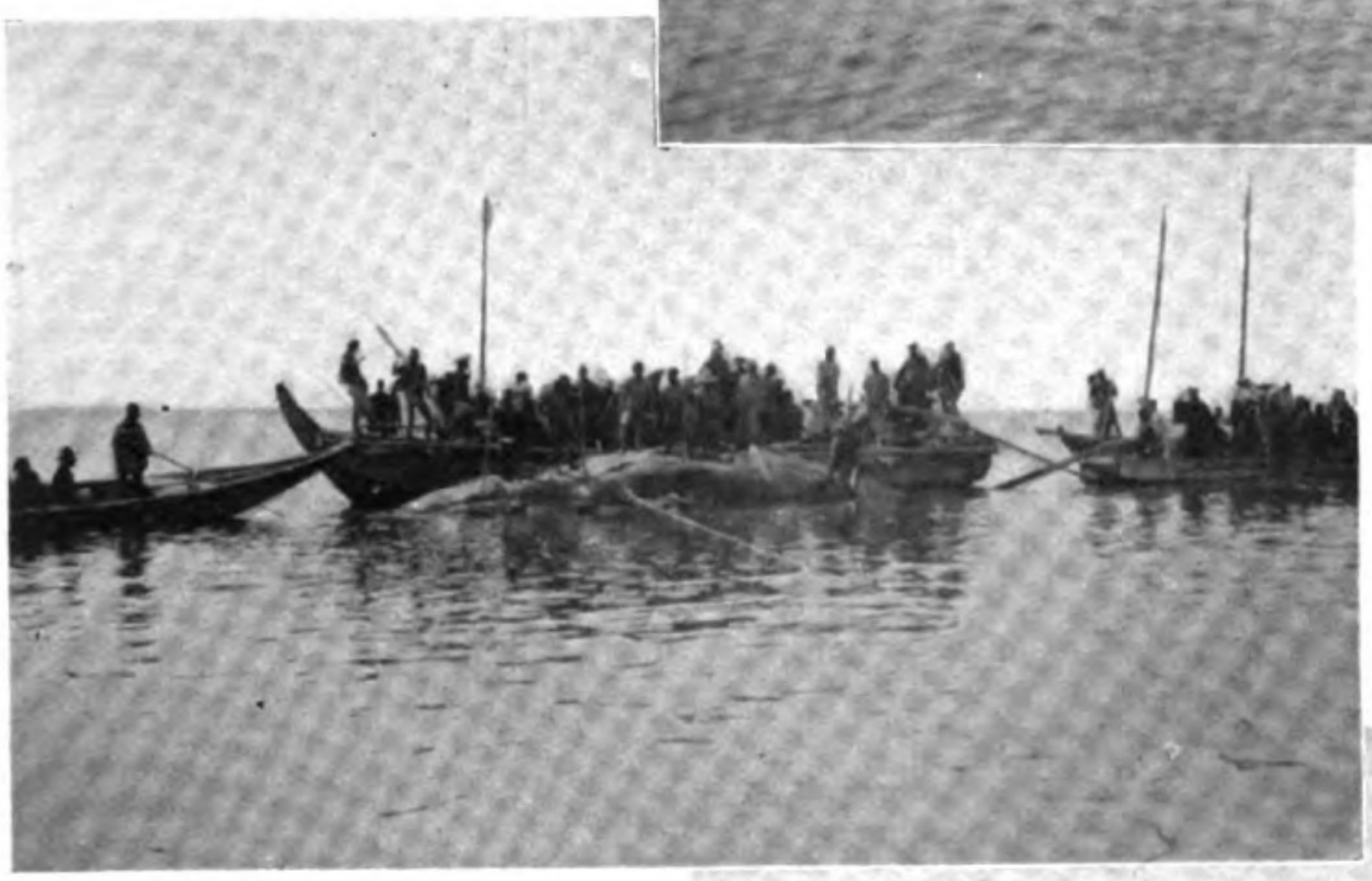
JAPANESE WHALERS



BOARDING A WHALE



TOWING WHALE ASHORE

CUTTING UP THE WHALE

CAPTURING THE LEVIATHAN: JAPANESE SYSTEM

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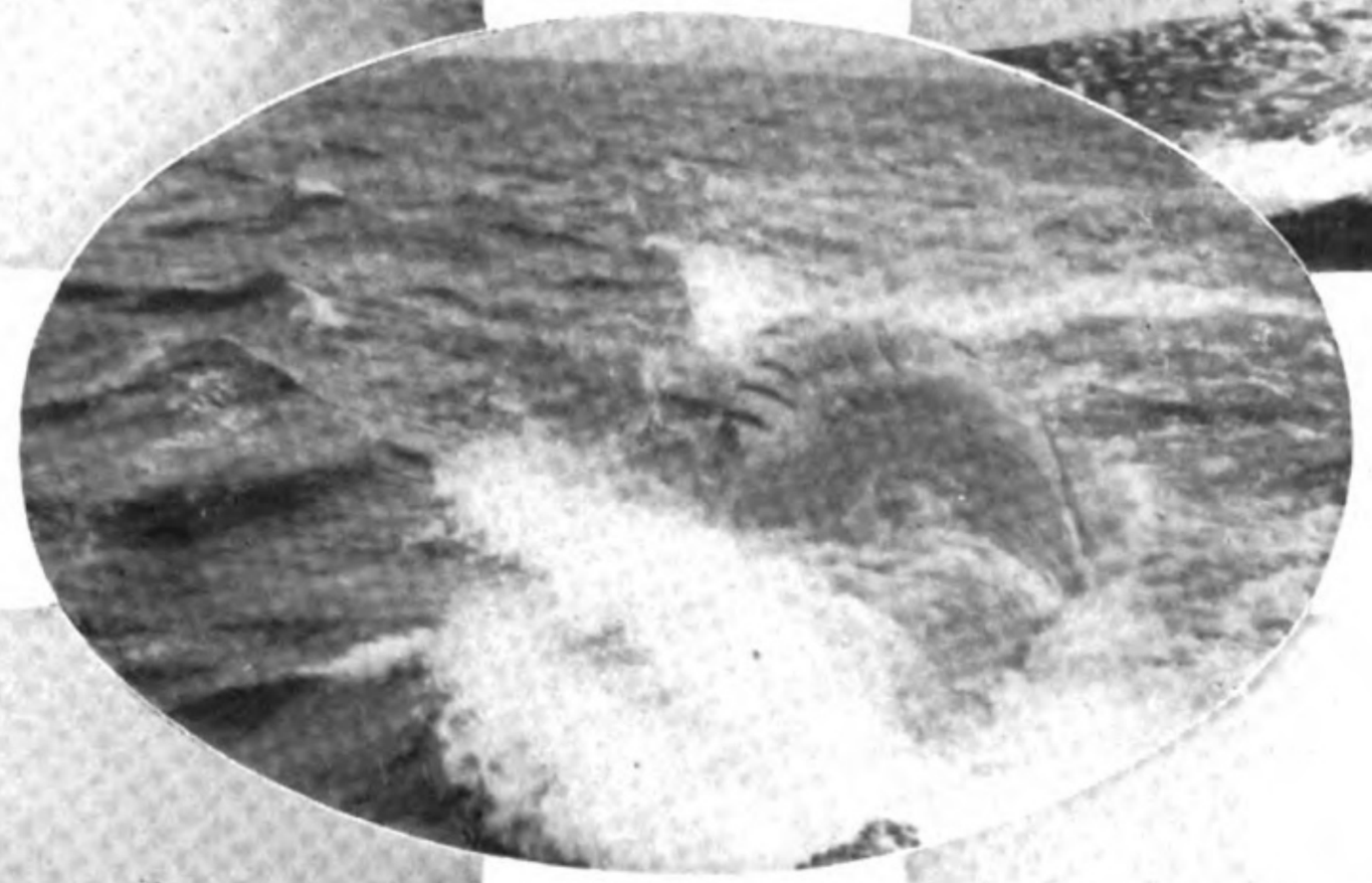
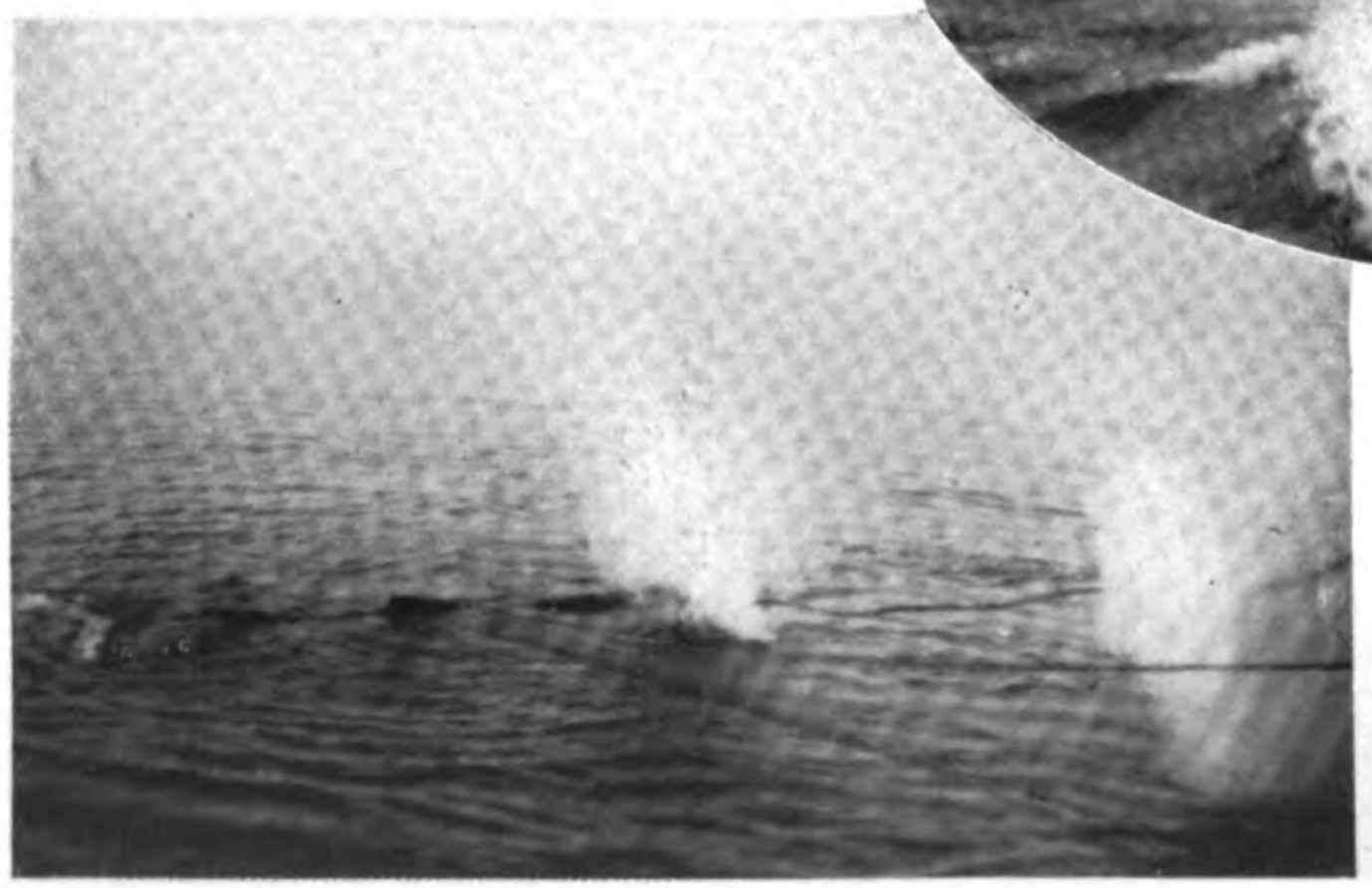
WHALE-FISHING, STEAMER WITH GUN

DRAWING UP THE WHALE



STRUGGLING WITH HARPOON



HARPOON TAKES EFFECT

WHALER BOUND HOME

CAPTURING THE LEVIATHAN

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From the earlier and less effective weapons the whale often wriggled free, but those of later times held, once the penetration was deep. And a line was attached to the end of the harpoon shaft, just as in western countries, the whale being unable to get clear of the boat, once he was successfully harpooned. It was a long and dangerous process, however, for the whale had to be pierced many times before he lost blood sufficiently to grow weak and give in to his enemies. But in time he is exhausted, and when finally he floats helpless on the surface of the deep, the song of triumph is loud and long. Strong ropes are then attached to the carcass and it is towed shoreward.

Every man who takes part in the capture is entitled to a share of the prey; and consequently the whale has to be divided among the villagers. There is an old saying in Japan to the effect that "one whale makes seven sea coasts rich," which shows what the capture of big fish meant in the poorer days of the nation. In fact the capture of a whale meant the harvest of a year to the fortunate community. They risked their lives for their living, and they duly appreciated the result. Not often could the capture be made without losing some one, a husband, a father or a brother. It was a serious business, and when successful, the gratitude was great. Like insects on the leaves of trees, floating on the deep, they set sail into regions of unknown danger, into the very face of death; and the tiny insect upon the drifting leaves attacked a monster as big as a mountain. Should the monster lift so much as a fin, the insects were hurled into the air as dust, and some were overwhelmed in the tide. The whale-hunt had thus always an air of mystery. It was an adventure of the most exciting nature, and called for courage and great presence of mind; and the whale-fishers were among the most admirable of men.

With the advent of western ways and means of taking the whale most of the former methods have passed away. As soon as European and American ships began to cruise about the coasts of Japan they discovered the wealth of the whale fisheries. The Americans were the first to enter the new enterprise. The American whalers were more expert than the native fishers and gleaned the richer harvest. One of these ships is said to have taken home in one season as many as 2,400 barrels of sperm oil. The American market was affected by the rich harvest from the coasts of Japan. Europe heard of it, and in no time whalers from Norway and other lands came upon the scenes. In the year 1846 no less than 290 foreign whalers were busy along the coasts of Japan. It was not long before the whale crop began to decrease, and the Japanese fishers felt the pinch severely. The foreigners had come in with their superior equipment and reaped the harvest, leaving the native hunters without redress. Worse than all, the foreign methods had driven the whales off shore, where the native fishermen could not follow them, so that they had no chance to catch even the few that had happened to escape the invaders.

The Japanese realized that unless they adopted the western method of pursuing the whale, the business would be all up with them. In 1894 a man named Akahide Sekizawa imported American whale ships, and was so successful in using them that others had come well into general use. In that year, too, one, Jūrō Oka, introduced the Norwegian system, forming a whaling company for the purpose, and in the first year paid the shareholders a profit of 180 per cent. This Company developed finally into the Oriental Whaling Campany, now one of the wealthiest in the Empire. In 1908 the company made a profit of about 2,500,000 *yen*.

At present two whale-fishing systems prevail in Japan: the American and the Norwegian. The American system is a kind of improved form of the old Japanese method. Boats manned with rowers and harpooners cruise in the vicinity,

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ready to attack the whale when he appear. The boats are in charge of an accompanying ship, from which they are lowered when the grounds are reached. The Norwegian system is somewhat different. This system attacks the whale with guns, like a battleship. A steamer of about one hundred tons and capable of some ten knots an hour, carries a whale gun in the bow. The gun is about five feet long, and shoots a harpoon, like a rocket, with a line attached. The gunner must be an expert at the business. He posts himself at the gun, and when the whale is seen, it is approached till within about 120 feet, when the mark is taken. After the harpoon enters the body of the whale and the monster begins to pull, the barbs open out and the harpoon is there for good. The line of some one thousand feet gives him plenty of play; and he is thus worried till exhausted, when capture is easy. This method requires a very skillful gunner. The Norwegians are unexcelled at it; but in recent years the Japanese have proved wonderfully expert, and on their ships Norwegian gunners are not employed so much as formerly, though many of them are still engaged on the Japanese whalers.

The most expert whalers in Japan come from Kyushu, the oldest and most experienced of the whale catching districts. The wealth brought to Kyushu by the whale fisheries every year is something enormous. Every portion of a whale's body can be used. Whale meat is to the inhabitants what beef is to western people. The greatest centers are the Loo Choo islands, Goto and Hirado, the provinces of Kumano-ura, Kii. In Tosa, Choshi and Shimosa the fisheries are also quite active, as well as off the coast of Korea.

Japan, like England of old, taxes the whale. Was it not a custom in mediaeval Britain that when a whale was taken within three knots of the land it became the property of the king? The head of every whale caught had to be offered to the king, and the tail to queen. In Japan too it was an old custom, especially in Choshi, that if a whale were killed, one-twentieth went to the *daimyo*, and if found dead, one-tenth must be so presented. The present whale tax is a prefectural impost and differs according to the district. It usuully amounts to from 30 to 100 *yen* a wnale.

The excitement of cutting up and dividing a captured whale, according to old style, is something to witness. When the huge body lies high and dry upon the beach the men strip themselves naked and go at the carcass with big saw-like knives and cleavers as heavy as axes. They cut their way into the body of the monster as if tunnelling under a hill. Shouting and gesticulating they penetrate to the innermost, each coming out with some new section of his 'innards' to be laid away. In and out of the big incisions made, they rush, covered with blood, looking like horrid red devils, while the population gathers round to witness the absorbing operation. Some time ago while this sort of thing was in process, the men cutting and cleaving with great activity and excitement, there was a sudden report, as of a gun going off, and one of the men fell dead, protruding from the side of the bleeding monster. It seems that in capturing that whale shells had been used. One of them had entered his body without exploding. When struck by the axe, it went off, killing the man on the spot. The old whale-fishers of Japan have a habit, too, of singing a requiem for the consolation of the spirit of the whale as the carcass lies helpless on the water, the song sounding somewhat pathetic across the waves. And when the big carcass is brought ashore the men hold a great feast, a sort of banquet of victory. At this feast they beat drums and chant a refrain, known as the *iwai* song. After each has sung, the whole company lifts hands aloft and the music ends. But among whaling companies, which are fast supplanting the old-time fishers, ancient ceremony and ancestral custom are giving way to what is purely practical and materialistic. In old Japan labor and adventure partook of poetry and religion. The activities of men were shared by the interest of the gods. To-day labor is soulless, a matter of money and enough to eat and wear.

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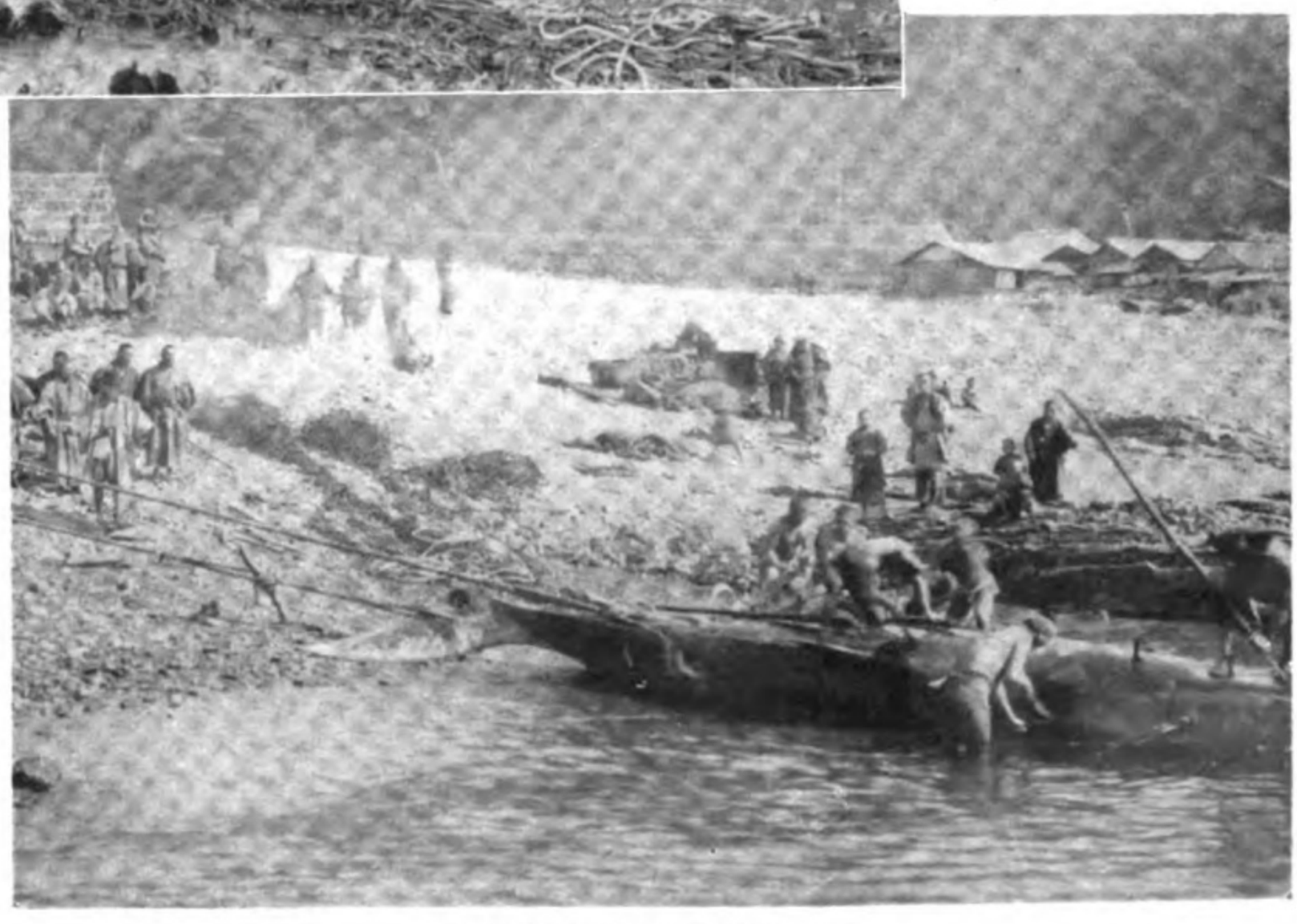
WHALE BOATS

CUTTING UP A WHALE, TOSA PROVINCE



LANDING A WHALE

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PROCESS OF MANUFACTURE

JAPANESE TOWELS

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THE JAPANESE TOWEL

By "AKINDO"

TO any one not familiar with the Japanese towel its mysterious significance will be unknown. To begin with, it is not at all the sort of thing that in the West might be fancied from the name. It is a long piece of cotton fabric of a rather gauzy nature, the length being about two feet and the width some ten inches; and the whole is ornamented in blue figures of rare and artistic design. The higher classes use it for drying the face and hands after ablution, but in addition to such uses, the humbler classes make a handkerchief of it as well. Thus it is a common sight wherever one goes, hanging from the girdle of the laborer to mop his perspiring face and to wipe his hands when he washes off the soil. The custom lifts him eminently above the western laborer who is wont to resort to his sleeve or his trouser legs to relieve his hands of moisture. And so the Japanese never lifts a towel to his face without beholding some fair scene depicted thereon, to remind him either of the beauty of his country, the habits of wild life, or the history whence his race has sprung.

Now, when foreigners began to come to Japan they deemed the Japanese towel too limited for their purposes, and imported the article to which they had been accustomed from childhood. Japanese manufacturers soon caught on; and now the Japanese can produce as good towelling after the western style as any one would want. But the foreigner could not rest content to give up hope of being able to make some possible use of so dainty and artistic a thing as the native towel. Consequently the foregn lady began to cut them up for breakfast doylies, and patch them together for table centers and breakfast or tea cloths, as well as for summer bedspreads. The delicate blue designs were quite artistically set off by the adoption of this plan; and the habit became universal, until now the Japanese themselves do a hustling trade in transforming the native towel into pieces of household linen and finery.

If one is walking down the Ginza, the main street of Tokyo, where the tram lines cross at Owari-cho will be seen an old fashioned shop for the sale of native towels and *tabi*, or socks for wearing with *geta*. Here the shop-men squat on mats just as they did centuries ago, some cutting out and others sewing up the dainty covering the people use on their feet. The master of the establishment, in his old costume, will be seen somewhere in the background, ready to welcome the customer with his incomparable bow; and among the customers will be found almost as many foreigners as Japanese, the foreign ladies occupied in endless dreaming over what designs in towels to select; for this *tabi* shop also deals in towels. Among them are many tourists; for the visitor to Japan can bear home with him or her no greater curiosity than a native towel, especially if designed for transformation after the manner of the local foreigner. To attract the special attention of the tourist, not infrequently foreign letters

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and designs are stamped on the towels, and the purchaser displays a sad defect in taste if induced to prefer these to the real native design, which is always much more artistic and beautiful. At first it seemed somewhat mysterious to the Japanese towel-shops to see the demand for them among foreigners. The merchants could not make out what the strangers wanted with the towels. The Japanese laborer often ties a towel about his head in lieu of a hat in hot weather. Did the foreigners want the towels, peradventure, for any such use as that? In time it came to be found out, however, that the foreigner did not utilize the towel after the Japanese fashion at all; he transformed it into something wholly different. It was being made up into all kinds of table and bed linen; and as the colours are fast, it washed well and always looked pretty. The custom of so utilizing the Japanese towel has now spread through most of the Far East, and even to the west, and there is an increasing export to supply the demand. The extent of exports in these towels, which singly cost only a few *sen*, was, last year, over 158,000 *yen*, which, this year, promises to be doubled. Indeed the extent of export is not actually known; for there is a considerable export of the towels made up into table cloths, table napkins and bedspreads, and are included under these heads in the export lists.

One of the largest export firms engaged in this trade is the Nakatora Company in Kanda-ku, Tokyo, where more than 200 hands are always busy preparing, printing and packing the towels for export. The mode of dying is unique and interesting. The patterns is cut in paper stenciling. A *tan* of white cotton cloth is taken, that is, a piece about 24 feet long and about one broad, and the cloth is laid along a board of equal length. The whole *tan* is printed with the same pattern, and will make several towels of similar design. The paper stencil is laid on the end of the cloth, covering the length of one towel, and then smeared with a kind of rice paste; another towel length is then turned up over that, exactly even with the towel length underneath. Then another stencil is laid on exactly even with the last; and another length of towel is turned back over it after it is smeared with rice paste; and so the process in continued until some two *tan* of cloth are folded in this manner with stencils of the same pattern between and exactly over one another. Then the square bundle is placed in a press. Indigo dye is poured over it, the colour going through the cutting in the stencil only, and so soaking down until it appears through the bottom stencil, an air pump being used to force the dye through as quickly as possible. As soon as the dye has gone through the bundle, the stencils are taken out and the rice paste is washed off, leaving the beautiful blue pattern indelibly outlined on the material. The whole thing need not take more than half an hour. The Nakatora firm turns out about 200,000 towels a day.

Like most Japanese firms the headship of the establishment is hereditary; and Mr. Torakichi Inouye, the present occupant of the position, is the fifth descendant of the founder of the business. Though yet only a youth of 22 he has made an excellent manager, and has been so acting since he was eighteen. He it was who saw the export possi-

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JAPANESE TOWELS MADE INTO HOUSEHOLD LINEN

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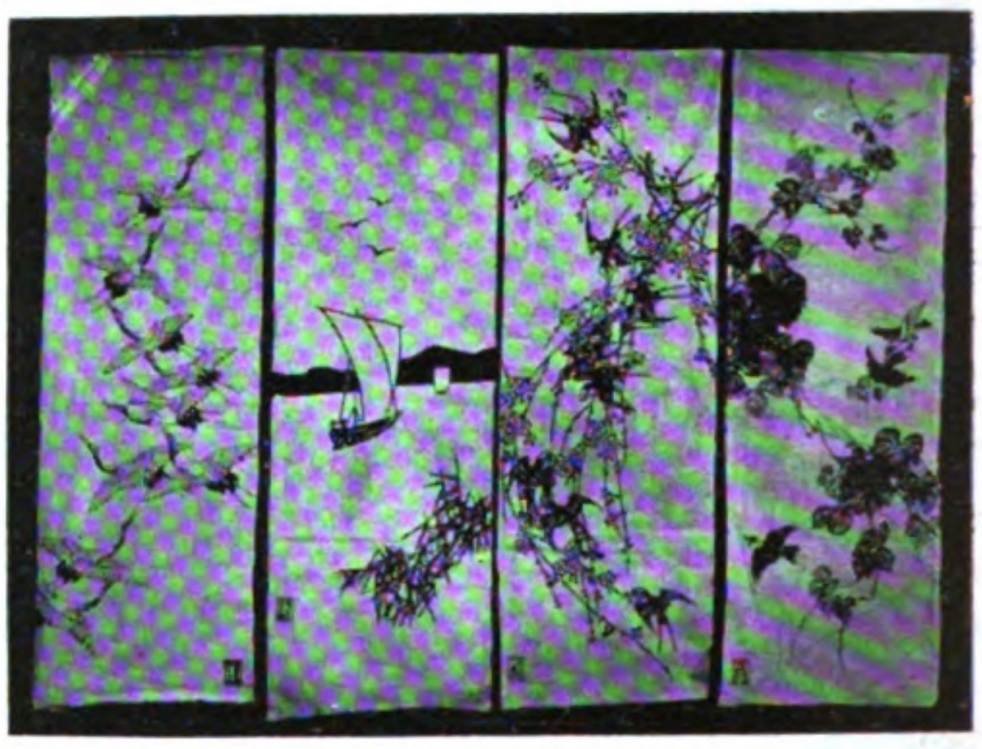

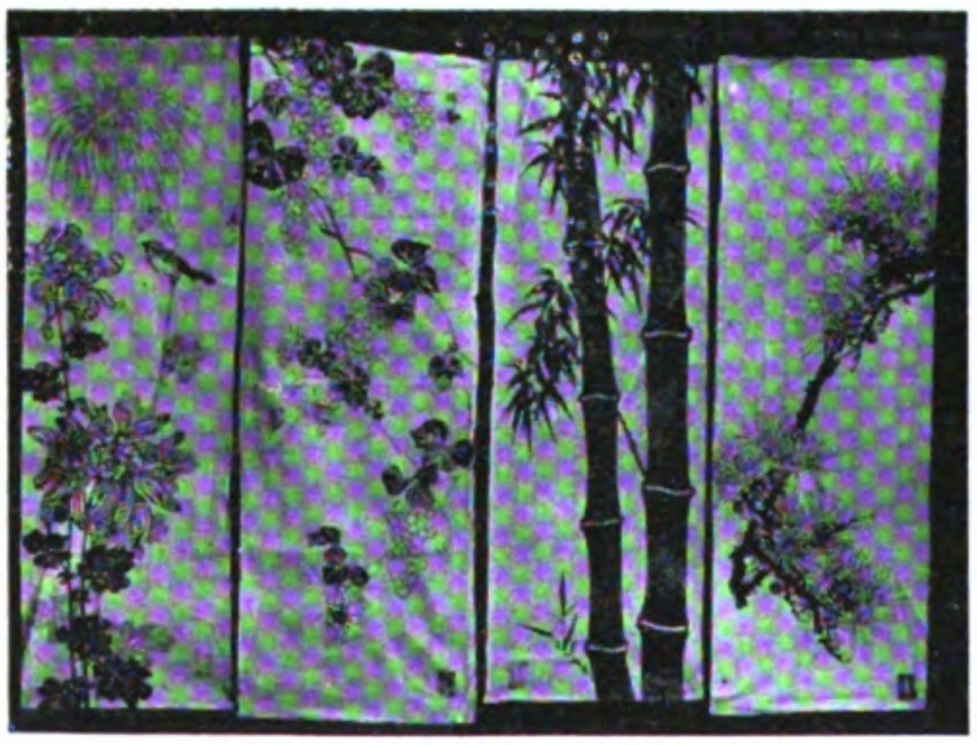

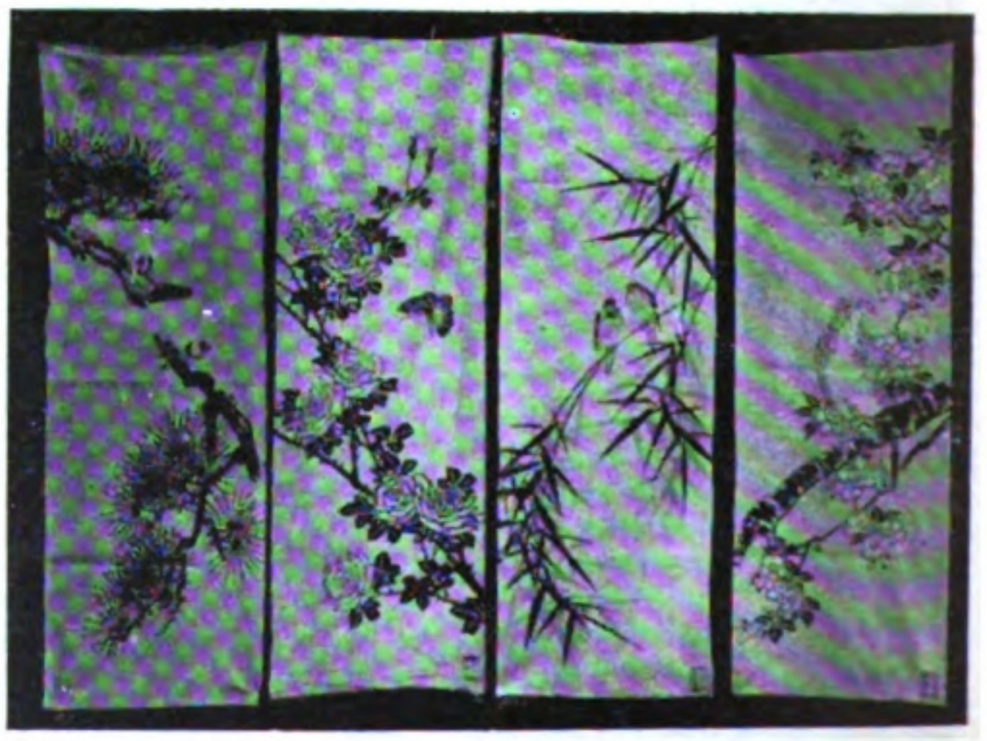

JAPANESE TOWELS: NATIVE DESIGNS

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bilities of the Japanese towel; and having an expert eye to buiness he began to send towels abroad with instructions of how they could be utilized, and samples of the same. The trade has so increased during the last four years that he has now to fill orders reaching the enormous volume of some 12,000,000 towels per month. The young manager did not enter upon business without first obtaining a good general education; he is a graduate of the Keiogijuku University; and having been brought up in the atmosphere of towel production, he is familar with every phase of the trade, and it is not to be wondered at that he has made such a brilliant success of it.

In the towel business as confined to Japan it has its busy and its slack seasons; and the young man, upon assuming the managment of the firm, was at first much at a loss to know how to tide over those slack seasons without loss. It was in pondering this problem that he hit upon the possibility of developing an export trade. The possibility occurred to him from reading an old commercial magazine that happened to fall into his hands one day. He figured out that the towels that would have most attraction to foreigners would be those of such design as to form one complete pattern if sown together, and be artistic and beautiful at the same time. So he set to work designing and worked out some very beautiful results, that are having an immense vogue abroad. He is ever studying and inventing new styles and designs. He has now produced towels which, when put together, make very pretty summer curtains, and even dressing gowns. He consulted with foreigners, who assured him that the results would be considered beautiful abroad, and they advised him to enter upon the export of the towels. He acted upon the advice; and by advertising in foreign papers and magazines the demand increased, until in a comparatively short time he had plenty of orders from abroad. The business has gone on increasing until the firm is now the largest in Japan. Among the foreign firms that deal in the export of the Nakatora towels are Messrs Jardine, Matheson and Company; Samuel and Company; Davis and Summers and so on. Most of the exports up to the present go to the United States and Australia, but there is an increasing demand in Europe. The average output for the last ten months has been about 1,400,000 pieces per month. The actual number of pieces shipped in the ten months was 77,990,000.

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MY PEOPLE

Teru ni tsuke

Kumoru ni tsukete

Omou kana

Waga tamigusa no

Uye wa ikani to!

× × ×

Whether it rain or shine,

I have one only care:

The burden of this heart of mine

Is how my people fare!

By His Majesty the Late Emperor,

Tran. by J. Ingram Bryan.

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THE REGIMEN OF WOMAN

By KUROIWA SHUROKU

ONE of the most pressing and interesting questions in modern Japan is the future of the Japanese woman. What road should she take, and what direction does she appear disposed to follow? Japan is growing desperately anxious that the future of her womanhood shall not be as it may be, but as it ought to be; and must be, if progress is to be expected. Woman's future, in Japan no less than in other countries, cannot be wholly independent of the trend of society generally; but as this often takes a turn quite different from what was anticipated, a nation should have a definite ideal for its womanhood, and assist the rising generation in cultivating it. The nation should have its mind made up as to the way woman should go, and then see that she walks therein.

In this respect, one may presume, there should be no great difference between the ideals of the east and the west. In all progressive countries today woman, for economic reasons, is being forced into occupations other than domestic. The woman of our time has the same desire as her brother or husband for luxury and pleasure, both of which are impossible without some degree of financial independence. Woman is coming to be as discontented as man unless she can gratify her will. And, moreover, a good many men nowa-days are not above seeking wives who can command an income in some way. With the progress of education, too, and the growth of enlightened ideas as to rights and freedom, women are refusing to be longer treated as toys or slaves by men; and this alone is sufficient to drive all the more high spirited females toward economic independence.

Thus pressed by the general current of the times women are more and more forsaking domestic life and responsibility in Japan, as in other lands, and the nation has to face and deal with the new conditions. Such changes are far more radical and revolutionary in Japan than abroad, for in this country we are not prepared for them, whereas in occidental countries the revolution has been slow enough to give time for thought and preparation, though in some respects the change in Europe has been so rapid and radical as to render the situation acute, as may be seen from the suffragette agitation in Great Britain. In Japan the male notion of woman's duty has hitherto limited her to the sphere of home and its duties. The main idea was attention to the kitchen and obedience to her husband. When the Japanese man thinks of marrying, his one idea is to get what in common parlance is called, "a good wife and a wise mother" to make a home for him and his children. It is now seen, however, that the mere desire of man cannot direct the social current. In Japan at least the 'kitchen standard' of wifehood is fast becoming obsolete; and many are crying out for "strong wives and brave mothers," if not in some cases for "ready-cash wives and dollar mothers."

Such is the current of society, and we cannot get out of it. This being so the only thing to be doue is to make the best of it. It is our duty to utilize the tendency of the times for the best interests of the nation: in other words, to direct, as far as we can, the social currents along wise and fertile courses, so as to produce the best results under the circumstances. In this way tragedies will be rendered as few and far between as possible.

It is generally recognized that the women of occidental countries are more

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advanced in this respect than those of Japan. But if the British suffragettes represent the vanguard of female liberty, the Japanese will be content for some time to come to have it so. Such tactics are good examples of the tragedies we wish if possible to avert by the way, in Japan. There are therewith associated errors of statesmanship, too, that Japan must by all means avoid. Happily there is, as yet, slight danger of suffragettism in Japan. We are not of those who cry safety before we are out of the bush, however; and it may well be, indeed, that tragedies of another kind are yet before us.

In her struggle for freedom against the domination of man, the Japanese woman has one weakness she will have to overcome, before her future can be hopefully assured. She woefully lacks a capacity for that *neutral attitude* which she must assume toward man, if she is ever to measure swords with him successfully, and meet him at last on an equal footing. By a neutral attitude, I mean the capacity to unsex herself on all occasions of competition with man. If a woman goes into business, for instance, her only hope of competing successfully with her male rivals, is to assume the habit and character of one who is neither male nor fema'e, but simply a person filling a certain position and fulfilling the duties required in the most approved way. Now this is very difficult for a female like the Japanese girl, who on all occasions never forgets that she is a woman, and has woman's ideals to live up to. But the more womanly a business person is, the less likely is such a person to do better than a man at the same work. It is, therefore, next to impossible for the Japanese woman to undo her centuries of womanly quality and attainment and assume the hard, matter-of-fact attitude of a business man. Her whole mental make-up and temper are against it. How can she succeed in making herself neither a man nor a woman, but simply a plug in a hole? The very minute that in the transaction of business she comes in contact with one of the opposite sex, the Japanese woman shows that she is a woman. She is always conscious of the delicacy of her sex, and that man rules her, and that she never knows but that the man she is trying to strike a bargain with, or out-do in some transaction, may some day be her lover and husband. This sex-consciousness is much more potent in Japan than it apparently is in western lands. It is simply the virtue of modest womanliness face to face with the hard, unsentimental facts of the modern materialistic world. When the Japanese woman dons a business garb and tries to shed her maidenly smile, and adopt the language of sexless neutrality in facing the world, she shows at once that she is at hopeless odds with her competitors. She has special female habits, too, which, from a business point of view, are faults that may ruin an enterprise and precipitate a tragedy.

In my opinion the surest and quickest way by which the Japanese woman can compete with man and bring him to her feet, is for her to preserve her sex sacred and remain unmarried until she meets the man of her heart. Not the simple, but the *single* life, will in no time subdue the Japanese man and send him worshipping at the knees of woman. Spinsterhood may appear in the eyes of some to be contrary to nature, and Japanese notions of womanliness, but according to the old proverb, that "a chaste woman never marries twice," it is quite possible for a woman to refuse marriage and still be a true woman. It is in any case not a real refusal, since she refuses only because the right type of man is wanting. Others may object that such an attitude would lead to a reduction of the birth-rate and a diminution of the population. No doubt it would; but if woman has to make a choice as to whether she will remain single and reduce the birth-rate, or marry and become a slave to man, she would appear to be justified in choosing to suit herself. If population is to be maintained only by the enslavement of womanhood, will not the people themselves be slaves, being the offspring of slave mothers? The long and the short of it is that man must make woman free or go without wife and

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children; for the trend of society to-day is in this direction and man cannot change it. The further trouble is that a good many women are taking a position by which they would choose both of the alternatives suggested; they do not wish to forfeit the right of marriage, and at the same time they do not wish to become the slaves of men. The attitude is a contradiction that will defeat itself, and result in tragic consequences. My conviction is that woman has in her own hands the key to the situation; she can say to man: "Set me free, or I will destroy the human race!" If the women take this position they will soon bring man to his senses. In the face of it, man would soon lose his arrogance and overbearing, and learn to eat humble pie. Under such a state of seige it is not difficult to see on which side surrender would lie. The position would, in fact, be reversed and men would become the slaves of women.

Thus it will be seen that every woman has in her own hands a weapon no man can successfully withstand, the weapon of absolute virginity. During all the long, sad years of woman's bondage she has never seen fit to wield this weapon as she can do if she wills, for the reformation and culture of mankind. But if she is to win the place she evidently is coming to believe herself destined to, this is the weapon she must use. True, nothing could be effected unless women as a body agreed to adopt this attitude. It might be very difficult to bring about such an organization. But the more women think of it, the more they will see that man is not only dependent upon woman, but that he has more respect for the woman who preserves her virginity than for the woman who gives way on any other than even terms as husband and wife. At any rate virginity will abolish slavery, and bring men as suppliants to the feet of woman. Woman might have to sacrifice much that is natural to her in order to effect the desired reform, but it would be worth the sacrifice. My conviction thus expressed, is offered as a neutral, and not as a man. Personally I am not willing to place all the responsibility on woman in this matter. It is man's duty as well as woman's to labour for the good of womanhood; and he should be ashamed to force woman to any such expedient as I have suggested. But if he fails and thus disgraces himself, woman still has the remedy in her own hands, and need never remain a slave to man.

At any rate the general trend of society to-day is in the direction of my contention. Society is driving woman from the home and the family into commerce and industry, into factories and offices and even lower forms of labour, by the thousand, yes even by the million; and unless something is done, and done soon, the situation will to some extent be as I have indicated. The question is whether it is better to do it as an organized effort than leave it to the fortunes of social tumult and uncertainty. This law of self-preservation is as strongly at work in Japan as elsewhere, only here it has not yet gone the lengths that it has abroad; but no doubt it will follow the same direction, and the women of all lands will in time attain the same destiny. Whether woman will come out of the struggle with her womanly qualities unimpaired, is an important question for society. The tendency will no doubt be to run to extremes for a time; and extremes always bring about a proper adjustment of balances and an arrival at the happy mean nearest the truth. But the time when we shall see armies of wretched bachelors approaching ranks of cold-hearted spinsters with averted faces, and supplicating them to yield to offers of marriage, is yet very far distant, and more distant in Japan than, perhaps, in any other section of the globe. But if women are willing to die for freedom, as some of them aver, then let them hold out for the single life until man gives in; the result at first will be a condition of extremes, but the wise medium will soon be reached, when neither sex will be enslaved to the other, but both will be equally free to *be* and *do* what is best for the interests of mankind.

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TWO HEROES OF OLD JAPAN

By "B"

FROM the 14th to the 16th century the powerful Ashikaga family held the leadership as shoguns; and their court was a center of art and learning where flourished painting, poetry, the tea ceremony and the highly intricate arts of gardening and flower arrangement. But with the increase of luxury and ease they allowed themselves to sink into effeminacy and sloth, and by the year 1597 the power fell from their hands altogether. With the decline and fall of the Ashikaga came the rise of powerful *daimyo*, who assumed much the same position as the barons did in England, and were little potentates unto themselves. The country fell into a state of anarchy and the barons in their fastnesses defied all anthority save their own. This condition continued until the rise of the great leaders, Oda Nobunaga, the *Taiko* Hideyoshi and Tokugawa Iyeyasu.

The two heroes of whom we write arose during this dark age of civil strife that formed the interregnum between the fall of the Ashikaga and the rise of Hideyoshi and the Tokugawa shoguns. Their names were Takeda Shingen and Uyesugi Kenshin, powerful generals and reckoned among the greatest strategists of their day. That they should have appeared at the same period and place indicates that opportunity often makes the man. So evenly matched were they for several years they fought with but little that was decisive in result.

Takeda, whose first name was Harunobu, but subsequently changed to Shingen after he entered the ranks of the monks was born in the province of Kai in 1521, where his father was a *daimyo* and a descendant of the great Minamoto family. The old man was noted for his fiery temper; and so wroth was he once with his son, the future warrior, that he dismissed him and refused to appoint him heir. But the son would not submit to the injustice and had his father sent to Suruga, and himself became *daimyo* of Kai. In 1547 when Murakami Yoshikiyo, *daimyo* of Shinano, opened war upon Takeda Shingen with 20,000 forces, the latter drove him into the province of Echigo, where he joined Uyesugi Kenshin, and both returned to the attack on Takeda Shingen. This offered the two famous warriors an opportunity to meet for the first time face to face in open conflict, and the result was one of the most historic episodes in the annals of Japan.

Uyesugi Kenshin was the second son of Nagao Tamekage, *daimyo* of Echigo, the name having been given him by his father in honor of a noted official named Uyesugi, for whom the *daimyo* had unbounded admiration. Born in 1530, young Uyesugi passed through a time of hardship, and learned in youth to bear the yoke and win his spurs; and was so distinguished for his faith and gallantry that he commanded the affection of the public. His tact and ingenuity were

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shown in the fact that after he became *daimyo* he despatched men disguised as merchants into the surrounding provinces to investigate the geography and to spy out the land, so that he would know how the land lay in case of trouble. When the trouble with Takeda Shingen commenced with the war of 1547, Uyesugi knew just what to do. For the next few years the conflict was steady and undecisive. At last the two heroes met in the historic struggle of 1551, and up to 1553 the issue was still doubtful. But the moment was at hand when fate or genius would decide who was to win. Kenshin entered Shinano with 8,000 troops and took up a position on the river Sai. Before him arose the well fortified hills where some 20,000 of Shingen's forces were ensconced and awaiting him. In order to decoy the enemy from its position he formed an ambush and sent out a party of woodmen disguised as soldiers, so that when the enemy came out to pursue the mock invaders the troops in ambush fell suddenly upon them and put them to rout. In this onset there were 17 attacks and counter attacks, of which Uyesugi won eleven. When Uyesugi began to retreat he was pursued by Shingen, but a large force of the retreating army suddenly appeared on the flank of the aggressors and utterly defeated them. In this struggle Shingen, mounted on his fine charger, made some desperate onsets into the fiercest of the fight. Then he attempted to escape across the river, covered by some attendants. On the way he encountered a great warrior equally well mounted. The latter flew at Shingen with his mighty sword, and the latter, being suddenly attacked and having no time to draw his own sword, warded off the cut with his war fan, receiving only a slight wound on the shoulder. Just as the aggressor was about to repeat the cut, a soldier goaded Shingen's horse from behind, and the animal plunged forward and carried its master beyond the reach of the fatal blow, and enabled him to escape. It was afterwards discovered that the doughty contestant of Shingen in that awful moment was no other than Uyesugi Kenshin himself.

The two famous warriors met for a final contest in March, 1559, at the battle of Kawanakajima. The forces of Kenshin were found established in so invulnerable a position that Shingen ordered an enveloping movement and made his main point of attack from the rear. But the night was dark as Erebus and many of the troops lost their way. Uyesugi Kenshin saw from the camp fires of the enemy that food was being prepared and that readiness was being made for an attack and he prepared himself accordingly. In order to take the enemy off guard he sent 8,000 troops across the river at dawn to attack the invaders. The surprise attack so bewildered the forces of Shingen that they were easily put to rout. But neither side gained a decisive victory, and thus the struggle was protracted indefinitely. The two heroes foresaw each other's tactics so clearly that most of the time neither could be entrapped by the other. Later on the two warriors in turn came into clash with Oda Nobunaga. Uyesugi defeated Oda's forces at Etchu, and Takeda Shingen met the army of Iyeyasu and defeated it.

Many tales are told illustrating the benevolence and humanity of Uyesugi

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Kenshin. As the province of Kai is an inland place, surrounded by high mountains, the salt supply had to be brought from Suruga which is on the sea. But the lords of Suruga and Sagami were not on good terms with the *daimyo* of Kai, and so they forbade their people to let the inhabitants of Kai have salt. When Kenshin heard of it he was much displeased, and wrote a letter to the offending lords, saying: "It is true we have been at war, but that is no reason why we should make the inhabitants of the country suffer: it is cruel to act thus, and it is likewise cowardly." And so the trade in salt was resumed and the people were saved from further suffering.

The death of Takeda Shingen was as romantic and aesthetic as his life was brave and chivalrous. In his attack on the Tokugawa forces he laid seige to Noda castle at Mikawa. In the evening a musician happened to come out on the battlement tower of the castle and play a melody so sweet that it charmed the heart of Shingen; and he drew too near in order to hear it better, and was shot by an archer. Thus died the great warrior from his love of music; he was placed in a stone coffin and sunk in lake Suwa, and his death was kept a secret for three years. Shingen excelled in painting and poetry as well as in valor and arms. It is said that he never cared to read books on Confucianism because their teaching with regard to filial piety always reminded him of the time when he had to defy his father, and he was thereupon seized with a violent headache.

Uyesugi Kenshin was seated at a banquet when the news was brought him that Shingen was dead. He put down his chopsticks and said: "Ah, how lamentable! I have lost the only man who ever was a match for me in battle!" And he wept. Then he issued an order that henceforth Kai should not be attacked, since, deprived of its leader, it would be sure to fall into internecine strife. In 1578 Kenshin took ill and died while engaged in an attack on the Tokugawa forces, and thus was removed the only obstacle to the progress of the Tokugawa supremacy. The present Count Uyesugi is a descendant of the famous hero. As the two heroes died in middle age, it may be said that had they lived the full time of life, Oda and Hideyoshi would have been suppressed and the history of Japan might have been different. At any rate they are ranked among the great heroes of old Japan; their names are on the lips of every youth; children call themselves 'Kenshin' and 'Shingen' when they engage in fencing contests, and at the boys' festivals dolls representing the two warriors are set up to remind the rising generation of the great ones that have been, and may be again.

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TAKEDA SHINGEN

UYESUGI KENSHIN

THE BATTLE OF KAWANAKAJIMA, SHINANO, BY KUNIYOSHI

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KOMATSU-HIKI, BY SHUSAI

JANUARY CUSTOMS

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JANUARY FESTIVALS

By F. YAMAZAKI

IN old Japan the most important day in January was the day of the Rat, the custom of China in giving certain days special names having long prevailed in Japan. On the day of the Rat, which happened to be on the 6th of the month, the courtiers of the Imperial Palace at Kyoto used to go into the country for an excursion; and once on the same day, the Emperor Uda visited Urin-in temple at Kitano. This custom of going on excursions on the day of the Rat was at its height during the greater part of the Heian era. The people everywhere took it up; and it was the custom to bring back a sprig of pine tree from the outing, the pine being regarded as a symbol of long and vigorous life. In later times the sprig became a tree, the excursionists bringing home with them small pine trees, which they planted for good luck. The custom went under the name of *komatsubiki*, or the uprooting of the young pine. The famous poet Tadamine wrote a verse on the subject, which has become historic:

Ne-no-hi suru
Nobe ni komatsu no
Nakari seba
Chiyo no tameshi ni
Nani wo hikamashi!
If one should fail to find a pine
When one goes forth on the day of the Rat.
How could one pray for longevity?

Another January custom of old Japan was that known as *Uzuye*, which took place on the day of the Rabbit. At that time the prince Imperial used to present to the palace certain bundles of peach, plum, camelia and other woods, together with plants, as a propitiation to the gods of plague, of whom the people of that time were in great terror. The farmers of Kamo village outside of Kyoto used to make a good thing out of it by supplying the bundles of wood for *Uzuye*.

On the 7th of January in old days came the custom of *Minomo-no-tomi*, or the wealth of Minomo. At mount Minomo in the province of Settsu there is a waterfall of the same name, near which stands a shrine to the goddess of wealth, *Benzaiten*, a deity of Indian origin. Here people flock from all directions on the 7th of the first month to pray before the shrine of the mistress of the pocket. In front of the image are three chests. In the covers of the boxes are small slits. The priest prepares thousands of cards, and writes on them the names of applicants. These are dropped into the slits by the owner. Some fellows manage to get more than one card, and drop them into the slits of different boxes. Then the priest drops a gimlet into each chest; and the card found punctured by the instrument will bring the man whose name it bears, great wealth. Of course the boxes are shaken up, so as to shuffle the cards, before the instrument is dropped in; and each box is treated in the same manner; but the first box brings better luck than the second, and the second than the third and so on.

The festival of *Hitachi-obi*, which takes place on the 10th of January, is rather interesting. The center of this custom is at the shrine of Kashima in Hitachi. The patron deity is *Takemikatsuchi-no-mikoto*, one of the ancestral deities of the nation, and the guardian of soldiers, with an eye to matchmaking as a side issue, thus trespassing somewhat on the rights of the deity of the Izumo shrine. The festival on the 10th of January is patronized chiefly by women; and comes in as a sort of leap-year privilege for those in need of husbands. The hopeful young ladies bring with them two strips of hemp, like an *obi* or belt, on one of which they have their name and on the other the name of their respective lovers. The priest of the shrine is asked to unite the two hempen strips in marriage. The strips are doubled and the four ends are held up together to the priest, cords protruding from the closed first, the loops being hidden from sight of the priest. The priest seizes two ends and unites them; and then the remaining two ends and makes a knot. It will be thus seen that the opportunities here for the god of luck are endless. If two ends belonging to the same strip should be united there

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is no hope; it is like a baby kissing its own toe; it may be better than nothing, but as a thing worth kissing it is a failure. But if by grace of the deity whose name space forbids us to repeat, the ends united should happen to be those of the two strips, so that the result is a circle made from two strips instead of from one, marriage is not only possible but certain for the lonely maiden.

In the province of Omi they have a curious custom called *Tsunahiki*, which comes off from the 13th to the 17th of January. It is, in fact, a sort of tug-of-war between the people of Omi and those of Otsu, each being represented by a team, and supported by numerous champions of either side. The contest of strength takes place in front of the *Mii* temple; and as the trial proceeds and waxes hot, the noise of drums is deafening until one side gives way, the winner being believed sure of good luck for the rest of the year.

There is another remarkable custom practised on the 14th of January, called *Ugoromochi-uchi*, or hunting the mole. The Japanese mole, like his western kindred, is a very mischevous wee beastie, giving the farmers and gardeners much trouble by rooting up their labors. On the occasion of the above named festival the countryside turns out beating the ground with whips made of straw rope. Night is chosen for the escapade, as the mole does most of his mischief under cover of darkness. There is a belief among the rural folk that by beating the ground the little animals become so terrified that they burrow deeper and deeper into the ground and are never able to come out again.

On the 15th of the month at the Hiraoka shrine in the province of Kawachi takes place what is known as the *Hiraoka-no-mikayu*. This shrine is dedicated to the four gods: *Amanokoyanenomikoto*, *Ugayafukiayezunomikoto*, *Okuninushinomikoto*, and *Amaterasuomikami*, names, whether too sacred or too difficult to be uttered it is unnecessary for history to say. At this shrine, quadruply divine, there is held a ceremony of exorcising the crops or fields, after which they are free from devils for a year. A huge pot is set up in front of the shrine, in which red beans are boiled. Fifty-four bamboo sticks five inches long are made into a bundle and suspended in the pot. Next morning the beans are devoted as an offering to the deity and prayers are offered for the harvest of the year. On each of the fifty-four sticks is cut the name of a vegetable; and after the pieces of hollow bamboo are lifted from the pot they are taken out in the field and split, to see how many beans have got into each piece. The stick containing the largest number of beans is the best, and the vegetable or cereal on that stick will be the most prolific that year.

There are numerous other customs in January, pertaining chiefly to the New Year; but as these have been already dealt with in the pages of the JAPAN MAGAZINE it is unnecessary to refer to them again. Those who desire to read about New Year customs, should consult the January numbers of the JAPAN MAGAZINE for the years 1911 and 1912.

THE KOREAN NEW YEAR

As the Koreans observe the old calendar so far as their festivals are concerned, their New Year ceremonies take place some two weeks or so later than in Japan. The old folk are very conservative in respect to times and seasons, while the younger generation and the urban population are more prone to fall in with modern ways. The Koreans make cakes of *mochi* for the New Year, just as the Japanese do; in fact the latter probably adopted the custom from Korea. The Koreans, however, usually put jujubes or some kind of fruit in the cake. On New Year's day the Korean family gets up earlier than usual; and after completing their toilet, they purify themselves in a ceremonial manner, incense their houses and then make offerings and prayers to the ancestral gods. The family altar is in the house; and in it the ancestral tablets are enshrined. The wealthier classes offer such fruits as

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pears, nuts and apples, together with fish, meat and cakes, while the poorer folk have to be content with gifts of simple cakes. They always eat the *mochi* cake with honey.

The religious duties of the day having been attended to, the members of the family go out calling on friends and relatives, offering good wishes and congratulations for the New Year. Among the educated classes it is the custom to devote some part of the day to composing Chinese poems; while the humbler people put on the best fire of the year in their stoves under the floor, and lie up in the heat and have a good drowze. Some of them spend the hot hours drinking and singing and having a general gay time. As the evening draws on the members of the family pluck out two or three hairs from their heads and burn them out of doors to keep away evil spirits for the year. No spirit, however evil, can endure the odor of burning hair, a weakness more or less common to us all. The younger portion of the family, especially the boys, are wont to spend some of the day flying kites. The Korean kite is different from the Japanese in that it has holes in the center to give it greater steadiness against the wind, a virtue much to be desired, certainly; and like the Japanese, the Korean boys stick powdered glass to the upper part of their kite strings so as to fight with and cut the kite strings of rivals in the kite-flying contest.

The Koreans have a game called *chegé chanda*, which they like to play on New Year's day. It consists of throwing coins: not exactly a game of heads and tails; for the boys eject the coins into the air with their toes, and failure to send the coin spinning into the air involves a forfeit. *Tontsuki* is another game they are fond of at this season. In this game they draw two parallel lines on the ground six feet apart, and throw coins from one line to the other, each trying to strike the coins of a rival out of place on the line. Korean girls are very fond of a game of seesaw on a plank, and are not satisfied unless the motion is such that one of them is finally thrown into space and thus discomfited. As a rule the Korean women are averse to outdoor sports of all kinds, but in regard to seesaw they make an exception. In southern Korea they are given to a kind of dance on New Year's day, a dance something like the *Bon* dance of Japan. Older and younger form a ring round which they dance to the chant of leaders and the sound of gongs and drums, but the motion is too slow and dull to be a dance in the Japanese sense of the term.

About the middle of January the Koreans have a queer custom called a *stone-fight*, in which the contestants divide into two parties, meet on a battle-field, exchange compliments, drink to the health of each side and then proceed to fight with small stones, a fierce battle ensuing, to the delight of the multitudes who gather to witness it. Large sums are staked on favourite sides and the betting is keen. Each army has its generals whose orders are implicitly obeyed. Having practised the game from ancient times, the Koreans are extremely deft at stone-throwing; so when the battle is over, great is the number of the wounded though seldom is anyone slain. The stone is thrown by an under swing of the hand, and must be aimed above the belt but not at the face. The action is as swift as lightning and the aim usually accurate. As the wounded or disabled fall out of action others push into their places; and the progress of the battle is judged by the length of the line of wounded on either side. Sometimes it comes to a hand to hand battle that knows no let up until the generals call a halt. After the fight is over the two generals meet and decide on the results of the action. Results are guaged on the ground taken and the number of the wounded and disabled on the one side and the other. The victors march home in triumph and have a great feast in which wine and song are prominent. In the days of the Korean regime the police were unable to stop stone-fighting, as the officers were often arrested by the crowd and prevented from taking action. Now, however, the Japanese police have put down the custom, as far as possible. Consequently the barbarous practice has almost died out.

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THE MANDARIN DUCK

APROPOS our beautiful frontispiece in this number of the JAPAN MAGAZINE, a masterpiece by the famous artist, Maruyama Okyo, representing a pair of mandarin ducks, with others inserted to point a contrast, we venture on a tale setting forth the significance of this fowl in oriental civilization.

The mandarin duck to the Japanese mind is symbolic of conjugal fidelity, the sentiment being based on the severely monogamous habits of this bird. The mandarin is the only non-Mormon duck of the orient, and has for ages been regarded as the type of all that good husbands and wives should be from a social and national point of view. The faithful mandarin couple are placed in the center of the picture, just below the upper pair; but as there are nine birds in the painting, the presence of a bigamist is suggested, the mandarin pair forming an exemplary contrast. Such a picture is regarded as appropriate for the New Year in Japan, as it is symbolic of domestic felicity, greeting and good wishes for the days to come.

That even the fowls of the air have their lessons for man has long been a conviction of the Japanese mind, probably a thought suggested by Buddhism. National tradition, as well as literature, is charged with tales of the influence which the mandarin duck has had on the public mind as promoting domestic fidelity and happiness.

Some six hundred years ago there lived at Tamura village in Michinoku, north Japan, a *samurai* named Umanosuke, who was fond of shooting, and was often seen roaming about the fields and seaside marshes with his quiver of arrows and his bow.

Treading stealthily through the marsh grasses of Akanuma one day he spied a pair of mandarin ducks in sweet converse together. Unable to resist his love of sport the *samurai* set his bow and took aim. Like a flash of lightning went the arrow, and the male duck lay pierced through the breast. The female fled and disappeared in the long grass, finally fluttering above it and soaring into the distance. Umanosuke was well satisfied with his skill as an archer, and approaching the dead bird with accustomed self-complacency, he bagged it and made off home.

That night as he lay asleep he had a dream. There appeared before his astonished vision a fair lady; and he gazed intently on her beauty, charmed beyond words. As he waited in anxious

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silence for some words from her, she at last opened her mouth and said: "You slew my husband at Akanuma! And wherefore did you slay him, seeing we were guilty of no crime?" He cowered before her in grief and remorse. She ceased not for several minutes to, accuse and upbraid him, he the while feeling more and more humiliated and ashamed of what he had done; and finally she repeated the following poem and left him in despair:

Hi kurureba
Sasoishi mono-o
Akanuma no
Makomo kakure no
Hitorine zo uki!

Of yore I used to meet my husband in the eventide; but now alone I sleep in the reeds of Akanuma.

The sleeper awoke and realized his crime. The faithful mandarin pair were accustomed to meet at sunset in the wild oaten reeds at Akanuma, but by the sportsman's wanton cruelty the poor mate was now doomed to eternal widowhood among the dank marsh grasses. What excuse could any man have for so thoughtless an act?

Umanosuke lay uneasy on his pillow, and pondered the nature of his deed. He arose and dressed himself; but his heart was not at ease. He went out and stood at the door to behold the glad sunrise. There beside the bag containing the dead mandarin duck his cruelty had slaughtered, lay the lifeless body of the female mandarin duck, the lonely and inconsolate mate having discovered the whereabouts of her dead husband and committed suicide beside it by piercing her breast with her bill. The *samurai* gazed upon the scene in sorrow; and tears welled up in his eyes and streamed down his cheeks. He felt that from him all happiness had permanently departed. The whole world was changed. Nothing less than abandonment of the world and a life of ascetic seclusion could atone for his wanton thoughtlessness. And so he became a monk, wandering homeless over the face of the land.

Such tales of the mandarin duck are familiar among all classes in Japan; and no doubt they have had their good effect in promoting conjugal fidelity and domestic purity.

Another story is told of a man who also forgot himself so far as to shoot a mandarin drake with a bow and arrow one day. This man was a good shot, on which he was accustomed much to pride himself. On this occasion so accurate was his aim that the head of the drake was severed from its body. He paid no attention to where the head had gone, but brought the body of the dead bird home in triumph. Sometime afterwards the sportsman sallied forth again to try his skill on whatever came his way. As luck would have it his target again was a mandarin duck. He brought it down with one shaft, and it proved this time to be a female bird. As he stooped to pick up his prey he felt a hard lump under the left wing. Raising up the wing there he beheld the head of the male duck he had shot some days before. The incident made him think. If the fowls of the air have such affection and such high ideals of conjugal fidelity, why should they at least not be respected by man? Yea, is it not his duty to emulate them in this respect? And so at Japanese weddings, and when congratulations are offered in connection with family happenings, it is customary to make presents of dress-lengths or ready-made garments bearing figures of the mandarin duck, the happy pair of fowls symbolizing the good wishes of the donor for the future happiness of the recipient. We suggest that all who receive the January number of the Japan Magazine, should remove this masterpiece of Okyo, frame it and hang it in the home, as a symbol, of the Japanese ideal of a faithful husband and wife.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japanese Bonds

In most countries quotations on public bonds usually stand as a barometric record of the nation's financial credit; but this would form a very unreliable test as applied to Japan. Though Japanese bonds do not at present command quotations as high as those of some other nations, they are nevertheless as sound an investment as one can secure. The estimate placed upon them by European investors is no real indication of their value as securities; for financial circles abroad are for the most part lamentably devoid of accurate knowledge with regard to the economic stability of Japan. Japanese government bonds have the two main qualifications of a good investment: they are absolutely safe and they make good returns. In recent years Japanese finance has shown a steady progress toward consolidation, and now the annual revenue is not only sufficient to meet expenditure, but this year shows a surplus of about 80 million *yen*. As the revenue increased last year by 15 per cent the above amount is a safe estimate for the present year. This surplus will be expended in reduction of taxation, railway extension and reduction of national indebtedness. If, as is confidently expected, the annual surplus for some time to come may be expected to be not less than 50 million *yen*, there is no reason why the national debt may not be appreciably reduced in the near future. At this rate of increase in the annual revenue it would be possible to wipe out the foreign debt in 20 or 30 years. The foreign debt is now about 1,500 million *yen*; and if an annual reduction of 100 million could be made, the debt would vanish in about 15 years. It will thus be seen that not only is the nation's finance on a sound basis, but that the usual foreign attitude toward Japanese bonds is an obvious underestimate of their real value as an investment.

Ignorance of Japan

It is remarkable how unanimously all the most intelligent and authoritative Japanese returning form abroad confirm the conviction we have long entertained and expressed in these columns that the main cause of prejudice against Japan and Japanese immigration is ignorance of the life and civilization of this country. Almost all those who assume a cynical attitude toward Japan, and who oppose Japanese immigrants as unassimilable, are people who know little or nothing of the real Japan. That this is the real state of affairs has been the experience of all those who have lived on the spot or who have made any careful invesitgation into conditions. When Dr. Juichi Soyeda returned from his trip of investigation in the United States he took occasion to inform his countrymen at home that in his opinion the cause of the whole immigration agitation in California was race-prejudice based on gross ignorance of the Japanese people. He suggested that the only way out of the difficulty

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was to inaugurate a campaign of education to enlighten the public as to the meaning of Japanese civilization and the ambitions of her people. This is our own conviction, and involves a plan we have advocated from the beginning. The latest witness to this unfortunate condition in America and Europe is Mr. Koike, the new director of the Political Affairs Bureau at the Tokyo Foreign Office. In a speech before the Tokyo Bankers' Club on the 26th of October last, Mr. Koike, in referring to the permanence of the Anglo-Japanese Alliance as a bond between East and West, enlarged on the difficulty of maintaining the bond in the face of dangerous and insistent race-prejudice in the West. He said that on his departure from London sincere friends of Japan in England asked him to convey their views on the subject to the leading men of Japan. In their opinion the sole cause of the undesirable incidents taking place between Japan and the United States and the British colonies is the mistaken view held in Europe and America as well as in the colonial possessions of Great Britain, that the Japanese, being entirely different in thought and sentiment from western people, can never assimilate with the latter, and that though Japan has come to be ranked among the first-class powers of the world, yet in the matter of science and morals she cannot really be ranked as such. This error on the part of foreigners, Mr. Koike's British friends assured him, was due to the fact that Japanese art, literature and civilization were not known abroad; even the Japanese themselves had made no adequate effort to explain them and represent them to the outside world. The best side of Japan is still invisible to foreign eyes, with the exception of what a few foreigners themselves have done to make Japan known. The desire of the Englishmen to whom Mr. Koike referred, was that Japan should make more effort to explain herself and her civilization to the rest of the world, so that mankind can see the real facts of the case, and know that Japan has evolved a civilization the most complex and profound in the history of human development, and one not lightly to be wholly abandoned for the adoption of younger and less tested civilizations of the new west. It was most encouraging, Mr. Koike added, to know that so many British friends were ready and anxious to assist Japan in bringing about a better knowledge of her civilization and modern ideals, and he earnestly hoped that his countrymen would not neglect to take the advice he had been asked to convey to them from so authoritative a source.

With the suggestions of both Dr. Soyeda and Mr. Koike we readily agree; and cordially offer all the assistance we can render in that direction. It is sincerely to be hoped that every patriotic citizen of Japan will heartily enter into the proposal and do what he can, both by financial and verbal means to make the nature and fine achievements of Japanese civilization better known among the various countries of the world, but more especially among the English speaking peoples, as they are likely to be the nations with whom Japan will have most intimate relations in future.

The London "Review of Reviews"

The following lines written some years ago by the late Mr. W. T. Stead, a sincere friend of Japan, and quoted in the September number of the

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London "Review of Reviews," deserves earnest study now at a time when Japan is sincerely seeking closer relations with western nations in the face of much unreasoning prejudice and unfair criticism:

"Internationalism promises to be the watchword of the future. Its problem is the harmonising of the widest internationalism with the purest and most exalted devotion to our respective countries. As the family is to the nation, so the nation is to the world-wide community. Patriotism is not destructive of family life, but rather consecrates and idealises it, and so in like manner Internationalism, instead of being antagonistic to Patriotism, is the flower and crown of true patriotism in every land. It is under the inspiration of this great idea that the most fruitful enterprises of the future will be launched. Internationalism is the natural result of the great mechanical and scientific discoveries of the last century. Less than a hundred years ago a traveller passing from London to Rome could not cover the ground more rapidly than did the Emperor Hadrian. Now it does not take three days for a letter to pass from one place to the other; the distance between Rome and London is therefore one-seventh what it was in the days of our grandfathers. Hence it is now possible for people who live in countries as far apart as Italy and England to communicate with each other more speedily than a hundred years ago was possible for dwellers at the opposite ends of the same country. The post office is at once an agent and a symbol of the transformation that is coming about in the world. But this has its dangers. People who do not understand each other, when brought close together, are more apt to quarrel than people who live at a great distance. Therefore, it is very important that every means should be used in order to enable the people who are thus brought closer together to communicate with each other, and not only to know each other's language, but to understand how they look at things, what their standpoint is, what their habits and manners and customs are."

Japan and Economic Loans In China

Whether under the name of political loans or commercial loans, says the *Jiji*, capital invested in China goes in the direction of economic development. In view of this, the more the foreign capital drawn into China, the greater must be the economic development of the country and the greater the improvement in the internal conditions.

Consequent on this development, the one who profits most is the nation that maintains the closest relations with China in its trade. In the trade with China, England leads all other nations, with Japan a close second. England, however, has many commodities manufactured in other countries, together with its domestic products, imported through Hongkong, and a detailed account might prove that Japan is really in the lead. Our trade with China, at the same time, is steadily increasing. It declined a little in the year before last on account of the revolutionary disturbance, but has resumed its upward tendency since last year as the following figures show:—

Year	Export	Import	Total
1908	¥60,506	50,966	111,472
1909	73,087	46,886	119,973
1910	90,037	68,569	168,606
1911	88,152	61,999	150,151
1912	114,823	54,807	169,630

Contrary to expectations arising out of the civil war in China, the trade this year has shown great activity. Comparing the trade with China up to the middle of September this year with the same period of last year, there is an increase of 31,800,000 *yen* in exports and 3,800,000 *yen* in imports. As the exports to China last year were 22 per cent. of our whole export trade, it may safely be calculated that the exports to China this year will exceed that of last year.

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The investment of foreign capital in China cannot but promote the development of the country in every direction. The construction of railways, for instance, would mean better intercommunication, and Japan should be the first nation to get the lion's share in its expansion. Our capitalists and others interested in the question should keep a sharp watch over the situation, and let no opportunity pass.

Investments of the Powers in China

Dealing with the economic position of the powers in China the *Osaka Mainichi* points out that the economic invasion of China is a matter of history, and has now reached a stable condition. Britain occupies the strongest position, her economic investments in China representing one-fourth of China's foreign loans. The following tables hows the details of the investments of the Powers in China :—

	Government loans.	Provincial loans.
England.....	¥334,548,250	¥23,380,000
Germany	240,763,250	16,000,000
France	147,837,361	4,620,000
Russia	106,837,361	———
Belgium	29,066,666	210,000
United States ...	16,000,000	37,380,000
Japan.....	69,670,000	3,420,000
Other Powers ...	643,153,840	2,870,000
Total.....	1,627,871,728	87,880,000

As shown by the figures Britain comes first on the list, supplying one-fourth of China's requirements, and next comes Germany, which supplies one-eighth of China's whole national debt. Japan's total investments in China stand at 73,000,000 *yen*, which is only a sixth of Britain's investments and a fourth of Germany's. China has also floated a large amount of loans in the domestic market, which are practically foreign debts. When these loans are taken into account, the amount supplied by Britain and Germany is still further increased, and the percentage of Japan still further lowered.

580 per cent. Dividend

Aise mine of Nakatsuye, Hida district, Oita prefecture, is perhaps the only mine in the world, that pays a dividend of 580 per cent. to shareholders. The mine is located on the boundary of Higo and Chikugo provinces and is under control of the Fukuoka Mine Superintendence Office. It is conducted by a small joint stock company with a capital of only ¥1,550 in 31 shares of ¥50 paid up. The mining district of the company covers an area of 850,128 *tsubo* (1,200 *tsubo* being equal to one acre) and its output of minerals last year was 16,722 *momme* (1,00 *momme* being equal to 8¼ lbs.) of gold and 23,951 *momme* of silver, valued at 83,800 and 3,600 *yen* respectively. This is not a large income, but the shareholders received a dividend of ¥2,916 on each share, or more than 580 per cent. per annum. There are only six shareholders and the largest shareholder is Mr. Giichi Tajima, a local millionaire, who has nine shares out of the total of 31. The company is carrying on its business on a limited scale and never attempts to enlarge, the shareholders being content with the present dividend. It is said that the proprietor of a poor lodginghouse in the neighbouring village, who was given a share of the company by a shareholder who married the landlord's daughter, has become one of the wealthy people of the locality through the liberal dividend declared by the company on his precious share.

High Tribute to Japanese Immigrants

A high tribute to the Japanese immigrant to Latin America is paid by a correspondent in the Official Bulletin of the Brazilian Intelligence Office in Paris. While regretting the influx of Orientals the writer admits their good points. He states :—

Some years ago the Japanese came to Sao Paulo. Further Japanese are now arriving who propose to devote themselves to the cultivation of rice and the mulberry tree on the coast. It is the beginning of an immigration the importance of which cannot be estimated ; it is a new proof of the need of expansion awakened, after the lapse of nearly half a century, in the soul of Nippon. Japan dreamed—who can blame her ?—of large openings in the south of the American continent, above all in Brazil, a market whose needs mount interminably. After having sent merchandise, they send men.

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I was present at Santos at the disembarkment of the first advance guard composed of a thousand people. The spectacle was curious and very different to the disembarking of European immigrants. The men, of whom many had their chests adorned with the Manchurian medal, carried little flags in which the Brazilian and Japanese colors were mingled, green and gold, white and red. The extreme cleanliness of the Japanese was remarkable; while European emigrants, and particularly those from the south of Europe, leave the ship that has transported them in a filthy state, the cabins of the boat on which the Japanese travelled were on arrival as neat as at the time of departure. Each of them had in his baggage, in addition to the inevitable bottles of sauces and preserves, medicinal plants, writing paper, desk, small plates for eating rice, numerous articles of toilet, tooth paste, and tooth brushes.

Railway Sleepers

On the State railways 2,340 sleepers are laid for every mile of track, so that the number of sleepers used in the 5,305 miles of the Government railways reach a total of 12,313,700. Chestnut wood is chiefly used for making the sleepers, and the usual price paid by the Railway Board is 60 *sen* a sleeper. The sleepers on the State railways thus cost in round figures 738,822,000 *yen*. Under ordinary conditions they last six years. At present some 200,000 are replaced every year at a cost of 1,231,000 *yen*. The extension of the lines has caused a scarcity of chestnut wood and a corresponding increase in price, and it is thought that in present circumstances it will not be long before the Railway Board will have to turn to the use of some other kind of wood. The Department of Agriculture and Commerce has undertaken the planting of chestnut trees, but the supply still remains far short of the demand, and the Railway Board is said to have in view the planting of chestnut trees on its own account.

The Panama Canal Tolls

In regard to the proposed abandonment of the clause in the Panama Canal Law granting the use of the canal free to American coastwise shipping, the Japanese papers make some comments. Our contemporaries appear to be under the impression that the measure is still before Congress, and we may therefore point out that the Panama Canal Bill, containing the provision regarding the tolls, was passed last year and signed by President Taft. However, putting aside this misconception, our contemporaries' remarks are not without interest.

The *Kokumin* thinks that the decision of the President is not surprising, since he was, from the outset, opposed to the proposal, and it is probable that Congress will not stand against a revision. From every standpoint the withdrawal of the clause is highly advisable, since it will not be Britain alone, but Japan and all countries, which will benefit from its abandonment.

The *Tokyo Asahi* considers that the American Government's decision to drop the clause signifies a marked diplomatic success for Great Britain. In spite of her fraternal friendship with America, Britain never hesitates to claim and protect her own properly acquired rights, and has in this respect even gone the length of declining to participate in the San Francisco Exhibition. It is mainly due to this courage and patience, that Britain has been enabled to attain her present diplomatic success. Such an admirable attitude of Japan's Ally is really worthy of respect and imitation. The destruction of the principle favouring American vessels is to the interest not only of Britain but also of Japan, as well as the rest of the Powers interested in America.

Trade Competition in China

The attitude of Britain towards Japan consequent on the ever varying economical conditions in China is a question that calls for serious attention, says the *Chugai Shogyo*. Where her interests are in conflict with ours in China, along the territory of the Yangtsze River, there is every proof of her determination to drive out her rival. The fact that British journals, at the time of the Nanking affair, almost united

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in declaring the despatch of Japanese troops detrimental to her commercial prestige in South China, or the question of the exchange of Weihaiwei with Sungming Island being seriously discussed by China, gives further weight to our assertion. The motive that prompted the British Government to change its policy and permit its capitalists to invest in China is not hard to fathom, and that the change will be far-reaching in its effect, politically and economically, is also not hard to surmise.

Of late years, our trade with China has shown a marked increase, and the chances for our commodities in competition with those from Britain have become greater. Opinion seems to be divided in British commercial circles; one section regarding the export of Japanese commodities to China as a menace to British exports; the other holding the opinion that the disparity in the nature of the commodities exported to China does not warrant their regarding the situation as serious.

It is certain, however, that there will be a time when competition between British and Japanese manufactures will become keener. As our economical relations with China do not allow of our confining ourselves to South Manchuria and North China, and as we must, sooner or later, expand towards Central China, we may as well prepare to come face to face with Britain and decide our economic fate.

In view of these circumstances, it is much to be regretted that, because we place undue reliance on the Anglo-Japanese Alliance, we miss opportunities. Now, when free competition in economic loans may mean the economic partition of China, it is well we should study the real tendency of our China trade and be prepared for emergencies.

As the following figures show, the flourishing period of British exports to China has passed, and Japan is fast taking her territory :—

	1909	1910	1912
Japan	96,780,211	141,554,857	146,278,656
England ...	104,536,613	107,291,677	90,755,817

Thus, the exports from England last year decreased nearly 1,000,000 taels from the year preceding, and, compared with the amount of eight years ago, shows a retrogression. Japan, on the other hand, exported last year about 35 per cent. more than what she did eight years ago. The development of our trade through Dairen may largely account for this, but it has also been due to increased demand for our commodities during the past five years, in Shanghai, Kwantung, Tsinsing, Hankow and other principal cities. It is natural that British manufacturers should become alarmed over this phenomenon, and try to maintain their commercial supremacy in China, if not to revive the former prosperity.

Relations With China

The *Chugai Shōgyō* observes that in view of the pro-Japanese spirit among the Chinese people, that has apparently been enhanced in consequence of the magnanimous demands Japan put forward to China regarding the Nanking and other affairs, the Japanese Government must be regarded as having acted quite wisely. Had Japan resorted to arms as suggested by some chauvinists, the inevitable result might have been a further estrangement of the two people,—a state of affairs deplorable not only for the two countries but in some sense for the Orient as a whole. The question, however, is whether the present pro-Japanese sentiment of the Chinese people is of a lasting nature. But this question need not be solved at this juncture. Be it of a passing nature or otherwise, it rests with the Government and people to employ every possible effort for the proper guidance of that spirit among the Chinese so as to ensure the promotion of Sino-Japanese friendship.

The *Chuo* declares the course taken by the authorities concerning the China question admirably sound and opportune, and says: Oppression always produces in its train resistance and estrangement. The pro-Japanese attitude of the Chinese Republic, which has become satisfactorily conspicuous since the settlement of the China incidents, must be due to the sincere and magnanimous attitude

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which the Japanese Government conducted the negotiations with the Chinese authorities. It would more than compensate for the losses Japan has sustained in consequence of the recent incidents, if, as appears possible, the Chinese Government has really come to see Japan's sincerity and good will towards the neighbouring country and thus adjust its policy towards Japan, since that cannot but produce a decidedly satisfactory effect on the diplomatic situation in China and in fact in the Orient.

Spinning Mills

The spinning concerns have been proceeding with their extension schemes despite the hard times, so that by May the spindles operated by the companies will number 2,500,000 in round figures. According to the latest returns available some 2,052,093 spindles were in operation at the end of last year. At the end of August last the figures rose to 2,172,900 spindles. At the end of October the figures arose 79,420 spindles, the details being as under :—

Companies.	Spindles
Knitted Goods Manufacturing	10,048
Mishima Spinning	12,900
Idzumi Spinning	10,000
Oita Spinning	6,000
Kawashima Spinning	2,372
Hinode Spinning	12,000
Osaka Spinning	29,000
Sanuki Spinning	7,000
Total	79,420

When these additional spindles are all in operation the monthly output of the spinning companies will leap up to 135,000 bales. This month 46,440 more spindles will be put in operation. Details are under :—

Companies.	Spindles.
Mie Spinning...	15,000
Settsu Spinning	22,884
Kishu Spinning	768
Wakayama Spinning	1,688
Osaka Weaving	6,100
Total...	46,440

The general belief is that unless an exceptionally large demand for cotton goods is created at no distant future the market will presently suffer from overproduction.

Foreign Trade

The Department of Agriculture and Commerce has given out the result of its investigations into the foreign trade of Japan with other countries, during the nine months ended September 30th.

According to the Department, the exports to Europe during the period have ranged between 66,000,000 *yen* and 62,000,000 *yen* of late years, and the fluctuations have been within 5 per cent. This year's record has shown an increase by 33 per cent. over the some period of last year. Among others Russia has taken 63 per cent. more this year. Shipments to Italy have witnessed an increase of 55 per cent. and those to France of 49 per cent. Trade with England has seen only an insignificant improvement under exports, the rise amounting to 16 per cent. Germany alone among other countries has taken 29 per cent. less during the period.

Turning to Asiastic countries the exports to China have improved by 46 per cent. and those to India by 37 per cent. The development of the South Sea trade is represented to be only 10 per cent. Viewed as a whole the increase in the exports to Asiatic countries amounts to 32 per cent. America has taken 3 per cent. more during the period, and the cargo for Mexico has increased by 40 per cent. The shipments to the Argentine have witnessed a rise by 32 cent. while the record for Canada has shown an increase by only 4 per cent. Of late years there has been an increase by 10 to 15 per cent. in the figures for the United States every year. This year there was only an improvement of 2.6 per cent. to record.

The shipments to Australia have seen a falling-off by 5 per cent. this year.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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H. E. LIEUTENANT-GENERAL FUKUSHIMA
(GOVERNOR-GENERAL OF KWANTUNG)

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THE JAPAN MAGAZINE

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ATTRACTIONS FOR JAPANESE IMMIGRANTS IN MANCHURIA

THOUGH the Pacific coast of the United States and Canada has always proved a greater attraction to Japanese immigrants than the colonies and dependencies of Japan, the Imperial government has constantly been doing what it can to induce on their part a change of attitude and to direct the stream of immigration chiefly toward Hokkaido, Formosa and Manchuria. The immigrants prefer America and Canada especially because there they can more quickly realize some ready money, and until the recent anti-alien land law in California, the acquirement of good agricultural land was easy. But on the whole agricultural settlement in the Japanese colonies and leased territory at home was open to greater facilities afforded by the authorities. The Japanese immigrants are themselves now beginning to realize this. The number settling in Formosa, Hokkaido, Karafuto and Korea is annually on the increase.

Probably one of the greatest attractions to Japanese immigrants in Manchuria is the possibilities awaiting them of rice cultivation there. Rice is to the Japanese what wheat is to the American or Canadian; and opportunities for rice cultivation are a great inducement to his settling in a country. From ancient times the regions for rice cultivation in China were definitely limited to districts south of Hwang-ho river, the north being devoted chiefly to millet. The country *par excellence* adapted to millet was Manchuria, one of the greatest provinces of north China. This province might be depended upon to provide the main millet supply for all the rest of China. In fact the people of north China do not habitually eat rice, as do those in the south. Consequently they have little or no expert knowledge as to cultivating it. In recent years, however, owing to an influx of Korean farmers, rice cultivation has begun in Manchuria, and has made such marked progress that already the production is over 500,000 bushels a year. Though the Koreans, who inhabited the left bank of the Yalu river, had been cultivators of rice for ages, their Chinese neighbors across the river never emulated them in this respect. Rice cultivation requires a readiness to adapt the land to irrigation and fondness for standing in water, which the northern

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Chinese have never taken to. But as the Koreans began to find their way across the Yalu their agricultural habits followed them and they introduced the growing of rice in north China.

At first Korean immigration to Manchuria was limited to lands along the Yalu river, but after the Russo-Japanese war they experienced greater freedom and quickly spread in various directions through that country. The employment of Koreans in the construction of the Mukden-Antung railway made them more familiar with the country generally, and lent further impetus to immigration. Soon they were crossing the mountain range that divides the Liao-Tung peninsula and were advancing in the direction of Mukden, most of them farm labourers or tenant farmers. About fifty miles west of Mukden they transformed a large district known as Daikoho by a system of irrigation that rendered rice cultivation possible, and the Korean colony here was so prosperous as to have excited the jealousy of the Chinese, much as the Californians are in regard to the success of the Japanese farmers in that state. The Chinese at first showed rather a friendly attitude, but as the Koreans advanced with remarkable progress in their rice cultivation the officials began to show an attitude of aversion, and finally compelled them to give up their enterprise, and about 100 families had to move away and seek occupation elsewhere. The Japanese government succeeded in obtaining from the Chinese authorities certain compensation for the unfortunate Korean farmers thus deprived of their competence, but the amount was nothing adequate to the loss suffered. Yet in that district some of the workers have managed to remain still, chiefly as laborers.

The point to bear in mind is that it was these Korean immigrants who taught the Chinese in Manchuria their first knowledge of rice cultivation. Seeing that there was money in the enterprise, the gold-loving Chinese soon got rid of their distaste for water and wet feet, and took to the new occupation. And though they succeeded in ousting a considerable number of Koreans, some of the latter continue to invade the neighborhood, and in the last three years especially they have had a marked influence on the annual output of rice in that region.

From this the Japanese immigrants to Manchuria began to see that there was some hope for their agricultural people also ; and about four years ago Japanese rice farmers appeared upon the scene. Naturally they took up land along the leased territory, where they would be comparatively free from Chinese interference. Japanese farmers now occupy quite an extensive area along the line of the Mukden-Antung railway, their operations extending down even into Korea. It represents, it is true, but a small part of that vast territory known as Manchuria, but it is a beginning, and there is every hope that in rice cultivation the Japanese in that country will make good. Should this turn out to be the case, Japanese immigration to Manchuria would be assured.

Of course climate is the greatest consideration in regard to successful rice cultivation. The best districts for such cultivation in Manchuria are somewhat colder than places in the same latitude in Japan or America. Dalny, for example, is about the same latitude as Lisbon, but

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SORGHUM HARVEST

RICE FIELD

SORGHUM GROWING

STALKS OF GRAIN

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VEGETABLES

MAKING BEANCAKE

AFFORESTATION NURSERY

VINEYARD

ATTRACTIONS IN MANCHURIA

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is yet much colder. On the other hand, though Manchuria is colder in the same latitudes than Japan, the season of growth appears to be much quicker than the same latitude in Japan, so that cereals and vegetables make much greater progress in the same time than they do in Japan. Moreover, in Manchuria Spring and Autum come sooner than in the same latitude in Japan. The early approach of autumn is compensated for by a rapid rise of temperaturc in summer, which hastens the ripening of the rice, so that before autumn it is much further advanced that it is at the same date in Japan. Consequently the farmer has to be careful to select seed that ripens early, and must not apply too much fertilizer ; and then success is assured.

Next to climate the most important question is that of irrigation. Whether it can be done by natural or artificial means will make a great difference in the cost of production. Along the Yalu river natural irrigation is comparatively easy, but along the Mukden-Antung railway it is not so easy, though possible. Along the river Liao and over the surrounding plains, however, irrigation has to be produced by artificial means. In the vicinity of Mukden it has been found feasible to obtain water by sinking wells, the water stratum being found at a depth of only 15 feet or so. By utilizing steam pumps or petrol motors water can be had in sufficient quantities. The cheapness of coal makes steam power preferable in many cases. As it is a windy country windmills also are coming into use.

It is said that there are at least 3,750,000 acres of land available for rice cultivation in south Manchuria. But as the country is densely populated it is somewhat difficult to procure land. That there has been and still is a considerable acreage of waste or unoccupied land in Manchura has been quite overlooked. For instance there is a large acreage of swamp land that might easily be reclaimed and made suitable for rice cultivation. There is no doubt, however, that if South Manchuria goes in for rice cultivation in earnest, a considerable portion of the land now devoted to other crops would have to be appropriated for the new enterprise. If all the land thus available were so utilized the output would not be less than 400,000,000 bushels annually, about twice as much as the total rice production of Korea and one third as great as that of all Japan. Taking the average price at 3 *yen* per bushel, the value of the crop would be in the vicinity of 120,000,000 *yen* a year. This is enormously more than the land at present brings forth in annual value. No doubt the Chinese, who are quick to perceive the avenues to wealth, will soon learn the advantage of making a change in this direction, and then the Japanese will have a better chance to share in the new undertaking.

To Japan the question is of immense importance, as South Manchuria is the key to Japan's own food supply, which is now hardly able to keep pace with the annual increase of population. It thus becomes Japan to do what she can to hasten the new mode of agriculture in South Manchuria and so try to avoid her present large annual import of foreign rice. The Japanese, moreover, do not like foreign rice. The best way would be to make provision for supplying the home demand by encouraging cultivation in Manchuria. Rice cultivation in Japan has increased by only about 6,000,000 bushels during

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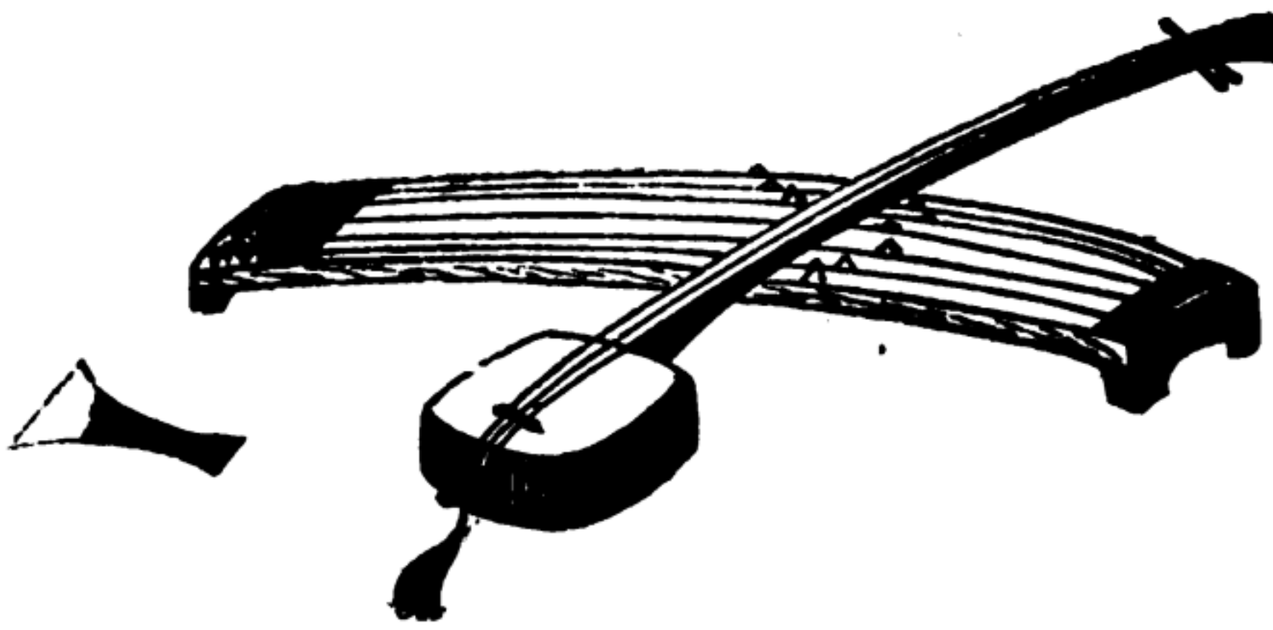
the last 20 years. Thus the demand always exceeds the supply. Japan really needs an annual increase of about 25,000,000 bushels. Consequently if Japan can induce the Chinese in Manchuria to change their mode of farming and Japanese immigrants can be induced to join in the enterprise, the result would be eminently beneficial to both countries. Not only so, but only in this way can Japan lay, in Manchuria, a firm foundation for future colonization. The Japanese immigrant cannot hope to compete with the Chinese in the usual native methods of cultivation, but in rice cultivation he would doubtless prove superior. The Japanese immigrants hesitate to settle in Hokkaido because there they are limited to barley and other grains; rice cultivation is for the most part impossible. Just as an Englishman would hesitate to settle in a country where the raising of wheat was impossible, so the Japanese has no desire for a land that does not in some measure produce rice. Once rice cultivation is made more freely possible in Manchuria there will be no difficulty in directing Japanese immigration there. The colonist must needs be fed from the soil he occupies. There are, of course, great obstacles to be overcome. The Chinese goverment does not permit foreigners to occupy land in the way suggested, and the Chinese government also forbids the exportation of rice. Until these objections are obviated hopes in the direction indicated would prove abortive. But, as has already been said, the Chinese have a keen eye to ways of increasing wealth; and if they can be led to see the wisdom of changing their mode of farming in South Manchuria, and also can be induced to remove restrictions placed upon foreigners, the way will be open for a great benefaction both to Japan and China.



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ARE THE JAPANESE A WARLIKE PEOPLE?

By DR. J. INGRAM BRYAN

PEACE hath her triumphs no less glorious than war; and nowhere has the saying been more brilliantly emphasised and illustrated than during the past few months in Japan. None but a nation wholeheartedly devoted to peace could have borne with such equanimity and humane consideration the provocation inflicted on Japan by the soldiery of China. This highly sensitive and patriotic people continued to read in the public prints from day to day the most harrowing details of outrage and murder visited upon Japanese subjects in China. Japanese army officers were arrested, abused and treated as criminals; the national flag held aloft for the protection of Japanese subjects in China was snatched away by Chinese soldiers, torn to shreds and trampled in the mud, and the victims shot dead upon the streets. Thus insult was heaped upon insult, and the story retailed in lurid pictures before the incensed population of Japan. Under the circumstances no self-respecting people could be expected to do otherwise than lose their heads a a bit and demand vengeance.

But how did Japan endure the ordeal? In a manner that must certainly command the respect of all nations that have known what it is to be insulted and sorely tried. The nation was of course moved to the profoundest depths of indignation; yet on the whole it maintained a marvellous silence and a dignified composure. In a population of more than fifty million people there must naturally be a certain number of the irresponsible and featherbrained variety. A congested centre like Tokyo might well be expected to have more than is share of these. Consequently it was in the national metropolis that hot sensation reached its climax. Crowds of offended citizens rushed together into streets and public places to give vent to their wounded sensibilities. A few excited and ungovernable youth assailed the Foreign Office and the official residences of cabinet ministers to make demonstration for a more determined foreign policy; and one frenzied patriot of immature years assassinated the director of the Political Affairs Bureau. But to any one resident on the spot these popular outbursts amounted to no more than a whiff over the vast depths of Japanese society. The surface alone was troubled. The nation itself was in complete possession of its soul. Notwithstanding the degree of provocation the Japanese people as a whole revealed not the slightest indication of hysteria. There was among them an ostensible confidence in the spirit of the nation, and a firm conviction that the responsible authorities would bring the nation triumphant out of its humiliation.

And did not the Japanese government tn the midst of that crisis, when it would have been so easy to let itself be carried away, behave in a manner that must be regarded as mild compared with whai

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European governments have done under like circumstances? The Tokyo Foreign Office simply asked of China that due apology be tendered both by the offending officials and the republic; that the guilty be appropriately punished, and the families of the victims be adequately compensated. No nation could have asked less; some nations would undoubtedly have required more. Nor could any country have insisted upon its demands in a manner less menacing and precautionary. Indeed, compared with the usual attitude of European nation under similar circumstances, the action of Japan must be taken as representative of peace incarnate. For causes much less insistent war was declared against China by Great Britain in 1840, when China, had to give up Hongkong and pay an indemnity of $6,000,000. Again in 1843 China was forced to open several ports to foreign trade and obliged to pay the enormous indemnity of $21,000,000. In consequence of an outrage known as the "Arrow Affair" war was again declared against China in 1857, the country was mare or less under foreign invasion until 1860, when the Taku forts were taken and the British and French marched triumphantly on Peking, the indemnity this time being set at 8,000,000 *taels*. For the murder of a priest Germany seized the Chinese territory of Kau chau, which is still held; while Britain occupies in lease the territory of Wei-hai-wei. In none of these cases was the cause of interference of so serious a nature as that which provoked Japan during the recent outrages upon her subjects in China. Yet the saner and more humane element triumphantly prevailed in favour of peace. All honour to the Japanese Foreign Office that had the courage of its convictions, and could at last announce to a public long labouring under anxious suspense, that the government had secured peace, and peace with honour.

The existence of this peaceful spirit, which to-day, as ever, permeates and controls the mind of the Japanese race, needs to be emphasised more at present than ever before; for, somehow, in certain circles abroad influential persons of a peculiar type of mind have got it into their heads that Japan is a warlike nation; and some go so far as to see in her a picture of the proverbial boy with the chip on his shoulder, always waiting to pick a quarrel. Representative Japanese scholars and statesmen recently returning from extensive tours abroad report that one of the most common inquiries addressed to them during their travels had reference to this alleged belligerent spirit that Japan is supposed to cherish and seek to gratify. When those who advance this remarkable conviction are asked to substantiate their apprehensions, they appear able to do no more than point to Japan's naval and military equipment and efficiency and to her alleged general policy of armamental expansion, forgetting that on this score both the United States and Great Britain betray far more warlike aspect and quality than Japan, with her comparatively inadequate annual expenditure on armaments. To expect one's neighbour to sheath the sword while grinding one's own, is surely the limit of inconsistency.

Not only so, but in support of her denial of any but peaceful ambitions Japan can as confidently appeal to her past as to her present policy. Historically she can show a more peaceful past

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than marks the record of any of the nations that criticise her. For more than 250 pears, during the Tokugawa era, the nation knew no war. What western nation is there that can boast of so prolonged a peace? Nearly three centuries without the clash of battle and the moans of wounded men being heard in the land! Peace within the empire, and no danger of threatened invasion! What nation can say as much? Surely so unusual an experience suggests a remarkably peaceful racial quality. True, it was a peace which centuries of previous warfare had made possible. But this only to say that Japan, being human, had a similar history to all other nations casting off the chains of feudalism. Only, the nations of the west were not content to rid themselves of narrow feudalism: they must needs go out and appropriate the sparsely tenanted places of the earth, even to the extent of displacing primitive populations and trespassing upon some of the older civilizations. But Japan, after her Wars of the Roses were over, and the balance of power among the Barons had been reached, settled down to centuries of peace unparalleled by any empire of the western world. It is true Spain attempted to intrude upon Japan in the 16th century, but Japanese statesmen were equal to the emergency; they had heard of Spanish tactics in the Americas, and Japan in time succeeded in placing them where they could have no similar opportunity of intrusion so far as Nipopn was concerned. There, is little doubt that had Japan not been farseeing enough to adopt this exclusion policy in regard to Spain, Iyeyasu might have shared the fate of Montezuma, and the Yamato race gone the way of the Aztecs and the Incas. Japan is frequently laughed at by the doctrinaires of to-day for her perference for mediaeval isolation; but she thereby saved herself from European domination and saved something for the sum total of human civilization and achievement. Japan is to-day the greatest nation of the Orient because she knew how to guard her interests and possess her soul when the mightier armed forces threatened from the west.

The paramount point upon which Japan insists is that through all her schemes and movements of history there runs the noble thread of peace. She was invaded by China under Genghis Khan in the 12th century; and she defeated the invader as Britain the Spanish Armada. Then in turn she invaded Korea and China to preclude the repetition of such outside attacks, just as she attacked and drove Russia out of Korea and South Manchuria to remove danger from her native shores. Japan's internecine wars, like those of Britain, hove for the most part been for the unification and consolidation of the various divergent tribes and interests of the powerful families of which the nation was composed. But there were centuries of peace; and Japan graduated from the school of feudalism with much less strife and bloodshed than mark the course of European nations. And when the supreme moment arrived and the end of feudal rule had come, the 256 barons of Japan yielded up without protest their rights of domain and war to the sovereign ruler of the empire, gave up their position of petty Kings and descended to the rank of subjects. No other nation can show record of so peaceful and permanent a revolution. In the

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light of present conditions in China how marvellous is the contrast!

In modern times Japan has passed through two great wars, one with China and the other with Russia, neither of which was of her own seeking. No adverse criticism can be levelled at a nation taking up arms in self-defence. The conflict with Russia was undertaken at the instigation of western financial and political sympathy, and to preserve Japan's soul alive. The charge of being a warlike nation therefore comes least of all with good grace from those who encouraged Japan to enter upon that war, and assisted her in carrying it to a triumphant conclusion. Japan occupies a position where she must be supreme in the Far East, or cease in time to exist. Her attitude is indeed not unlike that of Britain in the West. All her modern armamental preparation is but a precaution lest her position should be threatened. Japan has no use for war as such. She knows that it is sometimes alas the only remedy for international ills; but it is the last resort: and Japan has never courted it. But if Japan is compelled to fight she will and can. The motto of the *bushi*, the *samurai* of old Japan, has ever been that *the sword shall win without hands:* that is, without shedding of blood, or by moral force. Centuries old in Japan, this spirit is beginning to take hold upon the nobler minds among western people, where the policy of being forearmed is regarded now as the best guarantee of peace.

In the recent dispute with China Japan could very easily have made out a cause for war had she been so disposed; and she could as easily have undone the new republic; but in the spirit of the Anglo-Japanese Alliance, which is the spirit of her own agelong policy of peace, she overlooked much and tried to give China a chance; she showed no desire to take advantage of China's weakness. The same spirit has marked her policy over the California question. In that state her nationals were discriminated against and denied the common rights accorded to the humblest immigrant from Europe. And now the lowest class European can own land in California and become a citizen of the United States, while the noblest of Japanese philosophers, scholars, poets or statesmen is denied the privilege. Yet how has Japan borne the burden of the invidious offence? Just as she did the insult in China. Japan has done no more than respectfully point out the injnstice to the proper authorities, and ask what it means. How would any European nation have acted under similar circumstances? Should German or Russian subjects be so singled out for disability would the discrimination be tolerated with like equanimity? Were American citizens in Japan marked out for discrimination in respect to land ownership, or any other equally important privilege of residence, could the people of the United States understand such an offence on the part of a friendly nation? We venture to think not when Japan refused to open her ports to American trade Commodore Perry was despatched with his black fleet to force the portal of the East, and Japan was compelled to give way. That the compulsion was achieved peacefully was due as much to Japan's desire for peace as to the peaceful attitude of the intruders. Yet in spite of all this, which is before the eyes of the world, Japan is called a warlike nation! In Japan there are many foreigners, including some Americans, who enjoy special exemptions from taxation by virtue of perpetual leases of land, privileges which not even a Japanese subject can lay claim to; and yet Japanese subjects in America cannot even claim the common rights conceded European aliens. And when Japan humbly points out the descrepancy she is supposed to be looking for trouble. Only let British or American subjects in Japan be exposed to the same disabilities as Japanese subjects in California and certain of the British colonies and the world will soon see which are the warlike nations.

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TRAVELLING

By DR. TOGO YOSHIDA

THE Japanese have always been great travellers. It was no doubt their daring and migratory instincts that brought the Yamato to the sunrise islands of Nippon; and down to the present day the people of Japan are still given to much travelling, not only about their own beautiful country at home but also in going out to foreign lands. As one goes about in Japan one sees many more Japanese travelling than ones sees of citizens so engaged in other countries. A Japanese train, especially the Third-class carriages, is always much more crowded than a European or an American train. At all times large numbers of persons appear to be on the move in one direction or another.

Of the travelling methods of our Nipponese ancestors we know very little, though we are accustomed to make certain inferences from philology. The word *tabi*, which, in the vernacular, means "travelling," originally, I suppose, meant the same as it does in *kono tabi* (this time) and *hito tabi* (one time); so that it implies a course of time, as *haru no tabi* (during spring time) and *natsu no tabi* (in summer time). The idea is that of a continued course, or something that goes on.

Of course the progress of conquest and civilization in any land involves travel; and the earliest mention of travel in Japan is connected with the exploits of the first Emperor, Jimmu Tenno. The Emperor Jimmu is represented as moving from Hyuga to Yamato by various routes over sea and land. Certain gods are referred to in our mythology as travelling over the country to bestow blessing on the grassy plain and the cultivated field. At a very early stage in their development the Japanese were an agricultural people and most of their travelling was confined to going forth to their daily toil in the field or woods. Hunting also called forth the spirit of exploration and venturing far from home. The Japanese word, *ryoko*, used for travelling sometimes, implies going out from home on some errand or another.

Among the earliest mentions of travel, as a custom, in Japan is that of *tsuma magi*, or the wife-hunting trip. It was doubtless a custom of our primitive forefathers to go out in search of wives. They, no less than Europeans, soon learned, as civilization proceeded, that it was not good for relatives to marry. As the population was sparse, wives were not always to be had; that is, wives sufficiently distant in blood relationship. Consequently the men went foraging for them, and took the most promising females they came across, and possibly with less bloodshed than happened in the rape of the Sabines. The earliest reference to wife-hunting journeys is that in the old song sung by the god *Okuninushi*, in which the deity is represented as saying: "I went out and searched all over the expanse of the eight islands, and none could I find suitable to wife etc." No doubt the example of the highest was emulated freely by the lower orders of society, so far as society could be said to have existed.

Most probably, however, the more frequent long journeys of our earlier ancestors were taken in connection with war. The Chinese word *ryo*, meaning travel, implies a multitude, or five hundred; so that it very likely was first used of those going out to fight or on a campaign of conquest. The Emperor Keiko, and the Empress Jingo, are spoken of as going out in this way, the great deeds recorded of them being ascribed to their travels. There was no doubt travel between countries in the East; for we have reference to messengers and envoys from the Court of Korea, and also of China, to the Court of Japan, and of those bringing tribute from distant provinces. As to travel

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for mere pleasure, we may assume that it was not very extensive. Pleasure trips are now the privilege of the most common among us, but in ancient times such trips were possible only to great officials. We have mention of the Emperor Keikō going out for a trip to the eastern provinces, and of the Emperor Shotoku visiting the hot springs at Iyo, trips evidently made for the sake of health or pleasure. It must not be supposed, however, that there was not a good deal of travel for commercial purposes, as civilization developed and the nation made progress. No doubt merchants found their way from China to Japan and Japanese merchants to China and Korea; and certainly in later times to India and the islands of the Pacific. But travel within the confines of the Empire was doubtless more practised than ventures outside of national borders. There is record of how a wealthy family of merchants named Hataromatsure, in the reign of the Emperor Kimmei, opened a trade route from their home at Fukakusa to Isé.

As to mode of travel in old Japan we may suppose that it was on foot or on horseback. One of the oldest of our ancient odes says "Other men's wives ride on horseback; and must mine alone go on foot?" Vehicles appeared only as roads became opened up and improved. The "Heaven-winged" car of our old mythology, which was used by the god *Okuninushi*, must have been some sort of aeroplane, though wagons are mentiened as being used by the Emperor Ojin and the Emperor Yuryaku in the 3rd or 4th century. The use of wheeled carriages was probably confined to the roads in the vicinity of the Imperial palace, when the sovereign went out for fresh air; these cars were not for general traveling or for journeys of any great length. There was an old saying among the early Japanese which ran: "Take horses to go East and boats to go west." No doubt there is much to be inferred from this statement. Probably water communication was the most convenient and the most popular form of travel among the early inhabitants of Japan. The prevalence of such names as *funa-koshi* (ferry) even in inland places points not only to the most ancient mode of travel but to the fact that boats were often portaged over roads and mountain passes as modes of conveyance over lakes and rivers as well as along the coasts and over great bays. The day of bridges had, of course, not yet come. Valley routes were known as *kai*; and because the province of Kai was inaccessable by this way of travel, it received its name.

Toward the mediaeval period of Japanese history vast improvements came about in modes of travel. After Japan lost control of Korea there was not so much travel overseas, but there was a more intensive internal development in compensation. The *daimyo* not only made journeys for war purposes but to the Imperial Court to pay homage and tribute. The poem of Akahito referring to Mount Fuji proves that travel for pleasure had far developed in the 8th and 9th centuries. During the Heian era there was too much of a disposition to effeminacy to encourage much travel among the upper classes. From Kyoto they seldom ventured further afield than their summer villas at Suma or Akashi. At this time there were those who made trips to India and China, however, most of them being bent on religious pilgrimages. It is probable, too, that there was constant communication with China at this time, for commercial as well as political reasons.

Buddhism did a good deal toward encouraging travel within the Empire; for it inaugurated the custom of making pilgrimages from shrine to shrine, a custom that is still in vogue and involves an immense amount of travel among the Japanese from year to year. Religion has always had a great influence in making people travel and bringing about not only a commingling of society from divergent parts but a mixing and interchange of ideas as well. The missionary has been and still is the herald of universal knowledge and world-wide brotherhood. Among the great travellers of ancient Nippon was the famous priest Kobo Daishi, and he had numberless imitators. The itinerant priests went all over the country. People would pro-

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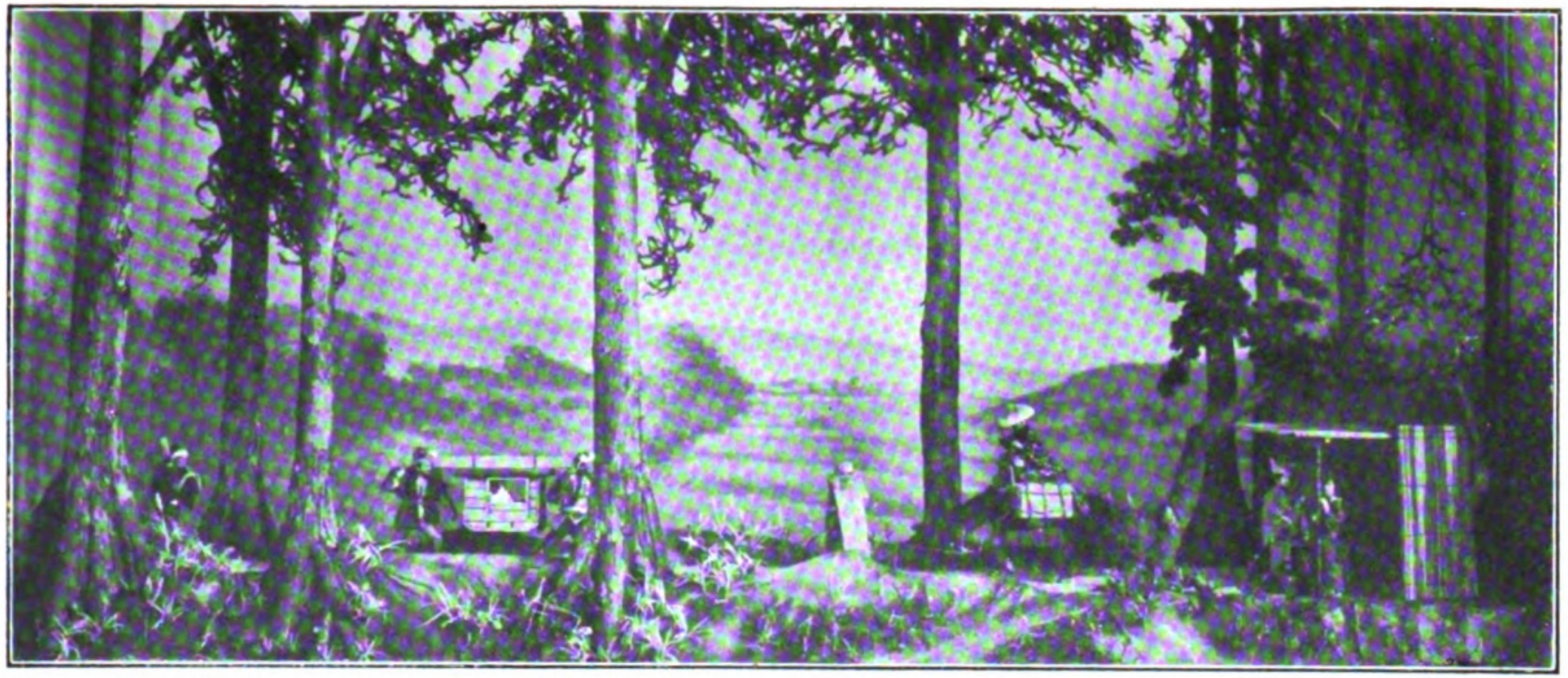

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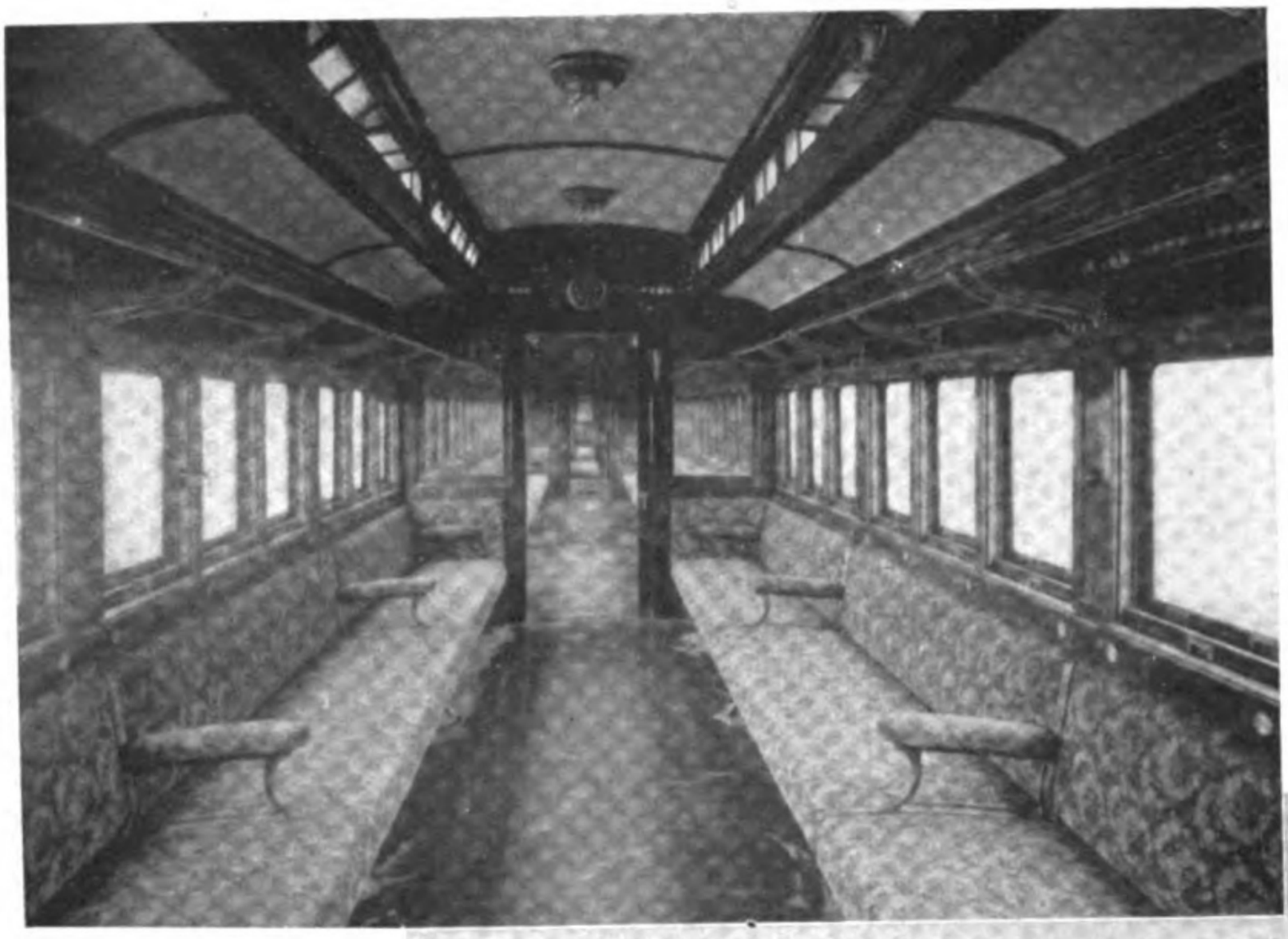

SECOND CLASS
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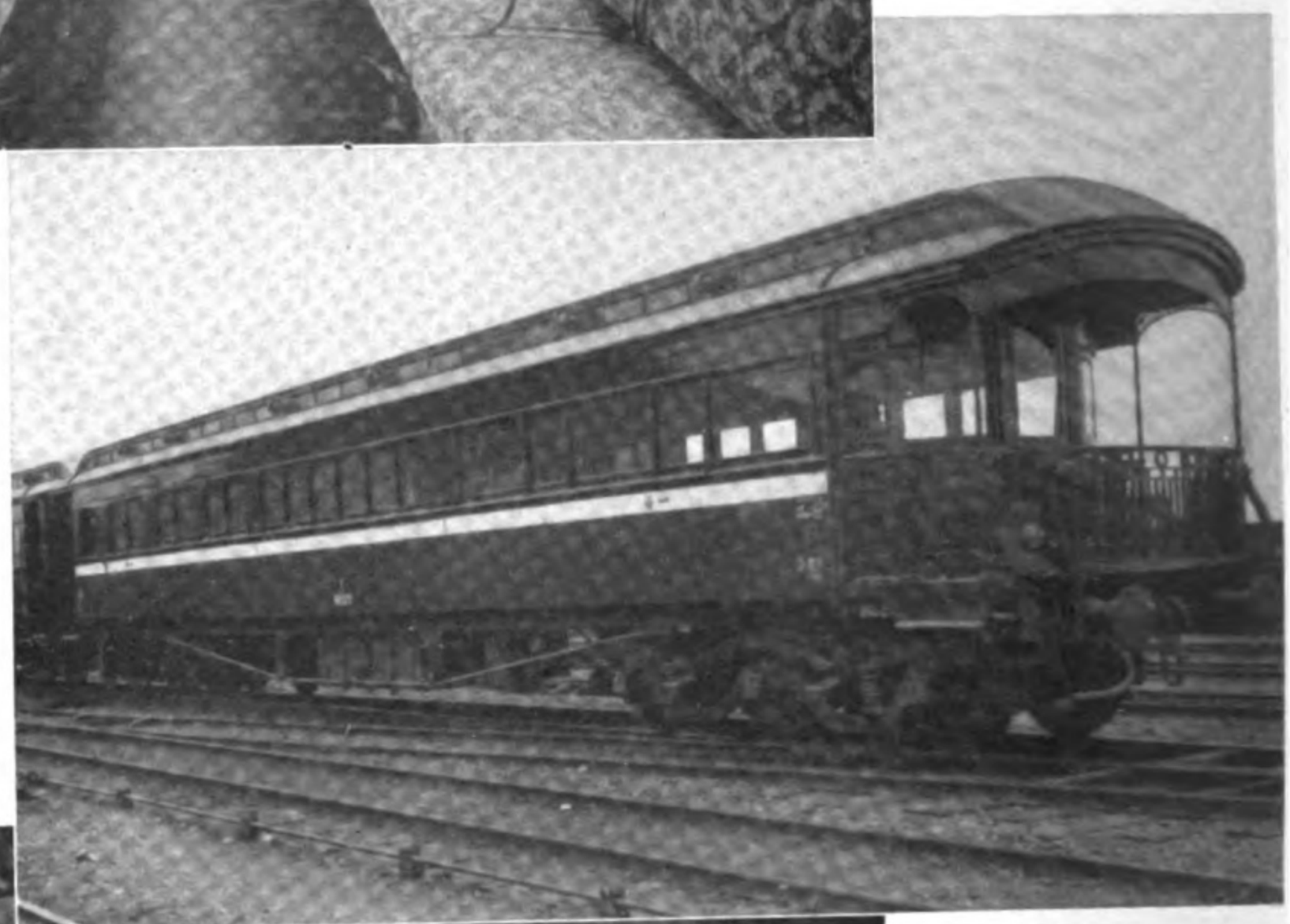

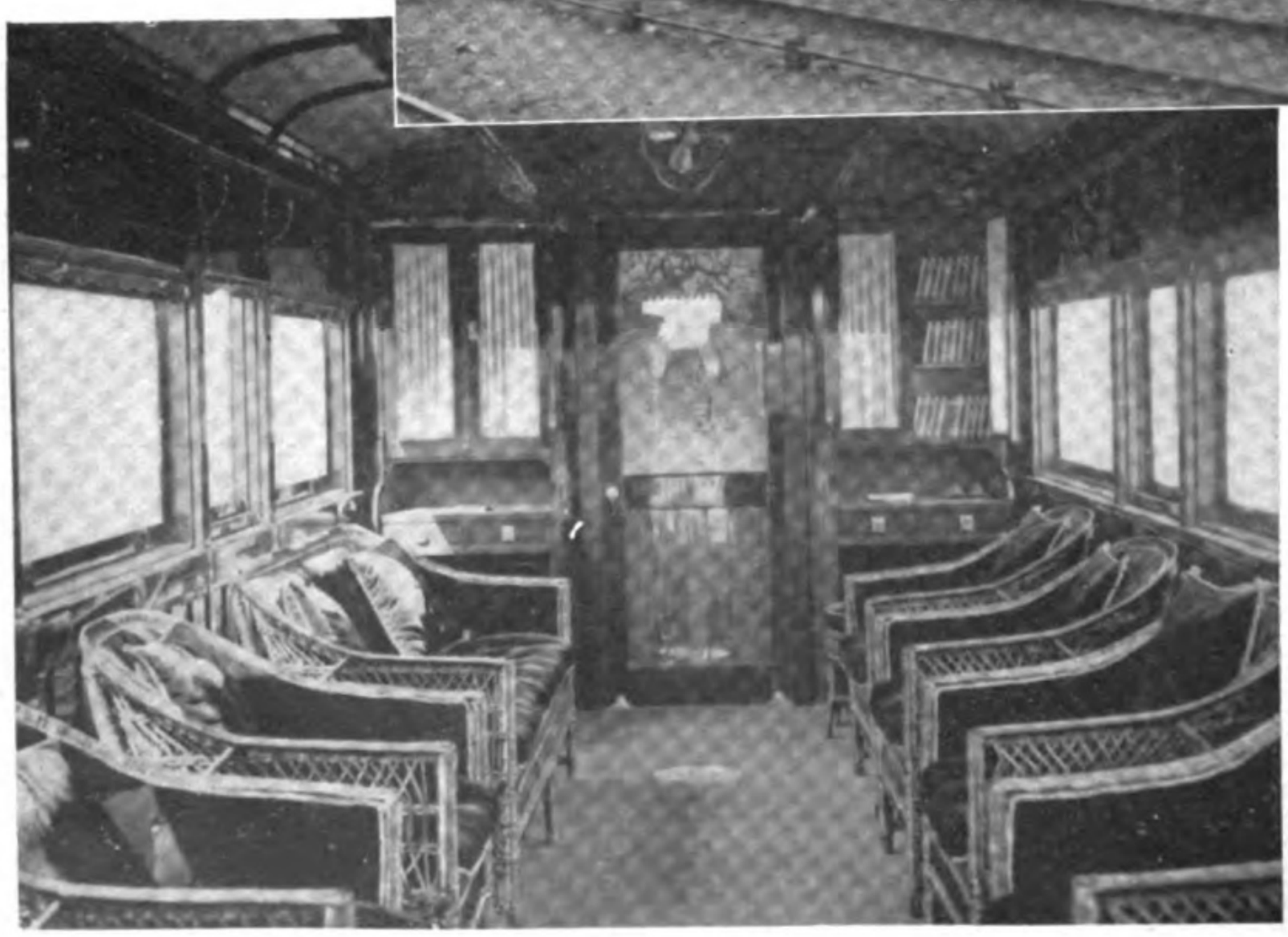

A PARLOR CAR

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bably never have climbed Fuji-san simply for the purpose of getting a fine view; it was for the purpose of worship that they ventured up those glorious heights.

By this time panniers began to be used on horses; and the traveller could take along baggage as well as his wife and family. There were no inns in early Japan; and private houses were not always ready to render hospitality, often for want of room, but more often for fear of contracting some dire disease the traveller might have. Consequently travellers had to put up by the roadside, sleeping under the trees. Where great caves happened to be in some rocky wall, was a favourite stopping place for the belated pedestrian or horseman. In time post towns sprang up with accommodations for the wayfarer. This was hastened by the demand of such stations for military reasons. Every thirty *ri*, that is, about every 75 miles, there was a military post station, where travellers could be put up for the night. At these places stage horses were kept in stock for hire. Toward the different capitals that grew up, such as Kyoto, Nara, Kamakura and Yedo, great roads were opened up from all directions and travel increased immensely. Along these routes post houses were always open, with horses for the traveller. Some of these post houses were on lonely plains far from any other dwelling. Between the various provinces barriers were set up to mark the boundry; and travellers were not permitted to cross these unless they could give a satisfactory account of themselves. As a rule more freedom was accorded pilgrims, in this respect, than to ordinary travellers; and consequently religion had more influence in opening up intercourse between the various outlying parts of the Empire than almost any other factor.

During the Tokugawa era wheeled vehicles became common; for roads were now running through all the settled districts. Most of the vehicles were two-wheeled, after the Chinese fashion. The more dignified mode of travel, however, was by horse or by sedan chair, the great man being carried by his servants in a sort of palanquin. With the arrival of foreigners came the jinrickisha and the horse carriage, as well as the steamboat, and the railway train. But Japan has never gone in for the horse carriage to the same degree as the people of the West. In fact Japan has escaped the horse age; and passed from the age of *shanks mare* to the age of steam and electricity. We are still to be reckoned among the greatest walkers in the world. Our people put on a pair of *waraji*, or light straw sandals, and can walk all day without showing fatigue; and many persons thus spend the summer going from one sacred or beautiful place to another. Students often so spend their summer vacation. Today modes of travel in Japan for most people are just the same as in western countries; the only difference being that the Japanese travel much more than the people of the West.

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THE BLIND FOLK OF JAPAN

By S. ISHASAN

FROM very ancient times the blind folk of Japan have received much attention, though they were never made the wards of the nation to the extent that obtained in the west under later Christian influence. The fact that blindness entitled a man to be raised to special rank may be taken as evidence of this care. It is recorded that about the year 886 A.D., when the Emperor Kōkō paid a visit to a certain place he was received by a company of blind men whose condition much moved the compassion of of his Majesty. Not long after this the Emperor gave orders that a row of tenements should be constructed in Kyoto, where the homeless blind might find, shelter; and the blind were thenceforth ranked as a separate class, entitled to special privilege. Upon the death of the Emperor Kōkō hundreds of blind men and women flocked into the capital to express their sorrow and to pay a last tribute of espect to the great monarch who so earnestly befriended them. It was not unnatural that the anniversary of the Emperor's death should have become the blind man's holiday; and even yet on the 20th of July the blind are accustomed to visit the old capital to celebrate it, offering prayers before the Imperial shrine. Since that time it has been the custom of the Kuga family, who are the descendants of the Emperor Kōkō, and represented by the present Marquis Kuga, to confer on all blind persons who have visited the Kyoto shrine four times, the rank known as *shibu*. When one holding this rank had attended the annual service four times he was raised to a still higher rank known as *yodo*. A blind man of this rank attending four times reached the rank of *sōkōtō*, and a *sōkōtō*, on the same conditions, became a *kengyo*, the latter being of the same rank as a Buddhist bishop or the abbott of a monastery. Moreover there were three ranks under each of the above mentioned grades, or 16 in all.

In the reign of the Emperor Sukō (1350 A.D.) there is mention of a blind man named Akashi who was a skilled lute-player, and was invited to play before the Emperor, when his Majesty was so pleased that he raised the musician to the rank of *so-kengyo*, which means archbishop. This famous blind musician was also made much of by the Ashikaga family. In the time of the Emperor Gokomatsu (1383-1412 A.D.) there was another blind musician named Takenaga, upon whom the Emperor bestowed the purple robe of a Buddhist priest of the highest rank. In the Tokugawa period between the years 1688 and 1703 there lived in Hitotsume (one-eye) in Yedo a noted blind man named Sugiyama, who won his estate and its name by asking the shogun to give him one of his eyes when pressed to make any request he desired and it would be granted, This was the first blind man raised to high rank by the shogun, such honor up to that time having been the prerogative of the Imperial house alone. After that it was arranged that the ranking of the blind

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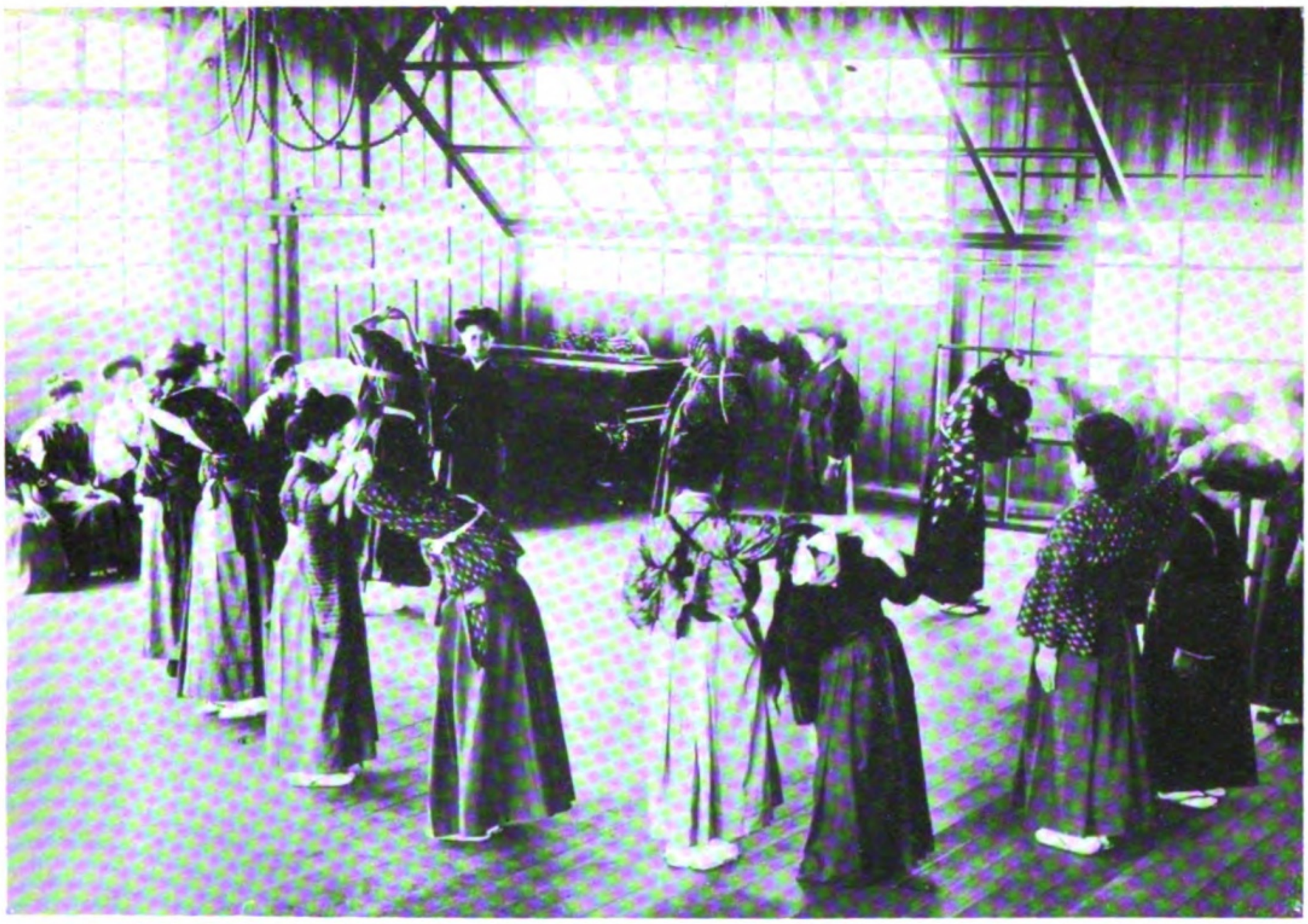

GIRLS' GYMNASIUM

GAMES FOR THE BLIND

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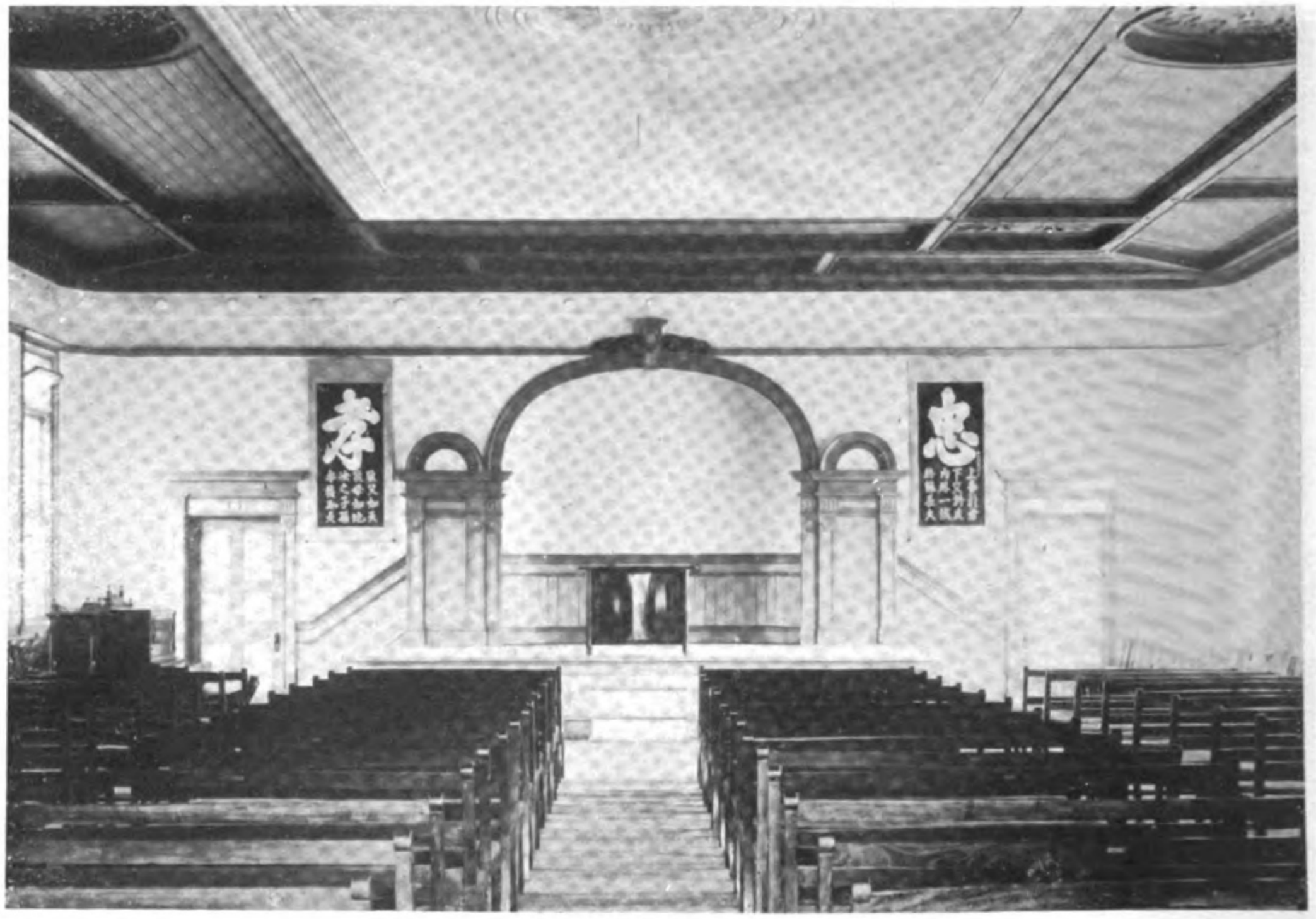

CONVOCATION HALL

GEOGRAPHY FOR THE BLIND

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was to be divided between the Emperor and the shogun, the former attending to the blind in the 33 provinces of the South, and the shogun these in the 33 provinces of the North. The Tokugawa *bakufu* increased the number of ranks to which the blind could be raised, to 33, including all those already mentioned. The conditions of rank were now no longer related to attendance on shrines, but according to the merit of the candidate in music or massage. It has already been shown in the pages of the JAPAN MAGAZINE how most of the blind people of Japan have made a living through massage; but they have also had among them some of the most noted lute-players in the country. Their auditory sense being more abnormally developed than that of most people they are apt to excel in music. Even the Imperial courtiers who happened to be fond of music were wont to take lessons from humble blind men, as far back as the Nara period. A courtier named Hiromasa used to walk out at night, especially when it was moonlight, just to hear the music of the *biwa* outside the house of a blind musician he knew. The *heike biwa*, or story accompanied by the lute, was introduced by a blind musician named Yukinaga, the first story so related being that of the rise and fall of the Heike family. Thus many blind men excelled in the music of the *biwa*, and it was a common thing to invite a blind lute-player to furnish music for banquets and other occasions of entertainment. In later times the *samisen* was substituted for the *biwa*. There was a special reason for this. As the Heike family had all been destroyed in shipwreck and battle, some of the blind musicians thought it was unlucky to play the *heike* music on the old instrument; and as just at this time the *samisen* was introuduced from Portugal with the Jesuits and Portuguese merchants, that instrument began to be taken up instead. One of the most famous blind men of the Tokugawa era was a scholar named Hanawa Hokiichi, who left behind him a wealth of classical writings which are still of interest. In those days a blind man of *kengyo* rank was accorded all the respect due to a prince, and received an annual pension in accordance with his rank. Most of those entitled to be ranked had some sort of occupation provided for them. In modern times means of regular education have been provided for the blind, so they now prepare for skilled labour and earn their way like other people, though most of them still follow massage.

The first regular school for the blind was opened in 1875 uuder missionay auspices, Dr. Burchardt of the Lutheran Church being a main mover in the project; and many leading Japanese began to take an interest in the movement, notably Mr. Y. Yamao, then vice-Minister of Public Works. The Japanese soon began to feel that the education of the blind was not something that could be left to the care of foreigners; and plans were laid to have a system of education for the blind, which would be purely national and independent of religious supervision. In the year 1876 the new movement was formally set on foot by a grant from the Emperor of 3,000 *yen* as the beginning of a fund for the education of the blind. It was then decided to commence the erection of *Kun-mo-in*, or institute for the blind. In 1878 a plot of 4 acres in Tsukiji was granted by the Naval Department, and the construction of the building was entrusted to the

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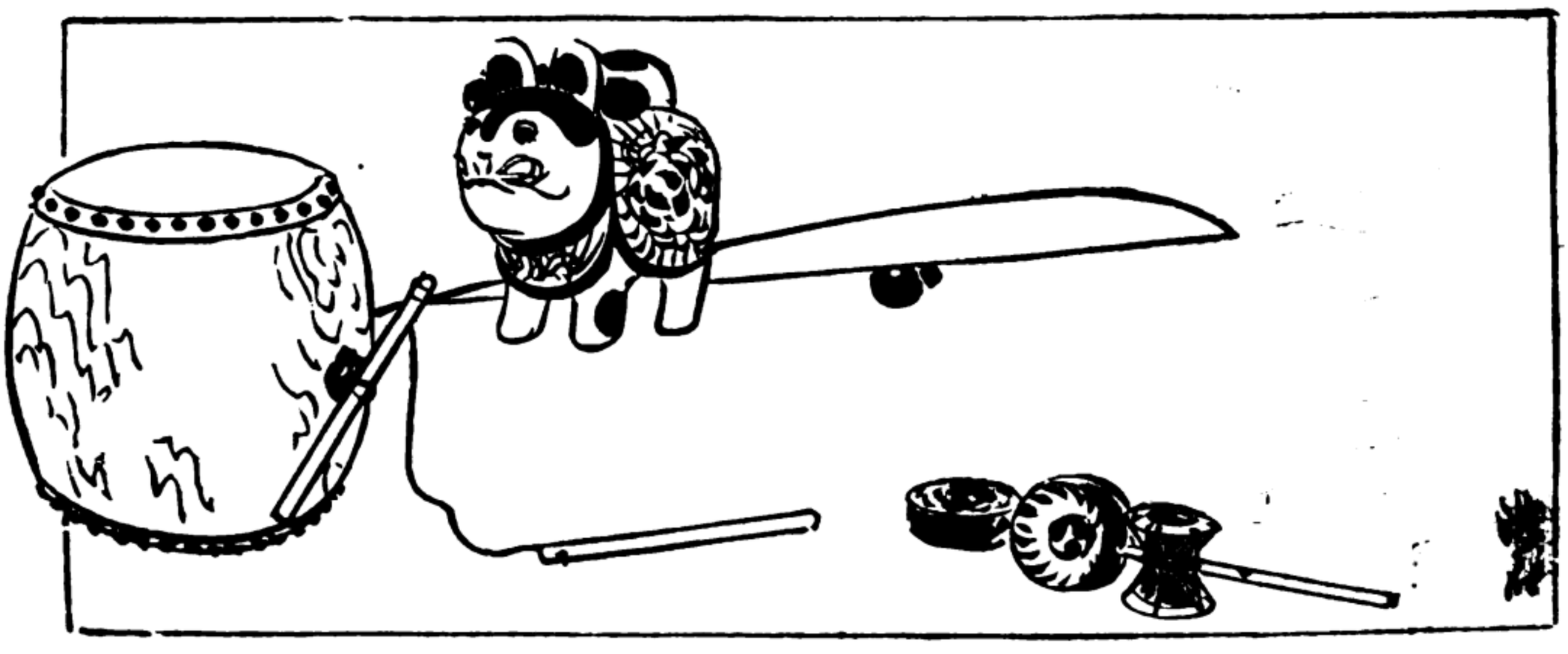
Department of Public Works, as a private institution. After the institution was opened in 1880 it was found very difficult to get the children to go to the school; blind people had never gone to school, and the parents at first could not make up their minds to send their afflicted ones. The school thus opened with only two pupils, a boy of 12 and a girl of 7. Even then, Mr. Yamao had to pay the fare of the two pupils in order to see that they went regularly to the school.

In 1885 the institute applied for regular assistance from the public treasury, as it was clear that it could not go on any other way. From this time the school became a state institution, and received the care and oversight of leading officials in connection with the Department of Education. The school now began to prosper and the first graduating class was turned out in 1888. In the same year it was decided to sell the old site and erect new and more commodious buildings elsewhere, with the funds thus obtained. The site selected was at Sasugaya-cho in a beautiful garden under the control of the Department of Home Affairs, where the pupils could have plenty of room and fresh air. In May 1891 the new buildings were duly completed and the school moved thereto. On November 7th, 1891 the institution was formally opened, when her Majesty the then Empress was pleased to be present, attended by many leading personages, both native and foreign. Her Majesty again visited the school in July, 1907 to witness exanminations in the Braille system of training for the the blind, when many soldiers who had lost their sight in the war with Russia, were present, as a students. The Empress graciously bestowed a substantial monetary donation on the school and some cakes especially made for the blind.

It was now decided to separate the work of the deaf from that of the blind; and in 1908 a special school for the latter was begun at Zoshigaya-machi, Koishikawa, Tokyo; and the institution was established by an Imperial ordinance. The supervision of education for the blind and that for deaf-mutes was left to one and the same director, however. The policy pursued in both schools is that of preparing the deaf-mutes and the blind with a practical education that will enable them to earn their way in life. There are general, professional and normal courses. The Professional course is divided into Music and the Acupuncture-massage course and the Normal course. The Normal course is also subdivided into General, Music, and Acupuncture-massage. The students take lessons in the Japanese language, morals, arithmetic, history, geography, science, singing, and gymnastics. In the Normal course in addition lessons are given in pedagogy, The General course covers five years and the Professional course six years. The dormitories are now capable of accommodating about 70 pupils; and the total number in attendance is 168.



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1. INSTRUCTION ON THE *KOTO*
2. TEACHING MASSAGE
3. ACUPUNCTURE

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WOODEN IMAGE OF
ONO-NO-TAKAMURA

WOODEN IMAGE OF
CONFUCIUS

FRONT GATE

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TWO LIBRARIES OF OLD JAPAN

By ARIEL

THE collecting of books and the formation of libraries has justly been regarded as a proof of well advanced civilization by the intelligent of all nations; and the fact that Japan could boast of such indications of high social and intellectual development as far back as the Ashikaga period, suggests that the beginnings of the nation's civilization must be placed far back in ages beyond the first historical records.

In most countries the earliest collections of literature were formed under Imperial or military auspices. It is only since the art of multiplying the productions of authorship has been discovered, that men of latters have vied with their rulers in the patronage of libraries. It is clear from history that among nearly all the nations of the ancient world manuscripts were reckoned among the most valuable treasures into the possession of which the conqueror could come; they were indeed valued beyond vases of gold and silver by the Greeks and Romans. The ancients regarded the written word of great minds with reverence and awe; their libraries were treated as sacred places, under the protection of divinities, whose statues adorned the halls dedicated to literature as well as the temples to religion. Over the gate of one of the old Egyptian libraries was written, as Diodorus tells us, the inscription: "The Medicine of the Mind."

It is somewhat remarkable that history should show so many tyrants and despots to have been patrons of literature. Some have fancied that such characters were disposed to turn attention from their questionable deeds by founding libraries to keep the public mind from political speculation, as some millionaires of questionable ways now do by founding charity hospitals and making munificent bequests for public pusposes. There is no doubt, however, that the Romans had a real love of books for their own sake, and made collections from the vast territories conquered, most of the manuscripts being brought to Rome. It was the custom to reward great national service by a gift of books instead of land property.

In the same way patrons of literature are to be found in the early ages of Japanese history. One of the oldest libraries of Japan is that known as the Ashikaga, at a town of the same name in the province of Shimotsuké. Doubtless it was founded in that troubled era of civil strife when one would not have supposssd much attention was given to books. In the Heian era, that is from the 8th to the 11th century, the golden age of, Japanese early literature, a great number of manuscripts were produced, some of them anthologies of poetic literature made at the instance of the reigning House. It is probable that these were treasured in some place of safety, as well as the numerous manuscripts of individual composition that must have been produced in that age of genius. Tradition has it that a literary man named Tamura Ono established a school in the reign of the Emperor Ninmei (842 A.D.) in or about the place where Ashikaga now stands. This man was then governor of one of the northern provinces of the Empire. At any rate it is said that the school was established on its present site in Ashikaga about the year 1467, by one Kagehisa Nagao. It is believed that the school was organized under Imperial auspices and suggestion. The town took the name of Ashikaga because the great house of that name, which connected with the Minamoto, or Genji family, resided in the district. It was

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during the Ashikaga period that the school and library flourished, and had so great an influence on the public mind. In the middle of the 15th century Norizane Uyesugi was an official under the governor of the Kwanto region; and he did much to enhance tne influence of the institution; and not only added valuable lands to the school property but many precious manuscripts to the library. He collected local compositions, especially histories, and obtained standard works from China. His sons, in turn, did what they could to keep up the good work which their father had begun. In the midst of the dark age, when people thought of little else than war, the Uyesugi family were a shining light proclaiming the preëminence of literature and mental enlightenment.

In the middle of the 16th century a famous Buddhist priest named Kyukwa became director of the Ashikaga School, and under him the institution attained a very high degree of efficiency. Naturally he attracted more priests than *samurai* to the school. When the great shogun, Tokugawa Iyeyasu, came into power, he devoted much attention to the Ashikaga school, repairing the buildings, and presenting a statue of Confucious. The age of printing had then begun; and the Shogun gave a set of movable wooden type to the library. Thus the institution was able to enjoy the honour of printing copies of the precious books in its possession, and handing on the torch of learning. These are among the first books printed from movable type in Japan. Copies of them are still to be found here and there in the country; and naturally they are among the most valued curios of the nation.

The 8th Shogun of the Tokugawa line, Yoshimune, stopped at Ashikaga once on his way to Yedo from a visit to his ancestral shrine at Nikko, when he inspected the ancient library of the school, ordered repairs to be made at his expense, and prohibited the taking out of books for reading, lest they should be lost. The 11th Shogun of the Tokugawa family, Iyenari, in 1793 assisted in restoring the school, appointing a new and able director, and recinded the order precluding the library from public use. Succeeding Shoguns did not seem so much attracted to the interests of the school, and in time its rice-field property became damaged by floods, and the funds of the institution ran low. The school became then a kind of temple until the fall of the Tokugawa rule.

In the first year of Meiji, that is in 1868, Lord Tadayuki Toda asked Impermission to restore and reopen the Ashikaga school but it soon closed again; and now the buildings are the property of the prefectural authorities. The famous old statue of Confucius may still be seen enshrined in the main building; and the ancient inscription, "*Nyutoku Mon*," (The Way to Virtue) may yet be read over the great gate. There are also figures of four great Confucian scholars Shishi, Moshi, Ganshi and Soshi, as well as one of Takamura Ono, in the main hall. The library, which is really the most interesting portion of the institution from a historical point of view, contains many ancient volumes of great value, some of them from the Heian period. There are some 38 of these; and there are 13 volumes of Confucian literature, now very rare. Four of these books were the gift of Norizane, bound in leather; these are kept in a box and treasured as priceless.

The other famous library of old Japan is at Kanazawa, and was founded in the Kamakura period about the middle of the 12th century. According to tradition it used to stand in the grounds of the Shomyoji temple. As to who founded the old library there are various opinions. Most historians ascribe its foundation to Sanetoki Hojo, a regent under the Kamakura Shoguns. He was an official that took an intelligent interest in the public welfare, and promoted a knowledge of literature for the improvement of the mind of the nation. Subsequent members of the Hojo family contributed various volumes to the library, especially Japanese and Chinese classics. The volumes on Confucianism had the name of the library stamped on them in black, while those on Buddhism

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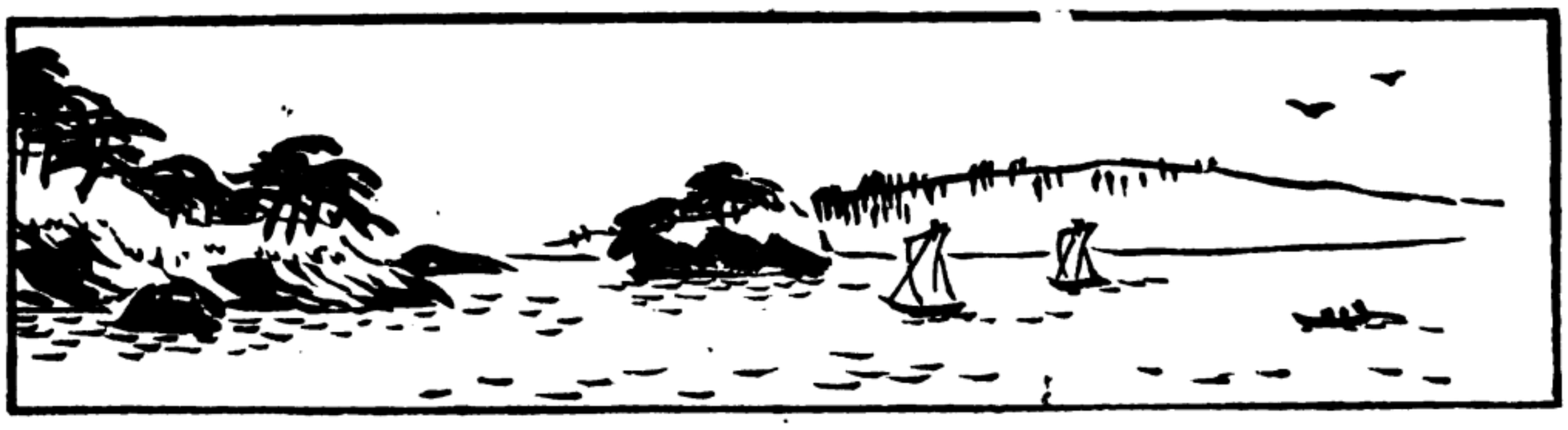
were stamped in red. It was at this library that the sons of the *daimyo* were often educated. The library flourished as a center of education and general enlightenment until the end of the 14th century, when, with the termination of the Hojo family, it fell into decay.

In the first quarter ot the 15th century Norizane Uyesugi, who had done so much for the Ashikaga library, now came to the rescue of the Kanazawa library; and after his death it was again neglected. No further interest was taken in it until the time of the great Ieyasu, who in 1602 had the books of the Kanazawa library all removed to his castle in Yedo, and the site of the old historic center of light became a rice-field. But the place is still called *Bunko-ga-yatsu*, or library-place, a strange minder of change.

What influence these ancient centers of intelligence and progress had upon the dark days of the nation's history who can say; but it mnst have been considerable. It is also interesting to note that these old Japanese libraries existed at a period when the existence of books, and a knowledge of their contents, was but scant in Europe. Yet it was just about the same period that many of the modern European libararies were begining to germinate. The days of the Egyptian, Greek and Roman libraries had passed away; and the new nations of Europe were coming into form. The great Vatican library had begun to grow up on the ruins of the old Roman institutions; and not long afterwards Sir Thomas Bodley gave one to Oxford. Richard de Bury, bishop of Durham, founded one of his own in 1341. In 1364 the royal library of France had no more than 20 volumes. Up to this time reading appears to have been regarded as a form of recreation, rather than as a means of education and intellectual improvement. Most of the scholars could boast, like Cicero, that they had never permitted study or reading to interfere with public duties. Many of Cicero's works bear the address of various villas where he sojourned, showing that he wrote usually when in retirement. Such a passion as bibliomania was reserved to later times, and has come down even to our own day. Now we have numerous persons in almost every community, who boast of tier upon tier of standard volumes, all suspiciously new. Some of these worthies never attempt to deny the reputation for wide reading attributed to them, though in honesty they should. At any rate no residence is now complete without a library, though too often it amounts to nothing more than a smoking-room, whose walls are decorated with Wernicke shelves, with new titles shining brazenly behind glass doors. Well, if we are not the better of our ocean of books that daily floods the public markets and painting our walls, it is not so limited or so choice as it was in the days of the Ashikaga and the Kanazawa libraries. These were the beginnings of intellectual light; and the intellectual efflorescence of today is the result. How much, therefore, we owe to those who kept the fires of learning alive, and handed them on to future generations! It is pleasant to realize that Japan had her torches of soul and intellect in the dark days, as well as the nations of Europe.



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THE NEW YEAR PINE

Atarashiki

Toshi no hogigoto

Kiku niwa ni

Yorodzu yo yobo-o

Noki no matsu kaze!

While New Year celebration fills my mind and heart,

I seem to hear above the palace eves apart,

Winds calling midst the pines my garden doth adorn:

The voice of countless generations yet unborn!

By Meiji Tenno

Trans. by Mrs. Douglas Adam.

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THE INDUSTRIAL PROGRESS OF FORMOSA

By KAZUYOSHI YAGIU

(PRESIDENT OF THE BANK OF TAIWAN)

WITH the gradual pacification of the aborigines, the establishment of stable government and the encouraging increase of colonization, the industrial development of Formosa has been marked by almost unexampled progress. A thoroughly modern government has taken the place of the old avaricious and corrupt Chinese officialdom; and the forests and fields, formerly abandoned to fierce hordes of head-hunting savages, are now reclaimed to fruitful production and fertile cultivation. When Japan took over the administration of the island some eighteen years ago the rice production amounted to no more than 23,000,000 bushels annually. Compare this with the some 70,000,000 bushels of to-day! Sugar, one of the most important products of the island, represented a little over 7,000 *kin* a year when Formosa came under the administration of Japan, while the output last year was 450,000,000 *kin*. The annual value of the tea crop is now about 7,153,662 *yen*; and the amounted of capital invested in island enterprises reaches over 120,000,000 *yen*. Moreover, the currency system has been reformed and placed on a modern basis, and the finances of the colony brought to such a state of improvement and efficiency as make revenue and expenditure meet.

As the climate of Formosa is excellently adpated to agriculture the progress in this department of industry has been quite phenomenal under the auspices of the present administration. This feature of the island's reasurces had been greatly neglected under Chinese rule; and it is wonderful that the Chinese were able to produce as much as they did under the circumstances. No sooner had Japan taken over the island than she began a thorough and scientific system of agriculture, establishing model farms, irrigation works, and teaching the inhabitants the latest methods of farming in cereals, vegetables, sugar and tea. An improvement of quality was made as important a feature of the new administration as an increase in quantity. The old fields have been rendered more productive, and a vast acreage of new land has been brought under cultivation. The total acreage now under cultivation in Formosa is about 2,310,000 with an annual value in products of about 70,000,000 *yen*. Thus at present over 18 per cent of the total area of the island, and 53 per cent of the administrative area, have been brought under cultivation, and more than a million of the inhabitants are engaged in agriculture, that is, 30 per cent of the entire population. But when we consider the relation of the rest of the population to the soil, it may be said that two-thirds of the people are more or less connected with agriculture. The principal agricultural products are tea, sugar, camphor,

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wheat, rice, beans, peanuts, indigo, jute, pineapples, oranges and rushes for matting. With the exception of about 5,000,000 bushels, most of the rice is consumed on the island. So far the quality of the rice has not proved equal to that grown in Japan proper; but the government is introducing improved fertilizers and there is hope of creating a demand for Formosan rice in the home country. The advance made in sugar cultivation has been remarkable. Under the Chinese administration the sugar business was utilized for the pockets of Chinese capitalists. Large loans were advanced to the sugar planters, and the interest realized was enormous. Thus all profits went into the pockets of the capitalists and nothing went to the improvement of the land. Japan at once put a stop to this Now, the land which is unsuited to rice cultivation, is appropriated to sugar, the most important districts being from Taichu southwards. Improved methods of planting and fertilizing have been introduced by the government, and the percentage of output has been greatly increased; but the quality is not yet first class, and the authorities are are now devoting attention to this feature of the business.

It is well known that Oolong tea is one of the most delicious beverages of the tea variety, being in great demand abroad; and Formosa is one of the most important countries in the world for this sort of tea. Another kind of tea, made by mixing the petals of a fragrant flower with the tea-leaf, is produced in Formosa, and much fancied by the Chinese in Australia. An English Consul, first introduced Oolong tea into Europe where it met with a very favourable reception; and an American merchant, John Todd, first made it known in the United States, where it became equally popular. The soil and climate best adapted to raising this variety of tea are to be found along the mountain slopes in Taihoku, Giran, Toyen and Shinchiku. The elevations unfit for rice or sugar cultivation, proving good ground for tea, become an agreeable and profitable provision of nature to the inhabitant of Formosa. During the tea season no less than 150,000 girls and women are engaged in picking tea; and some 30,000 workers are busy preparing it for market. As many as 200,000 people in Formosa make their living from the tea trade.

Since the utilization of camphor to so great an extent in the manufacture of celluloid and gun-powder the demand for this article has become enormous; and as Formosa is one of the chief sources of the world's supply, the industry has attained phenomenal development. Camphor has been taken from Formosa for centuries, but not until the 19th century did its development reach any appreciable proportions. In 1855 the British firm of Jardine, Matheson & Co. entered into a contract with Formosan officials to export camphor to Europe, and made good profit on the transaction. In 1860 when the ports of the island were opened to Foreign trade camphor became one of the principal exports. Finally camphor became a monopoly of the Chinese government, the system being afterwards abolished, but revived again upon a protest being lodged by the foreign consults. After the cession of the island to Japan new regulations were made for the manufacture and export of the article; taxes were imposed and those holding licenses

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under the former administration were allowed to retain their privileges of manufacture. But the methods adopted by the manufacturers were anything but satisfactory, quality always being made secondary to quantity; and in 1903 the government took over the business as a monopoly. The export of camphor from Formosa is now about 7,500,000 *kin* annually. Of late, attempts have been made to produce in Europe an artificial camphor from turpentine oil, but the process is as yet so expensive that it will probably never come into competition with natural camphor. There is no doubt that as time goes on camphor will not remain so exclusive a product of Formosa as at present; for recently experiments in growing camphor trees have been made in America, Italy, France, Brazil, Egypt, Ceylon and other places, with some degree of success. But as the use of camphor is constantly increasing the further production of it in other countries will not tend much to lessen the demand for Formosan camphor.

Previous to the Japanese occupation of Formosa the island was almost wholly an agricultural country in a very backward state or development. Industries independent of agriculture, there were practically none. But Japan at once saw the need of engineering works and the development of mechanical industries, if proper progress was to be a feature of the new administration. The building of railways was extended and carried on with zest. Irrigation works were established in the various centers where most necessary. Electric plants and water-power stations were set up; while in various places large modern sugar mills began to rise. The old method of sugar manufacture in the island was curious in the extreme. The sugar cane was crushed between stone rollers to extract the juice, the machinery, such as it was, being turned by a kind of buffalo oxen. It soon became evident to the Administration that the resources of the island could never be brought to full development by this old-fashioned method. The amount of sugar produced by these private enterprises did not amount to more than about 220,000 *kin* a year. Consequently the government at once sought to encourage the establishment of proper sugar mills, and opened the way for capitalists to undertake the enterprise. Regulations were issued bearing upon the duty of sugar manufacture, more than a million *yen* were invested in starting the industry, and modern machinery with a high capacity was imported from abroad. Numerous companies at once began to establish themselves in the island, but the output was hardly more than 1,000 tons a year. Moreover, the increasing output of sugar in other countries reduced the demand and checked the development of the industry in Formosa to some extent. But after the war with Russia the unusual expansion of industry lent impetus to new interest in the manufacture of sugar in Formosa, and a further number of new companies began to invest in the enterprise, until some 20 establishments were engaged in the production of sugar. The total amount of capital now invested in this form of industry in the island is about 80,000,000 *yen*, and the annual output is about 9,870 tons, with some 194,000,000 *kin* of molasses. This represents a development of the sugar industry that can only be regarded as phenomenal. Ten years ago it was not expected that more than 300,000,000 *kin* of sugar a year could be reached by the end of the ensuing decade; but the output will soon be in the vicinity of 700,000,000 a year.

Other branches of industry that have recently attained important development

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are paper mills, fruit canning, especially pineapple ; jute manufactures and ice, as well as vorious iron works which are already doing a good business.

One of the most promising industries of the island is mining ; gold, silver, copper, coal, sulphur and petroleum being found in fair quantities. Thus far the most promising mining ;regions have been found in the north. Already 366 mines are in operation, and the annual value of the mineral output has now reached 38,114,925 *yen*. There is no doubt that henceforth mining will constitute one of the more important sources of wealth to Formosa. Gold has been found on the island from primitive times, especially along the east coast, but there is no account extant of the value of the mineral taken. In 1890 while a bridge was being constracted over the river at Keelung, placer gold was discovered in the river bed ; and at present placer gold mining is industriously carried on at this and various other districts, the output from the Kinkwa region proving so far the most valuable. The placer miners carry on their work as a rule on a very small scale, and on funds borrowed from the banks. Three mines, however, are worked in an extensive and systematic manner. The Bank of Formosa gets all its gold on the island, sending most of it to the Bank of Japan, and retaining only sufficient to place against reserves.

The output of coal has also considerably increased under the encouragement of the present administration, being now seven times greater than it was ten years ago. With the growth of shipping the demand for Formosa coal has greatly increased and the future looks bright in this direction. The yearly output is now about 212,430 tons. The main defect of Formosan coal is its liability to self-ignition, a feature that deters foreign patronage. The petroleum industry is still in the experimental period, though about 7,000 gallons have already been produced. The oil belt is quite extensive, however, and there are good prospects of encouraging development.

Of course one of the most essential factors in the development of Formosan industry is the extension and improvement of facilities for transportation and communication. When Japan took over the island there existed only 62 miles of light railway ; but the Japanese authorities at once undertook to place the line on a modern basis, and now the line has been transformed into a regular steam track extending some 323 miles through the main centers of industry and connecting all the chief towns. This rapid extension and improvement in transportation has given great impetus to the tea, rice and sugar industries. When the now Taito line, now under way, is completed, western Formosa will be opened up to modern industry also. Already the line between Taihoku and Keelung is being laid with double track at an outlay of 1,026,200 *yen* to be defrayed in three years, First class harbours have been difficult of attainment in the island, but the government is constructing harbour works at various ports, those at Keelung and Takao being near completion. At Keelung steamers of 6,000 tons can now be moored at the harbour buoys. With the completion of the Takao harbour works no doubt a much needed impetus will be given to the development of shipping in southern Formosa.

In do direction has the development of the island been more marvellous than in the rehabilitation of its finances. At the beginning of the Japanese administration the revenue of Formosa amounted to no more than 9,650,000 *yen*, and everyone prophesied that the island would be a continual drain upon the financial resources of Japan. In fact, as much as 6,940,000 *yen* of the above revenue comprised subsidies from Japan. The Administration at once undertook a reformation of the fiscal policy of the island, and by the year 1904 subsidies from the home government became unnecessary. Beginning with the year 1905 Formosa became an independent colony with annual estimates of 45,000,000 *yen*. Thus in almost every direction the wisdom of the administration in adopting a firm forward policy has been justified by the results, which, it is safe to say, have not been surpassed in the colonial progress of any other country either east or west.

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JAPANESE STORY-TELLING

By DR. J. INGRAM BRYAN

ONE of the most popular forms of entertainment in Japan is story-telling. Less expensive than the regular theatre and the music hall, and older than either, it rivals the modern movies in its attraction for the multitude. To the simple and often illiterate folk of the nation it is what the novel, the magazine and the sensational newspaper are to the people of the West. None can appreciate good stories better than an audience of Japanese, all classes being accustomed to them from childhood. Among the educated, of course, reading and the regular theatre, as well as the kinematograph, have largely supplanted the *yoseba*, or amusement halls; but the latter form of passing an idle hour has by no means lost its spell for the commonality.

In Japan the professional story-teller, or *hanashika*, is held in scarcely less esteem than the regular actor; and he displays a character and an art all his own. Remarkable to relate, one of the most popular and accomplished story-tellers of Tokyo is an Englishman, Mr. Ishii Black, whose father was the founder of the first newspaper in Japan. The boy, having been born and brought up in the country, speaks the language like a native; and, as a retailer of droll yarns in the vernacular, has few equals among the *hanashika*.

The *yose* halls of Japan represent probably the very oldest form of public entertainment known to civilized man. If there be any older, it is that of the itinerant minstrel or raconteur, who recited or chanted the heroic tales of old; and which, in Japan, developed into the *yose* hall with its *hanashika*. From remotest times the *daimyo* of old Japan were accustomed to have their clowns and story-tellers, just as the great personages of Europe had; and the cities in time boasted their regular places for an audience to hear some national epic, ballad or funny story, something like the *cabaret* of Europe. There are still strolling minstrels and story-tellers in the rural districts of Japan, who readily find a wayside audience; while almost every temple has a troupe of its own; for the Japanese raconteur can as easily teach a dogma as point a moral.

The stories are of a great variety, but for the sake of convenience may be divided into *rakugo*, or funny stories, and *kodan*, or heroic tales. The manner of rendering is as varied as the nature of the tales themselves, and of the taste and talent of the artist. Some are declaimed with a solemn, persuasive oratory and fine histrionic effect; while others go through the piece like clowns or comedians, acting out every detail with amusing and often grotesque exaggeration. Those of a ballad nature are sung or chanted to the accompaniment of the *samisen*; or even a more primitive instrument. I have listened to some of these old tales, or epics, older than historic time, monotoned with a weird voice to the twang of the *biwa*, an instrument older than the shell of Jubal;

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and after two hours of it I have been glad to retire, leaving the audience to the enjoyment of a repetition of the entire tale as an encore. Yet I could not help but feel myself in the presence of the mother of human song: the origin of poetry itself. These *naniwabushi*, or song-stories, are not all of ancient lineage, some of them being based on modern events of social or historic interest. Often the entertainment is relieved by the introduction of *ayatsuri*, or marionettes, and sometimes by juggling performances.

The *yose* houses are advertised by a huge characteristic lantern, as well as posters giving the name of the actors and the themes to be treated. On entering, the ushers receive one's footgear, giving a wooden check in exchange; and the ticket, a solid small wooden block, costing from ten to thirty *sen*, entitles the holder to one space on the *tatami*, or mat-covered floor. There one can sit, squatting in any shape nature suggests, smoke and talk and listen from seven to ten o'clock. Usually the best part of the entertainment is reserved till near the close. Each artist, as soon as he finishes his piece, hurries off to another *yoseba* to repeat it; and so on till he has taken a fee from three or four houses of an evening. The omnipresent policeman keeps on eye on all that goes on, without which precaution, politics or indecency might protrude. The largest *yose* halls would not accommodate more than 300 persons, while the usual one has an audience of scarcely more than from 50 to a hundred. As the entertainment goes on it seldom fails to elicit remarks from the audience, to which the artists concerned as frequently make fitting and witty rejoinders, for they are never slow at repartee, this being a test of their quality. This, of course, is never permitted in the regular theatre.

In Tokyo there are about 150 of these *yose* halls of various grades; and their busiest seasons are fall and winter. The *yose* actors are men of remarkable genius and temperment, and as actors, have ideals cherished no less earnestly than their more ambitious rivals of the regular theatre. In an interview recently with one of the leading *yose* actors of Tokyo, he laid much on the emphasis importance of an association for the improvement of the art of the story-teller; and went on to say that the fraternity was somewhat divided as to its merits and defects. Some held that a story should always end with a good joke; others that it was sufficient if there was a wealth of wit and humour in the tale itself. Actors like Encho despised overmuch mimicry and gesticulation, as not savoring of good art. This disciple of the great *yose* master went on to explain that the accomplished story-teller was able to make his hearers laugh or weep, smile or frown, merely by vocal inflection and expression. It is difficult to bring a Japanese audience to tears, he admitted, but there are *yose* actors who can do it. As for himself, he said, it was his rule to raise the tension of the audience to a high pitch, and then let them down gradually, till their emotions were aroused and set in movement. There was a trick of dropping the voice, to be commended, whereby the hearers were brought to a point of extreme attention, which if followed by an outburst of lung power, led usually to fine applause. When the *yose* actor has worked his listeners up to a point where he can see waves of emotion rolling over them all about the room, his success is achieved.

Kosanji, another of the leading *yose* actors, remarked in an interview that the men of his art had their good days and their bad; and on the latter days the story was often a failure. "I have been an actor in the rugular theatre," he said; "and I know that of the two forms of art, story-telling is the more

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difficult. The regular actor has the advantage of scenery and costume to arouse and maintain interest; the *yose* actor has to create interest by his own intrinsic merit and personality. And often the *hanashika* has to impersonate five or six characters in one story."

Apart from that of high achievement the reward of the *yose* actor is nothing sumptuous. He is paid at the rate of so much per head; the best getting no more than 3½ *sen* for each person in the audience, the second man, 3; the third 2½, and so on down to a mere fraction for the poorest on the programme, or for a beginner. It is said the most popular *yose* actor in Tokyo does not make more than 300 *yen* ($150) (£30) a month, while the average is about 20 *yen* a month. The *yose* actor is often called in by noblemen and wealthy persons to entertain guests, when the fee is from 25 to 50 *yen*, according to the position and means of the patron.

The stories usually begin after the time-honoured formula: once upon a time, etc. The following are a few of the most popular heard in the *yose* halls of Tokyo.

"Once upon a time a certain dyer called in a blind masseur; and before permitting him to begin operations, inquired his fee. The man replied: 'Two hundred *mon* (2d) for all, above and below.' The dyer expressed satisfaction and told the masseur to go ahead. When the dyer had enough, he called in his wife, and had her massaged also. Then he summoned his servants, both male and female, and had them all massaged. The poor blind massagist was delighted at his luck; but when the money was handed to him, lo, there was only 200. Upon remonstrating that he should receive 200 *mon* for each person massaged, the dyer asked: 'Did you not say 200 *mon* for all, above and below?' (In the vernacular, "above and below" may also mean, master and servants) The masseur had to admit that he had said as much, and so went off with his small fee, without a murmur. He was determined to get even, however. He got hold of a friend of his and arranged with him to take a piece of cloth to the dyer, asking him to say to the latter: 'I want this cloth dyed in first class style, without regard to price.' The dyer, glad to have so good an order, set to work and produced his best color. The blind massagist came with the man receive it; and taking up the parcel, walked off without offering any payment. When called back, with the demand as to what he meant by going off without paying for it, the masseur only replied: 'Did I not tell you when I ordered it that it was to be done without regard to cost?' (regardless of cost also meaning in the vernacular, without payment.) Did you not agree to dye it without regard to price?'

Another *yose* tale often heard is as follows: 'It is said that in this world there are eight kinds of fools, and the following are some examples. A farmer hearing a noise on the roof of his house one night, went out to discover the cause of it. There he saw his two sons perched on the house, one with a long bamboo pole, which he held aloft, pointing skyward with a sweeping motion. The old man could not make out what they were up to; then he heard the younger son remark to his brother: 'You can never knock down those little yellow things with that short pole; you must get a longer one; tie two bamboo poles together! 'What are you two youngsters trying to do?' inquired the father at last. 'Why we are trying to kock down the stars,' explained the older son. 'Go on, you stupid fellows,' shouted the old man, 'you will never knock those down, even if had the longest pole on earth. Don't you know those are the holes through which the rain falls?'

For very short stories the next is a good example: 'A *samurai* was once walking along the street when he saw a sign to the following effect: Fencing and sword practice of all schools taught here! On going in to inquire, he was told that none of the household knew anything of fencing. Thereupon the officer demanded why they put out the sign. 'O,' replied one of them, 'that is only to frighten away robbers.'

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THE HERO OF THE PLUM BLOSSOM

By "B"

IN the bleak month of February, when winter as yet has scarcely broken, the beautiful plum blossom of Japan braves the frost and snow to show the spirit of beauty and heroism. It is then that the people of Japan celebrate the anniversary of Tenjin, the hero of the plum flower.

In the days of his earthly career Tenjin was the great Sugawara Michizane, a celebrated statesman, loyalist, poet and political martyr, whose renown has come down untarnished to the present day. The unfortunate vicissitudes of his life and his noble bearing amid all misfortune have impressed themselves on the mind of the nation till the hero has become a demi-god entitled to the reverence of all who wish help in adversity. It is for this reason that the plum blossom has ever been associated with his memory. In Japan, just as the cherry blossom is symbolic of the nation's prolific generations appearing and reappearing with unceasing regularity through untold ages, so the plum is typical of the heroes that go down to death; for it faces every wind of difficulty, appears fair and beautiful amidst desolation, and is thus offered by the people on the altar of every ancestral shrine. During his life Sugawara Michizane was a patron of the plum flower, wrote delicate verses in its praise, and when he died shrines were erected to his memory; and at each shrine plum trees were planted. The most attractive exhibitions of the blossom in every town and city can usually be seen in the precincts of the Tenjin shrine, one of the most noted of which is the Kameido Tenjin near Tokyo, and the even larger one at Hongo.

Born on the 25th of June, 840, Sugawara Michizane lived sixty of the most thrilling years that can possibly fall to the lot of man. He came of a noble family, noted for erudition, poetry, and valor, but he died in exile, the victim of jealousy and infamous intrigue. His career is taken as a warning against the danger of injustice, even to a character of unquestioned worth and achievement. It is a warning none too often needed in Japan, as may be seen from the attitude of some toward Prince Katsura, who has done so much for the promotion of his country's greatness, and who was yet suborned and suspected by many who should have know better than to be so ungrateful. In some ways the character of Tenjin was not unlike that of Katsura.

When young, Sugawara Michizane displayed marvellous gifts of poetry, and his favorite subject was the plum blossom. It was supposed then that a man of literary gifts could not well excel in arms, but in the archery contests he made an astonishing display of skill before a distinguished gathering, and his critics were all put to shame. As he approached manhood he was accorded a position in the Imperial Court, and subsequently became a favourite of the Emperor Daigo. This was one of the

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SUGAWARA
MICHIZANE

KAMEIDO SHRINE, TOKYO

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KITANO GATE

KITANO SHRINE, KYOTO

MAIN AVENUE TO KITANO SHRINE

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most astute and beloved monarchs that ever graced the Throne of Japan, and the Imperial Court was among the most glorious of the nation's history. Michizane was loved and admired by the Emperor ; and the fact that it was under the jurisdiction of so noble a ruler that the great courtier was banished, shows how careful a monarch has to be of his advisers.

In time Michizane came to be one of the greatest men of the state, a veritable power behind the Throne. But at that time there appeared on the political horizon the great Fujiwara family, destined to wield such a long and far-reaching influence on Japanese history. This family attained such an ascendancy that the prerogative of the ruler was in danger ; its usurpations of Imperial authority were astounding, and the Imperial consorts came to be always chosen from the Fujiwara. The head of the Fujiwara family was by right of precedent ever selected as regent in case the ruler had not passed his minority. But as the reigning Emperor had in him the Fujiwara blood the power of the family remained unquestioned. The Emperor Uda, father of the Emperor Daigo, happened not to have in him the blood of the illustrious family, and he was detrmined to check its power. To this end he promoted Michizane as an exponent of the Imperial prerogative against all Fujiwara influence. Consequently the family was naturally jealous of him and sought to bring about his downfall.

In his 36th year Michizane was accorded the title of Grand Master of Literature, and thenceforth filled various important offices of state. After the Emperor Uda retired, the boy ruler, Daigo, came to the Throne, and as he was only 15 years old, the Fujiwara regent had things all his own way. The young Emperor having implicit faith in the counsellor of his illustrious father, was not satisfied to lose the presence of Michizane, however, and had him appointed as associate regent with the Fujiwara, so that the regency was now vested in two persons. When the question arose as to who should take the precedence, the Fujiwara representative, though only 27 years old, was set above Michizane, the veteran statesman now aged fifty. Yet all the graver duties of state fell on the shoulders of the latter, while the senior regent gave himself up to amusement and the flattery of the young Emperor. Michizane had a wise and wholesome influence over the youthful reign, and the Emperor was grateful for all that the great statesman had done to promote the prosperity of the nation. To show his appreciation the Emperor now selected a consort for his younger brother from among the daughters of Michizane. This was the highest honor the Court could confer, and the name of Michizane now became universally known as one of the greatest in the Empire. For some time it was known that the Emperor was not satisfied with the system of a double regency ; it had not worked very well. On day the young Emperor made a visit to the palace of the retired Emperor, his father, and had a talk about the matter. There and then they concluded that the custom of having two regents was detrimental to the smooth working of the government and decided to have but one regent. The question then was which of the two was to be retained. In character, experience and illustrious achievement Michizane was incomparably preferable to his rival, but in power of princely prestige and ancient lineage the Fujiwara had the advantage. But the young Emperor had the courage of his convictions, and he braved the displeasure of the powerful family to retain the services of his wise

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and experienced adviser, Sugawara Michizane. This the rival never forgave. The latter retired to his mansion, and prepared to drive Michizane from Imperial favour.

It happened on the first of January that there was an eclipse of the sun; and the superstitious populace imagined it forboded evil to the Throne. The Fujiwara took advantage of this to influence the people until they implored the Court to remove Michizane. It was the will of Heaven and it could not be helped. The Emperor was doubtful until Tokihira, the deposed regent, persuaded him that there was proof of an attempt on the part of Michizane to depose the Emperor in favour of the brother who had married Michizane's daughter. The young sovereign was only seventeen years old at the time, and he had no way of disproving the evidence produced. So Michizane was relieved of office and appointed governor of Dazaifu, a district in *Tsukushi*, now the island of Kyushu. This was practically tantamount to banishment. But Michizane loyally bowed to the Imperial behest and accepted the appointment without complaint.

The scenes associated with the great man's departure from his beloved old city of Kyoto have become historic, and are now a part of the nation's history. His grief was great, and he eloquently expressed it in poetry and action. The touching verses he indited on the misery of his overwhelming fate are still treasured in the literary archives of the nation. His wife and daughters he left in the capital rather than take them beyond the bounds of divilization, and his sons scattered to various places. In one of his verses he pictures in vivid lines the utter desolation of his heart: "My mouth cannot utter the blood that boils in my eyes! Guide me O, ye gods of heaven above and earth beneath!" But the poem that is best known, and which every school boy has upon his lips, is that about the plum blossom. Michizane is about to take leave of his beloved home. He stands in agony of mind before its spacious portals, and amid his kinsmen and friends that have come to bid him a long farewell, he asks for a sheet of paper and pens his sentiments of goodbye:

Kochi fukaba
Nioi okoseyo
Ume no hana
Aruji nashitote
Haru na wasureso!

Never fail, O fair plum blossom,
To exhale thy sweet perfume
When the spring winds call
And blow to the eastward,
Thy master no longer near!

Having finished the writing, he tied the paper on which it was penned, to a branch of his favourite plum tree, and set out for the land of exile. On his way he was visited by various persons of distinction, among them a former official, then fallen into misfortune like himself; and to him he wrote the following poem:

Fear not, O friend,
At Time's vicissitudes!
Glory and downfall
Are as the Spring and Autumn!

During the years of exile he lived in Hope that suspicion would melt and injustice relent, but he hoped in vain; for after three years he fell ill of an unknown disease and passed away at the age of 59, Fedruary 25th, 903. After his death the spirit of vengeance abated among his enemies; and the Emperor learned of the injustice. Sickness attacked various members of the Fujiwara family, and even an Imperial prince died without any apparent cause. These visitations were ascribed by the people to the spirit of the exiled statesman taking revenge for the injustice inflicted upon him during life and it was held that affliction would not cease until the spirit of the insulted dead should be propitiated. Consequently the Court conferred high posthumous rank on Michizane, and all over the Empire temples and shrines commenced to be erected to his memory, where prayers were offered for the repose of his offended soul. In almost everytown of any size in Japan there is to be found a shrine dedicated to the hero who is cannonized among the saints of Nippon as *Tenjin Sama*, and there also is invariably found his family crest, the plum blossom which he loved.

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JAPANESE NATIONALITY

By DR. C. EGI

THE subject of nationality is becoming one of increasing interest and importance. At a time when nationality is being spoken of as something that may be abandoned at will, and not a thing that is a part of self and inseparable from race and country, one may well essay an expression of opinion as its meaning in the Japanese sense.

In his great speech as a representative of the King of England before the American Bar Association at Montreal recently, Lord Haldane, Great Britain's Lord High Chancellor, in treating the subject: "Higher Nationality: a Study in Law and Ethics," gave a very lucid statement of what is meant by nationality in Great Britain and America. According to the sentiments expressed by the great Englishman Anglo-Saxon nationality, of which the ethical and legal codes of Britain and America are but an outward expression, is a natural evolution and inheritance of the race, and therefore no artificial creation to be modified or tampered with at will. Thus nationality is bassed on a real and vital entity rather than upon anything arbitrary or formal. All judicial and kindred institutions are but outward expressions of the mind that controls the body of the nation, but not the body itself. In this vital distinction so aptly voiced by Lord Haldane there is an important lesson for Japan. It shows us that as regards national ideals, the Anglo-Saxon people and those of Yamato are not so very far apart. It and those is a lesson we in Japan especially need to learn at a time when many thoughtless persons among us are talking of Japanese nationality as if it were a mere matter of form, a convention artificially created, rather than an essential feature of the Japanese race, an outward expression of the soul of Japan. Too many of our would-be moderns are apt to forget that Japan is more than a mass of individuals occupying certain territory; they fail to recognize the vital entity in which Japanese nationality inheres.

This mistake on our part, frought, as it is, with danger to ther empire, some of our new politicians have been led into under the auspices of German influence. In the past German ideas have played too important a part in Japan's educational system. Most of our officials are trained after German models; and a good many of them have got the notion that German ideas of monarchy and government are more in accord with those of Japan than Anglo-Saxon ideas are. No mistake could be greater than this; for German ideals are in fact subversive of the essentials of Japanese nationality. I myself was at one time led into this mistake and adhered to the German school of politicians. For a time I veritably worshipped at the feet of Germany. But my instincts as a Japanese jealous of his nationality made me suspicious as to the wholesomeness of German ideals for a subject of Japan. I was deceived by the outward form of government in Germany. The monarchy and mode of national administration seemed to have so much in common with those of my own country; and I was influenced to believed that the King of Great Britain was no more than a

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mere figurehead, a nominal ruler without any real executive power. But by earnest attention to the subject I discovered my mistake; and I am persuaded that all those who incline to German ideals of government and nationality for Japan, are equally mistaken and leading their followers in a direction dangerous to our national interests. As a matter of fact the position of the sovereign in Great Britain is not so much unlike that of our own sovereign: he is to some extent in the position of a divine power, to whom obedience is due by virtue of character as much as authority. I am persuaded that it is far better for Japan to follow British models of government than to imitate German insitutions. The German Empire is a conglomeration of states based on law; it is not a vital entity held together by one spirit of immemorial growth: its binding force is no stronger than the letter of the law. Thus German nationality is for the most part an artificial creation of modern growth and uncertain future. From this Japan is essentially different. Her nationality is of agelong evolution, and her laws are but the outward expression of this old and ever developing life. Germany is comprised of various races: the Yamato race is one. The one bond that holds the heterogenous mass of the German Empire together at present is the magic personality of he Kaiser. Law can never keep a people united. For that essential of nationality there must be a common spirit, a soul of sufficient development. Lacking this and possessing only the binding force of law, a great personality may succeed in securing unity for the time being; but after that personality passes away, danger comes. Unless Germany can maintain a succession of men equal to her present sovereign she is likely to dissolve again into her former elements. It was so after the death of Charlamagne; it might easily again be so in a nation whose main bond is force and law. To such an emergency no nation can afford to be exposed. Least of all can Japan wisely leave herself open to so great a danger.

The German Empire is an artificial creation founded on law and Imperious will. Japan is a growth of agelong time, a natural evolution on its own soil with the the Imperial House as the source and fountain head. The nationality of Japan is not based on law, nor *force majeure* but upon loyalty to an unbroken Line older than the nation, because from Heaven: it is laid not on will or force, but on the bedrock of filial piety and wholehearted devotion of subject to sovereign and sovereign to subject. In Germany law, politics, government, are but so many conventional forms maintained by force. In such a country bureaucracy is essential. Japan would never have been overridden by bureaucreacy as she has, but for her servile and senseless imitation of German models. Those who make government depend upon force and bureaucracy do not understand Japanese history. They are cutting at the very roots of our nationality. From time immemorial the Japanese nation has been a coöperative body, a vital entity with head and members. An incarnate example of this ideal was Meiji Tenno. In the eyes of his late Majesty there was no bureaucracy. In so far as it existed and intruded upon the scene it was by dint of evil within the material with which the great Emperor had to deal; but it had to skulk behind

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the Imperial back. The Emperor Meiji never ruled by *force majeure*, and never consciously permitted even the bureaucracy to do it. His Majesty depended on the loyalty and devotion of his subjects; and he was never disappointed. The laws were to him but an expression of the nation's life and mind; and the people were taught to obey them as the laws of their national being. Thus the country developed and grew in health and prosperity from year to year, With the growth of German ideas arose certain dangerous elements out of touch with the nation's life. These have to be suppressed as inimical to the body politic; but they never would have appeared had Japan modeled herself more after Anglo-Saxon ideals. British nationality, not German, is the true counterpart of Japanese nationality. Though Japan has a written constitution, like Britain, her life is represented by the unwritten, because too sacred for human formulation and expresssion. Our national instincts, so long as uncorrupted, are higher than anything we can say. Our aims and desires are nobler than any expression of them.

Foreigners naturally ask how it is that if Japanese national ideals are so well tried and lofty, there should be so much trouble over making constitutional government effective, thus forming an unfavorable contrast with Great Britain and America? I suppose it is in a large measure due to mistaken officialdom laboring under European influence, as I have already indicated. Japan has an incomparable ideal of nationality, and an incomparable Emperor, but she has few if any statesmen with the ideals of the late Sovereign. If Japan had a few more men able to understand fully the ideals of Meiji Tenno she would have an administration unsurpassed by any nation on earth. Japanese nationality expresses the highest and most perfect ideal of self-government. Like the old Jewish form of government it is a sort of Theocracy in which the people are taught to do what they ought and not what they please, and to obey because it is right rather than because they must. Even now, under unfavorable circumstances, the vast majority of them do so. Most of them have higher ideals of nationality than their officials; for they have loved, followed and imitated the late Emperor to a far greater degree than some of those who assume to be administrators of law, whose advice is: "Do what we say and not what we do!" It was as a protest against this failure on the part of officers and officials to follow in the steps of the Great Emperor, that General Nogi cut short his life. He would rather die than suffer the national dishonour of being reckoned among them. Happily all are not thus negligent and selfish as to forget the rock whence they are hewn and the mother that gave them birth. Japan has men of the pure national type that are bound to come to the top as soon as we pass out of the glamour of German imperialism, and model our government and our educational system after Anglo-Saxon ideals.

And because of the pernicious alien influence under which so many of our officials have been labouring, constitutional government with us has not been the success that was anticipated. Constitutionalism from a German point of view is altogether inconsistent with constitutionalism from a Japanese point of view. Our view is more in line with the

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unwritten ideal of Britain. But our bureaucratic officials imposed the consitution as an extraneous appendage from without, which was supposed to absorb the whole nation inio it and mold the nation after its own form and spirit. In other words the nation was to be for the constitution instead of the constitution for the nation. Thus the constitution was allowed to override the sacred principle of self-government, which is the essential principle of Japanese civilization. The new régime proposed to govern Japan by law, rather than by loyalty and devotion, as had been the time-honoured rule. But a nation cannot be thus peremptorily turned into so many automatons. Had it not been for the sacred presence and omnipotent influence of the Emperor Meiji the result of this unnatural imposition would have been fatal to the progress of Japan. But out of love to the great Emperor the people overlooked the absurdity of an attempt to force them into the rigid mold constructed by the selfinstalled bureaucracy, and served the state by instinctive loyalty rather than by aid of mechanical contrivance of state. Thus, though the constitution was good, as expressing the national ideal, it was perverted into an instrument of bureaucracy, not wilfully or of malice aforethought, but because most of the officials responsible for its administration knew no other form of government than what they had gained from a study of German law and politics. Recent movements in Japan indicate, however, that our leaders are waking up to the mistake of ignoring British ideals; and there is no doubt that as time goes on constitutional government will be as a real in Japan as it now is in Great Britain and America.

A further proof that our ideals of nationality have been unfavourably affected by our labouring too long under the unwholesome influence of German ideals, is the fact that we still lack the jury system and our judiciary, like the European, is apt to be arbitrary from an Anglo-Saxon point of view. In the same way our national representatives in parliament assembled have little voice in the government of the country. Law is looked upon more as representing the imperious will of a few than as the expression of the nation's life and will as a whole, To these evils also our people are fast waking up, an awakening that has recently been making itself felt in riots and other forms of popular demonstration. The misapplication, or no application, of the constitution is responsible for this untoward disaffection. Until the constitution is regarded by officialdom as the expression of the nation's soul and will through the Emperor as head of all, it will not be properly understood and enforced. A people with such splendid ideals of nationality as the Japanese, and with so glorious, a heritage to live for, should see to it that their national constitution, which is the Imperial will, is respected and carried out, according to the purpose of the great Ruler to vouchsafed it to them as his greatest and most lasting bequest.

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THE WOMAN QUESTION AGAIN

By GENDO MIWADA

IT is generally understood that the stages of individual life, such as childhood, adulthood and old age, repeat themselves in races and nations. These stages of evolution naturally imply imperfection, a feature as clearly evident in Japanese history as in that of any other country. We thought when Meiji Tenno granted Constitutional government and established the nation on a modern basis that everything was then perfect and the whole people happy and prosperous, but now we see that the Taisho Era has before it equally important and necessary reforms; so that perfection always seems in the future. The same may be said in reference to the woman question. The female world of Japan is full of intricate problems, but they are not pressing very much as yet, since most our women are scarcely awake to their importance and necessity. There are no great leaders among Japanese women, such as the women of western countries have. This is seen very clearly in the matter of the social evil, where reform has been slow largely because our women seem so disinterested. Indeed a great many Japanese women know nothing about it, and probably would be ashamed to pry much into such questions. Consequently it is left wholly to the mercy of men, and many unfortunate women are thus in slavery contrary to the actual laws of the land. Fortunately there are some signs of an awakening, however; and as the fall of a leaf may signify the approach of autumn, so certain new tendencies among Japanese women indicate that in the near future our women will be more alive to the great moral and social problems that so deeply concern the future of society.

The all-absorbing question in Japan at present is how far the interests of women are going to run counter to those of men in Japanese society. For ages the Japanese woman has been placed at an immense disadvantage in competition with man. The time is now at hand when she is no longer content to be his slave. Her humiliations she is determined to push into the past and keep them there, and claim equal respect and happiness with man. The women of ancient Japan were in fact more free than those of the feudal age, which brought in a régime tending to the suppression of womanhood and the establishment of man as the lord of creation. The first indication of revolt from this untenable position came with the introduction into Japan of such books as those of John Stuart Mill; and these ideas of freedom and individual rights have taken root and produced a flourishing crop of ideas, very few of which have as yet been utilized. Certain dramatists, too, like Ibsen and Shaw, have had an immense influence on social ideas in Japan. The cry now is that women are no longer to be as pet birds in a cage for the amusement of man, or as dolls to be played with by him, and

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that she must be regarded as a human being even before being regarded as a woman. These sentiments are being freely circulated in newspapers and magazines, but as yet have produced very little fruit.

One reason why the Japanese woman has been so docile and indifferent to oppression is that from the first history shows her a subservient and humble helpmate, enaged in all the more domestic occupations, even to the extent of supplying the family chest. Even our female ancestors, such as the goddess Amaterasu Omikami, was accomplished in all the domestic arts, and fully equal to the male side of the House in all that becomes an intelligent human being. We have had our great military ladies, too, like the Empress Jingo, and poetesses of no mean ability, such as Murasaki Shikibu, long before such genius showed itself among the women of the west. Such respect was that in which woman was held during the early history of Japan that there was no occasion for the rise of any woman question. Moreover, the Japanese woman has always had more opportunity to marry and settle down than the woman of the west, and has, therefore, been on the whole more contented with her lot. It is an undue number of spinsters that gives rise to woman problems. When a large proportion of the female population begins to live independently of men, and thus to acquire unusual influence in society, they naturally demand eqality with men in every way, and there will inevitably be trouble unless the men are prepared to comply with the demand. While we have the women of Great Britain, or a large proportion of them, demanding suffrage, it is probable that the women of Japan would not take it even were it offered them, simply because they are in no way conscious of the need of it. The main ambition of the Japanese woman is to be a worthy daughter in her parents' home until called to accept the duties of wifehood, and then her chief ambition is to regarded as a model mistress and a faithful wife, respected by the old folk of the community. So long as this spirit prevails among the best classes of Japanese society, it is improbable that any woman question will arise.

On the other hand the fact cannot be ignored that among the lower classes of Japanese society there is appearing a large number of women who choose factory life or business occupation in place of domestic resposibility; and as time goes on this tendency will doubtless create a new class in the female society of the country. This class exists in the west in large numbers, but it is usually in combination with the higher-class spinsters that it becomes a menace to social peace. In Japan as we have seen, there are no high-class spinsters. Consequently the female industrial class will for some time at least remain without agressive leadership, and therefore will be unlikely to create a serious problem for the near future. The average Japanese woman is still more proud to be the maker of her husband's clothes and the preparer of his food than to be a factory worker or a shop assistant. But there are forces, such as the division of labour, which are tending to break up the old customs. The husband now likes to have his clothes made by a first-class tailor, for he is beginning to wear western dress, which his wife cannot make. And he is com-

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mencing to like western food, which his better half cannot cook. Thus the Japanese woman of to-day is being deprived of many occupations that formerly it was her ambition to be accomplished in.

It is but natural under the circumstances that many of the girls should look for other occupations; and the profession of teaching attracts a considerable number, as taking care of children is one of the virtues a Japanese woman prides herself in. As the profession is now getting to be overstocked the girls of the working class are turning to office work and such like, and the cotton and other factories employ thousands. As yet the only place where women workers come seriously into clash with male labor is in the government offices, post offices and such places, where they have in many instrances already supplanted male labor in the minor occupations. The idea of becoming governesses of education and refinement does not appear to have been taken up seriously by Japanese girls as yet, but no doubt there is something to be done in this direction.

One of the worst things that can happen in Japanese society is to introduce woman problems merely for the sake of imitating Europe, and not because there is any real necessity for them. Artificial problems raised for the sake of being in the fashion must inevitably do more harm than good. We have enough difficulties without borrowing them. Consequently the few Japanese women that are taking an interest in the woman question, as represented in foreign countries, are engaged for the most part in a superficial discussion of theories that have little practical application to conditions in Japan, and therefore a good deal of the talk is vain and beside the mark. There is considerabte reference to the "new" woman, but just who she is few appear to know. It is to be regretted that the question should be thus likely to fail into the hands of persons ignorant alike of experience, prudence, and the real conditions obtaining in foreign countries. They simply want to imitate foreigners without knowing at all what reasons the latter have for adopting the course pursed. The literature on this subject published in Japan is inane to a degree. None of our intelligent women would think of reading it. Until the movement, so far as it extists, gets into more efficient hands, it can make no real headway. The present, however, must be regarded as a time of preparation, so as to be ready for the woman question when it really arrives: that is, when the occasion for it comes, as no doubt it will, when Japanese society becomes more modelled on western lies, with the advance of modern industrialism and the higher cost of living. Our women should thus make a close and intelligent study of the whole question, so as to know its significance and how far it applies to Japan, and in this way be ready to deal with it when it becomes a practical issue in this country.

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A TEMPEST IN A TEAPOT

By K. C.

WHEN the British squadron, under the command of Admiral Kuper, steamed into the Bay of Kagoshima with the purpose of demanding satisfaction for the murder of Richardson at Namamugi on the Tokaido, the town was precipitately thrown into a state of commotion and excited alarm. On receipt of a document from the British authorities, the Lord of Satsuma at once convened an extraordinary meeting of his advisers and principal vassals in order to see what should be done to cope with the emergency, and if possible to avert the portending storm. However, the warlike southern clansmen unhesitatingly decided to appeal to the arbitrament of arms, and every one was astir, with assigned duties—some transporting rifles and provisions from place to place; others erecting fortifications along the shore &c.; in short, active preparations, both defensive and offensive, pervaded the whole town, with a view to measuring swords with the foemen worthy the Eastern Spartans. As a preliminary to the commencement of hostilities, a resolution highly characteristic of the Japanese in general and of the Satsuma *samurai* in particular, was unanimously adopted, to the effect that a number of young volunteers should first of all pay apparently a friendly visit to the "black ships" disguised as vendors of fruits and cakes, together with other articles that might attract the fancy of foreigners, but in reality with the intention of killing all that should come within the reach of their swords. Among the agreements entered into as they departed on their deadly mission there is one which sounds nather Quixotic; namely, that they should all be scrupulously careful not to injure the ships in any way; for, after victory they would, with these very weapons, sweep away other "red haired barbarians" from the land of the myriad gods! Romantic and heroic as the enterprise was unfortunately it was doomed to be a farce. Be the result of the expetition what it might, the point I wish to bring out here is the remarkable naïveté of our compatriots in those good old times. True, Satsuma had then three small steamers, but the majority of the clansmen there as elsewhere had only a faint idea of the solid construction of foreign floating bulwarks on the sea.

Pondering over this and other episodes of those turbulent and soul-stirring times —the Bombardment of Shimonoseki, the frequent attacks on the Legations and individual foreigners on the highways, and murders and assassinations perpetrated here and there—often have I to heave a sigh, long and deep, for the happy and well-nigh miraculous hair-breadth escapes of our country from the miserable fate of India.

Indeed extremely fortunate it is for Japan that her Nogis, Togos, and hundreds, nay thousands, of other noble and gifted sons whose ideas were not then very far advanced beyond those of the one who had proposed with childish innocence, not to inflict damage on his intended prizes, have turned out to be the admirers of "things occidental" and thoroughly imbued with the need of broad and enlightened notions, having

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steered the ship of state safe and sound, and raised up an empire in the Far East whose prowess on land and sea turned, for the first time in the history of the world, the tide of victory against the all-conquering West. Agnostic as I am, I cannot refrain from offering heartfelt thanks to Heaven for this kind protection of our Island Empire.

Recently a lucky accident placed a curious document in my hands, describing the conferences at Susaki between Sir Harry Parkes, the British Minister, on the one hand, and the late Count Goto, the delegate of the Daimyo of Tosa, on the other, concerning the murder of blue-jackets at Nagasaki in 1867. The murderer or murderers were erroneously suspected to be Tosans belonging to the *Kaiyen tai.*

Notwithstanding that the Susaki episode occurred some years after the Bombardment of Kagoshima, our ideas in regard to conditions prevailing outside of Japan were still as nebulous as ever. Listen, for instance, to the suggestion of a tactician-statesman of Tosa. He proposed to his master a plan for tiding over the situation by mounting a number of huge *hando* (jars) along the shore of Susaki. The harmless earthen-ware, the proposer argued, would look, if viewed from a distance, like so many terrible cannons which, ere they should begin to thunder, would strike terror into the hearts of the unwelcome visitors and scare them away without their firing a single shot!

On the evening of July, 1867, a man was seen returning from a restaurant situated at Maruyama in Nagasaki, highly jubilant with intoxication, when he happened to come across two blue-jackets lying dead drunk on the street. The god of joy that was in the man suddenly turning into an evil spirit, prompted him to try his keen-edged blades on the unfortunate fellows, killing them outright. Complaints were lodged in due course, by the British authorities with the governor of Nagasaki—an official under the Shogunate—who did his best to find out thecul prit. A mere coincidence, it was, that on the morrow of the day on which the dastardly deed was committed, a sailing ship owned by the *Kaiyen tai*—a private organization got up partly with commercial and mainly with political objects under the management of Ryoma Sakamoto, a Tosa man, in conjunction with a number of his compatriots,—and also on the evening of the same day, a steamer belonging to the local government of Tosa, left the harbour of Nagasaki. Naturally therefore, suspicions of the *Bakufu* officials at Nagasaki fell on the heads of the Tosa men. Slender as was the circumstantial evidence, the links in the chain were considerably strengthened by the discovery of a lantern left by the assassin on the spot where the deed took place. That lantern was red both at the top and bottom, with a white space intervening. Now, the badge on the flag of the *Kaiyen tai* was precisely the same. Moreover, a similar design marked the feudatory pennon of Tosa, with this difference that, instead of red the upper and lower parts were black. We used to call the badge "middle white." Hence, the three, the pennon, the flag, and the lantern—were all mixed up and the suspicions of the Governor of Nagasaki as to the Tosa men were not devoid of reason.

After about a month, a Tosa representative, staying at Kyoto, was

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summoned by the *Bakufu* authorities there and ordered to take immediate steps to appease the anger of the then British Minister, Sir Harry Parkes. In compliance with the order, a few Tosa officers repaired to Osaka when they learned that the conferenced was to take place not at Osaka but at Tosa; and further that they, to their great surprise and indignation, were to be conveyed there by a British man-of-war. Hearing that Saigo the elder, the most powerful man of the time from Satsuma, was somewhere in Hyogo, Sasaki (the late Marquis and one of the officers above mentioned) hastened to call on Saigo; and telling him the particulars, requested of him the loan of a steamer in the possession of Satsuma to take him and his fellow-officers to their lord's domain. Saigo readily consented, and at the same time warned Sasaki to be fully on his guard—cautious and circumspect—in his negotiations; for, he had, the former said, some experience with the diplomatic method of the British, who had preferred exhorbitant claims at the time prior and succeeding the Bombardment of Kagoshima.

At Hyogo, Sasaki found three ships—one of Satsuma, another of the *Bakufu*, and the third of England. Sasaki of course embarked on board of the Satsuma steamer and when it was about to weigh anchor, a man was observed hurrying towards it in a boat, eagerly making signs to wait for him. Soon the Tosa officers were glad to greet Sakamoto, the commander of the *Kaiyen tai*, who, of all the men miserably ignorant about conditions abroad, knew what he was about and volunteered his services in behalf of his native place. In the meantime, the three steamers left Hyogo one after the other. Arrived at Susaki, the Tosa officers went to Kochi and reported the affair to Yō lō, the *daimyo* of Tosa, who simply observed—"Troublous have the times come to be within and without." On the 4th of August, the *Kaiten maru*, of the *Bakufu* anchored at Susaki, and the British ship, with Sir H. Parkes and his subordinates, on the 8th. It was exactly a year previous that a British steamer appeared off Urado, and despatching a steam-launch right up to the entrance off the town of Kochi, took a sketch of the castle. Even then great were the indignation and alarm of the provincials; and so the sudden opposition of the three "black ships"—all of which the clansmen mistook for those of the British—was the cause of ferment and dire fright. Itagaki, now Count and then Commander-in-chief of all the Tosa forces, ordered a part of his soldiers to march in two different directions under the pretext of conducting manoeuvres. Simultaneously many civil feoudatory functionaries from Kochi re-enforced the Tosa officers already at Susaki. These and the soldiers altogether amounted to more than two hundred, and the tiny town jostled with human beings, a scene never before witnessed in that remote corner of Tosa. The military chiefs mutually agreed to shoot any foreigners indiscriminately who should land. Goto, undoubtedly the master-spirit of the situation, felt extremely anxious about the untimely appearance of the braves, and took measures lest some occurence should add another source of trouble to the one he had already to deal with. Fortunately none of the foreigners landed. But Goto's wits were sorely

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tried by some eighteen chiefs, (Yamaji among the number who was called by foreign newspaper correspondents the "one-eyed dragon" at the time of the Chino-Japanese war, and by us "the bravest of the brave), full of youthful-zeal and spirit. On their arrival at Susaki, they hastened to knock at the door where Goto had lodged in company with his colleagues, Sasaki and others. The former happened to be away, and Sasaki had to meet the young bloods whose somewhat boisterous manners and violent words overawed not a little one of the mildest and kindest of men. Sasaki tried to do his best in order to relieve the nervous tension of his friends by arguments and entreaties, but in vain. They rudely left Sasaki, to his intense anxiety, telling him they would call again early the next morning when they should expect to meet Goto. At dawn on the morrow, Goto's dream was abruptly disturbed by the hotel-keeper's announcement that the young roughs were already down stairs. Usual salutations over, Goto, who, by the way, had been apprized of the circumstances of the previous day, was clamorously asked to grant them the privilege of being present at the conference that was soon to take place. An unenviable dilemma at once confronted Goto; for, at the time, the atmosphere of Tosa was strongly surcharged with the electrifying cry: "expel the strangers." The request of the eighteen two-sworded stalwarts was by no means to be satisfied, while to refuse it flatly might lead to more than an unpleasant outcome. But the resourceful and daring Goto was fully equal to the occasion. As soon as they concluded what they had to say, Goto clapped his hands for joy and said:—"We two (meaning himself and Sasaki) are extremely happy to avail ourselves of your kind offer of service. Unless we should be backed by your powerful presence, the foreigners might propose unreasonable demands, or be insulting to us. Should you find them so, just chop a couple of heads off and cool those of others. However, the day and hour for our meeting are not yet settled. Wait quietly till then—I will not fail to let you know the time for you to come and strike." Elated with greater success than they had expected they withdrew and waited. No call on that day; next day still no message from Goto. Their patience thoroughly exhausted, at last they repaired again to the diplomat's hotel, where they were calmly told that, immediately after they had gone, Goto and others were invited to the British ship and there in a few minutes every difficulty was settled entirely to our mutual satisfaction. After all," Goto continued, this is a trifling affair to be managed before one's breakfast; you may ease your mind now and return to Kochi at your earliest convenience." "Utterly non-plussed," Yamaji said long afterwards to a friend of mine from whom I heard the anecdote, "We turned our heavy steps towards Kochi, some of us with loud murmurings, the majority in sullen silence and with downcast eyes."

Having in this off-hand manner disposed of what to ordinary minds would not have been a light matter, Goto called on Sir Harry Parkes in his ship, when, instead of extending a friendly welcome, the minister acted the part of a bully, giving vent to his

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seemingly boiling rage in a blustering manner and "roaring," as the native record says "like a lion and stamping violently." Goto looked on the ungentlemanly antics with amused smiles. After a while, turning to Satow, the secretary-interpreter, Goto said:—I thought that your Minister came here with the view of concluding negotiations; but if he acts in this way, there is no necessity at all for me to remain here any longer and I will say goodbye to him and yourself." Whereupon Satow whispered something to his chief who immediately assumed a conciliatory attitude and apologized for the method of diplomacy which his experience had taught him to be highly effective in dealing with the Chinese mandarins. After a friendly talk of some hours they parted with the agreement to re-open negotiations at Nagasaki. According to one version, Goto gave the Minister a written promise to pay a certain amount of indemnity, in case the perpetrators of the deed were proved to be Tosa men.

On the 9th the four Tosa committees, together with an officer of the *Bakufu*, were entertained at dinner by the Minister on the man-of-war, after which Sir Harry started for Tokyo, leaving Satow with instructions to go to Nagasaki and there to continue t e conference.

Practically here the business ended. However, to continue the story, Sasaki, as the sole representative of Tosa, sailed for Nagasaki in company with Satow and Sakamoto. At Nagasaki, Sakamoto posted up public notices here and there, promising a reward of 1,000 *ryo* in gold to the one who should inform who the offender was. This timely act of the sagacious Sakamoto had the effect of considerably allaying the suspicions entertained concerning the members of the *Kaiyen tai*. Soon the captain of the Yokobuye—the sailing ship of the *Kaiyen tai*—underwent careful examination by the *Bakufu* officials as to the circumstances attending the departure of his vessel, particular stress being laid on his movement without permission from the proper authorities, and also as to the doings and whereabouts of one Sasaki—a man belonging to the Yokobuye and entirely a different one from the Tosa official frequently mentioned above—who had surreptitiously gone to Kagoshima soon after the occurrence of the murder. On hearing this, Sakamoto lost no time to recall the said Sasaki back to Nagasaki. On the 2nd of September, the man returned and underwent cross examination by the *Bakufu* authorities. All questions being minutely explained on this as well as on subsequent occasions, Sasaki (the official), Sakamoto, and others were called to the court and there told that the suspicions of the British authorities were completely cleared away and the examination of the case, so far as the Tosa men were concerned, thereby concluded. This was the 10th of September.

However, the criminal was not found and the British legation urged the Meiji Government not to relax their efforts to discover the author of the murderous deed and settle the case once for all. At last, the murderer was proved to be, beyond a shadow of doubt, one Kaneko a Fukuoka *samurai* who had committed suicide a couple of days after the accomplishment of his object in order to avoid the troubles in which his clan might be involved. Thus the whole affair turned out to be veritably a Tempest in a Teapot.

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TOSA CASTLE

I

SUSAKI COAST, TOSA

I. SAKAMOTO RYUMA

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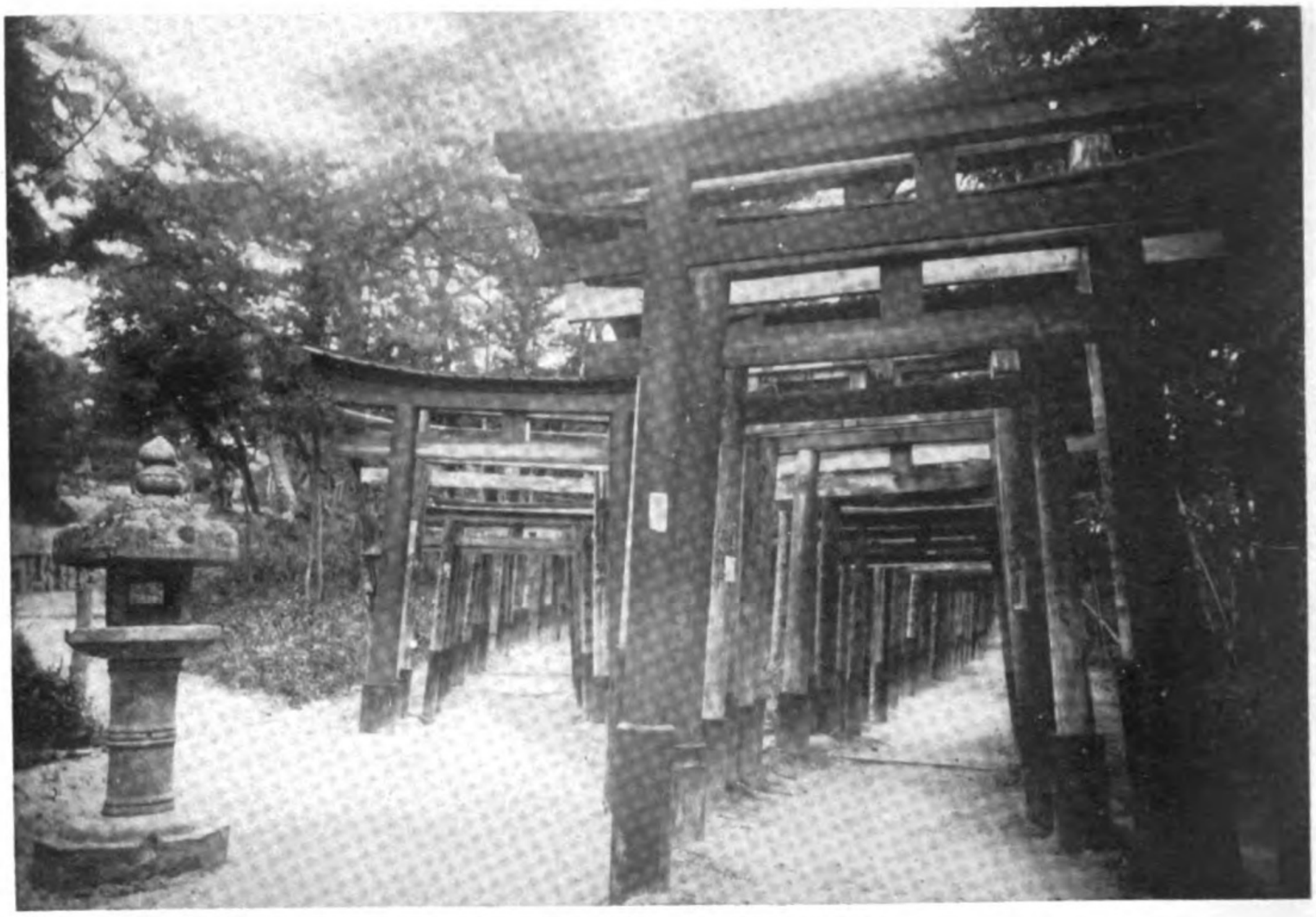

TORII: FUSHIMI INARI, KYOTO

FUSHIMI INARI SHRINE: FRONT

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FEBRUARY FESTIVALS

By F. YAMAZAKI

WE have now completed the year's round of festivals in these columns, the present month being the last. We have tried to show that in the observance of times and seasons and in their susceptibility to superstition the Japanese are as human as the people of any other country. A good many Japanese festivals had their origin in China or India, just as a good many western festivals had their origin in Greece or Rome, and these in turn from sources further East.

On the 2nd of February the Japanese celebrate the *Futsukakyu* festival. It pertains chiefly to people of the lower class, as may be inferred when we say that is the moxa festival. *Kyu*, or moxa, was introduced from China. It is a substance obtained from mugwort leaves, which are dried, and a white furry substance, which appears on the back of the dried leaves, is made into moxa. It is believed to have the effect of hardening the human shoulder against all evils, such as rheumatism, for example. Many of the simple country folk believe that application of the moxa will ward off all disease. The usual way is to make three applications: one on the back and one on each shoulder. Sometimes, however, it is applied to the loin; and labourers who depend much on the capacity of their lower limbs, apply it to the shins. It seems to be rubbed on and set fire to, leaving an indellible mark on the skin.

Hatsu-uma, the first horse day in the month, is another festival of February, so called because Japanese weeks in the year are given the names of animals, such as the "rat," the "ox," the "tiger," the "rabbit," the "dragon," the "snake," the "horse," and so on. The festival is really in honour of the god *Inari*, whose shrines may be seen in every part of the country, distinguished by their red *torii* and fox guardians. *Inari* is the guardian of the rice fields; he corresponds with the deity known as Ceres in ancient Roman mythology. The Chinese name for the god happened to contain the ideograph for fox, and so that animal is constantly figured as an attendand of *Inari*. The desire to honor the source whence comes the crops of the earth, must be regarded as human and right, and is recognized in the European custom of Harvest thanksgiving. Many of the people in Japan have an idea that as the fox is a missionary of *Inari* its image should be decorated, just as some people might honor a good watchdog. The chied shrine of *Inari* is in the province of Yamashiro; and on *hatsu-uma* day there is a great festival there, as in all the *Inari* shrines throughout the Empire. At the appointed time a Shinto priest appears before the altar of the shrine and recites a *norito* and offers saké; and after the religious service is over the people give themselves up to amusements of all kinds. There is a good deal of drum-beating and dancing the *kagura*. *Hatsu-uma* is decidedly a children's day; for they have the time of their lives. There is a good deal of feasting as well as play. Rice and red beans are cooked, as well as *aburage*, a bean curd, fried. It is not to be

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wondered at that *Inari* is a very popular deity, since he gives the crops and enables the younger generation to have much pleasure.

Next comes *Nehan-ye*, or the festival of the day of Buddha's death; this is on February 15th, the anniversary of that moment when he quitted the world aged 79. *Nehan* means the sacred place where neither birth nor death is known, and in some temples they show pictures of it to the faithful. The tradition is that Buddha died with his head north and face toward the west, right side under. This is represented in the picture; and all about are birds and beasts lamenting the death of Buddha. The rites observed on this day are quite simple. After reading scripture and offering incense the commemoration is over.

The 15th of February is also known as *Saigyo-ki*, or Saigyo day. The festival is in commemoration a famous *samurai* of that name, who lived in the time of the Emperor Toba. He was noted for his skill in archery and horsemanship; but being impressed by the sadness and misery of the world he left the common walk of life, forsook his wife and family and entered a monastic existence, a homeless wanderer over the face of the earth, Saigyo traveled all over Japan, and was one of the most distinguished Buddhist saints of the 12th century. His quiet hours he spent under the trees in meditation, after the manner of his great master before him. He had always been anxious to die under a plum tree in full bloom, and wrote a poem to that effect. The poem reads:—

Negawakuba
Hana no moto nite,
Ware shinan,
Sono kisaragi no
Mochizuki no koro.

Would that I might die under the plum flowers in February when it is just full moon!

Remarkable to relate, the holy man had his wish; and so, on the 15th of the second month when the plum trees were all opal and ivory, he passed away in the year 1198, at a rich and ripe old age. Henceforth the anniversary of his death became a sacred season when poets and saints assemble to contemplate all that a single soul can suffer and brave in order not to sin and fail of life's ideal. For that a man is mistaken in what he deems the best means of triumph, does not change the fact that he tried, as best he knew how, to overcome and to prevail. It is the motive, the purpose, that gives to life its ideal and its value. As a man thinketh in his heart, so is he. And Japan has many days commemorating as many great lives, who toiled and strove to extricate themselves from the coil of circumstance and to be free as men.

MOONLIGHT ON THE SNOW

Kie nokoru
Matsu no kokage no
Shirayuki ni
Sasu kage samishi
Ariake no tsuki!

At dawn, how cold the waiting moon doth shine
On remnants of the snow beneath the pine!

By Meiji Tenno

Trans. by Mrs. Douglas Adam.

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A MONSTER

(Yosé Story)

A favorite wrestler who had been off on a tour of the provinces, in time arrived home again, and one of his friends called to welcome him back. He was surprised not to see the host, but was glad to be received by the wife.

"I should have called to pay my respects to your husband before," he explained, "but pressure of business prevented me. Well, I have heard that your husband has distinguished himself more than ever on this tour, and that he comes back a champion. He has increased enormously in size, too, I am told."

"Yes, he has certainly become quite big," the woman assented.

"Indeed," said the guest; "I am glad to hear it."

"Well," continued the wife, "when he returned, his voice had become so much stronger and louder that when he spoke it made me deaf. Not only was my ear-drum cracked, but I noticed that the big bell at the Seishoji temple afterwards had a defective sound, and discovered that his voice had cracked the bell."

"You don't say so," exclaimed the the visitor. "What a tremendous voice it must be!"

"As for his increase in size, you will understand how big he now is when I tell you that on the way home he attempted to ride a horse, and his weight crushed the animal to the ground and killed it, the back being immediately broken."

"O, dear me; poor beast! How sad!" said the guest, sympathetically." I don't see how a man as big as that, could get into your house. It must have been awkward for him when he returned home and could not enter his own house."

"It was indeed," replied the woman. "But he easily got over the difficulty by climbing through the long window upstairs."

"My, what a size he must be!" continued the visitor, in feigned surprise.

"And at night," the woman went on, "we have great difficulty in getting quilts to cover him. Only by sewing two together could we make them long enough to go the whole length of his body and keep his toes from sticking out."

"Is that possible?" the guest ejaculated. "And where is this wonderful man of yours? May I have the honour of seeing him?"

"He is taking one of his afternoon naps just now; but if you wish to prove

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the truth of what I have said about his strength and size, please step into the room and you will see the *hibachi* dancing beside him on the floor."

"What do you mean?" inquired the guest looking more bewildered than ever.

"When he lay down," explained the woman," I thought he might like to smoke; so I placed a heavy brass *hibachi* near him, as it was the only one lighted. After he had gone to sleep I heard a strange noise in the room; and on going in to investigate, I found him snoring so awfully that the *hibachi* was beating a retreat on the floor like a kettle-drum."

"If you don't care to venture into the room, I'll wake him," the wife suggested.

"O, dear no," interrupted the guest. "By all means let him sleep. To arouse him might make the house dance too. I shall call upon him another time.

Please give him my best regards. Good afternoon."

As soon as the guest had gone out, the husband, who had been listening to the conversation all the while, called his wife and said to her:

"Was that Mr. Kishaku that called? I thought it was. I should have come out and thanked him for his call, but having heard your blowing about me, I didn't have the face to appear. You should not boast about your husband in that way. It would have been enough to say that I had a prosperous tour, and that I was taking a nap. The story you told him about my voice breaking the bell of Seishoji temple was absurd. So also was what you said about my breaking the horse's back. Your remarks about the quilts being too short and about the dancing *hibachi*, were equally out of place. You know very well I am not such an awful snorer as that. Let me tell you a bit of my experience that may teach you a lesson in female modesty and humility. On my way home as I passed through the province of Tsuruga I came to a village called Hara. You know where Hara is, I suppose? It is in the province of Tsuruga, where Fuji is. At the tea-house I said to the waitress: 'Neisan, people say that Fuji is the finest mountain in three countries, Japan, China and India; but to my mind it is the finest in five continents'."

"'It is very kind of you to praise our mountaint so,' remarked the demure maiden. Travelers always admire the greatness of Mount Fuji; but half of it you know, is only snow.' "Now don't you think it was very modest of the waitress to say that about the mountain of which she was so proud? But you are trying to make your husband out bigger than he is. I wish that hereafter you would not boast quite so much about me."

That evening another friend called to pay his respects to the returned champion. This man had met the afternoon caller somewhere and had been told all the remarkable things the wife had said about her husband. "I have been hearing of the return of your husband," the caller explained, "and of his remarkable increase in power and size. I was especially impressed by what you said about his voice having such a vibration that it cracked the temple bell at Seishoji."

"O, no," protested the wife." I did not say that. What I said was that the voice of the temple bell was so loud that

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he was afraid and trembled when it sounded."

"Indeed; then he must be afflicted with nervousness. I am so sorry to hear that. But did you not say he was so heavy now that he broke a horse's back trying to ride, on his way home?"

"No, not at all; there must be some mistake. I said he happened to tread on and crush a poor earthworm."

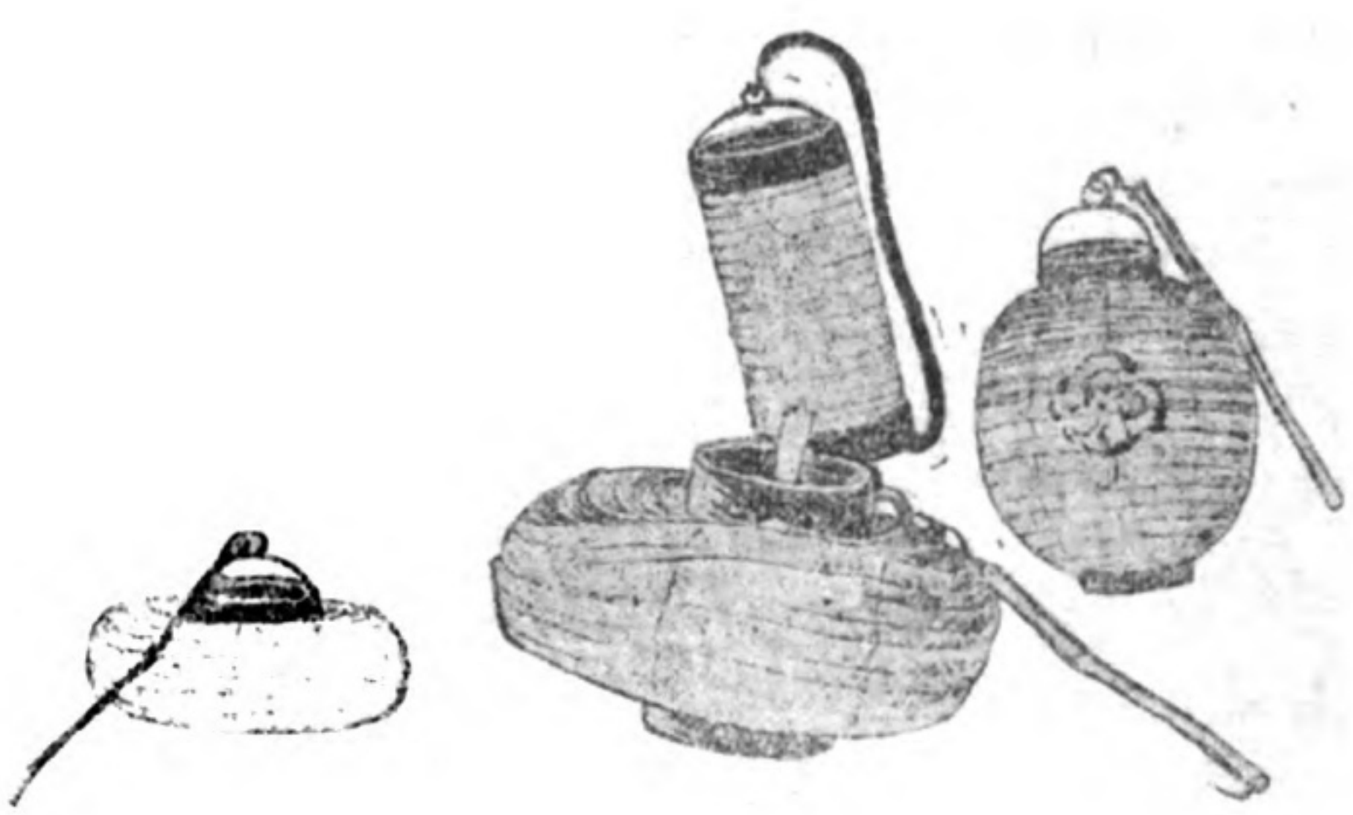
"Ah, how careless of him! But if it was only an earthworm it was not so bad. But what about the story you told of his having to climb in by the upstair window?"

"That is not so," said the woman. "It is just the other way; he is now so reduced in size that he was able to come in by a window pane in the shoji."

"Well," said the caller to himself, audibly; "Mr. Kishaku has been playing a nice joke on me, telling me all these yarns about what you said of your husband."

Just then the husband himself walked into the room, looking much as usual. "O, how do you do," said he most affably to the guest. "I am delighted to see you. It is very kind of you to call. I am glad to see you looking so well." To which the guest responded in a similar strain: "I am delighted to welcome you back, looking so well after your trip. And you do look somewhat bigger for your experience, I think. What do you thank, Madam? Don't you think your husband really looks larger than before he went away on the trip?"

"It is really very kind of you to say so," sail the woman in a very modest voice. "Many people say he looks so big now. He may look big, as you say, but really half of him is dirt."



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Last of the Shoguns

In the death of Prince Yoshinobu Tokugawa passed away one of the most illustrious citizens of the oriental world. The last of a long line of Japanese statesman and administrators, whose family had held the reigns of power in Nippon for nearly three hundred years, at the call of the people and of the state he handed the sceptre of office to the Imperial hand, and descended to the position of a common subject. It was an illustration of almost unexampled sacrifice. When his position was challenged, he had at his command the army and navy of the Empire and could have made short work of his opponents; and if there were any doubt, he had at his disposal the assistance of Napoleon III of France. But his conception of loyalty forbade the advantage of alien aid; and he felt that a war against the will of the people would have been a war against the Imperial will. In loyalty to his Emperor and country he stepped down and out from the chair of the shogun and made the Restoration possible without bloodshed. Nor were there wanting compeers to emulate the example the shogun had set; for some 250 of the great *daimyo* of the Empire did likewise. Compared with the revolutions that have taken place in other countries that of Japan is a symbol of dignity and peace unparalleled in the annals of time. No wonder that when he called to pay his respects at the Imperial palace after resigning office, the Empress treated him like a prince and offered him a seat accordingly. The late Emperor regarded the last of the shoguns with the highest esteem; and to show appreciation of the great man's loyalty and patriotism made him a prince of the realm. Since that day nearly fifty years ago, when the shogun walked out of the Edo palace to let the Emperor walk in, many are the changes that have taken place in Japan, most of which were made possible by the shogun's act of selfabnegation and magnanimity. Born in the capital of the shoguns in 1837 he was educated in all the lore of his illustrious ancestors, and at the age of 29 succeeded to the shogunate. Two years later he voluntarily surrendered his power to the Throne, and made possible the Meiji Period, the Era of Enlightenment. Thenceforth he withdrew from public life and lived in retirement in the capital. Prince Yoshinobu Tokugawa was a man of versatile talent, and in archery, horsemanship, art and poetry had distinguished accomplishments. His health was good until a few days before his death when he contracted a cold which developed into pneumonia, and great age coupled with a weak heart left him a helpless victim to the malady. He passed away on the morning of the 23rd of November, aged 76, mourned by the whole nation.

In this connection the accompanying illustrations are of unusual interest. In

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UPPER AND LOWER: YEDO CASTLE
UPPER, RIGHT: AUTOGRAPH OF LATE PRINCE YOSHINOBU TOKUGAWA
LEFT: PICTURE OF BIRD AND FLOWER DRAWN BY LATE PRINCE TOKUGAWA
CENTER: LATE PRINCE TOKUGAWA AND HIS GRAND-DAUGHTER

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FUNERAL PROC SSION

CATA FALQUE

PRINCESS YOSHIHISA TOKUGAWA

PRINCE YOSHIHISA TOKUGAWA

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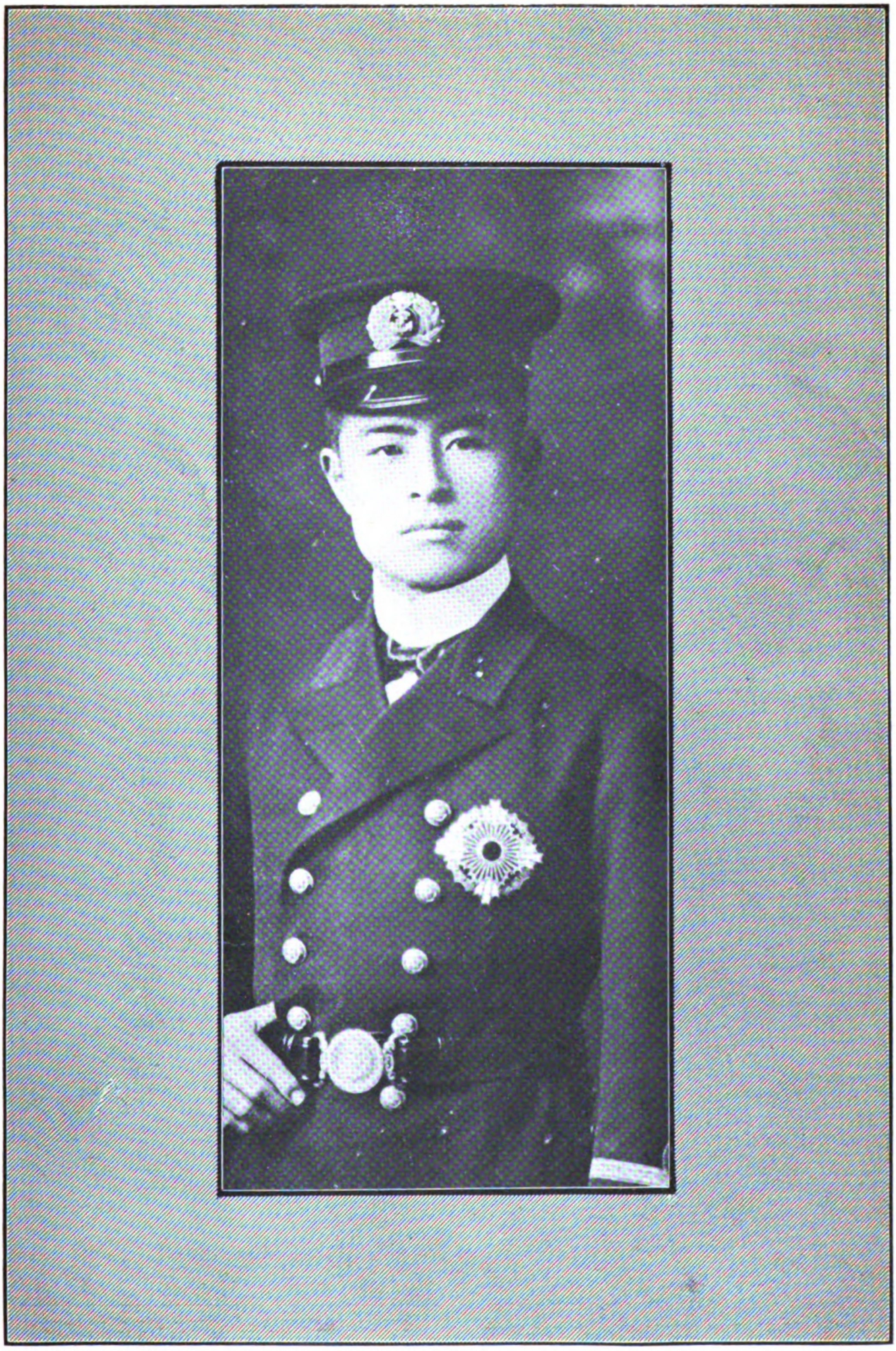

MARQUIS KOMATSU

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MARCHIONESS KOMATSU

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the last days of the shogunate Mr. Jusho-no-Kami Hirayama, father of the President of the Japan Magazine Company, was one of the General Commissioners of Foreign Affairs. At that time trouble happened to break out between the Koreans and the French; and the latter suggested that the Shogun's government should mediate. Mr. Hirayama was on the point of being sent to Korea for this purpose when the *Bakufu* fell. The late Prince Tokugawa, the Shogun, in appreciation of services, presented Mr. Hirayama with his autograph and a picture of birds and flowers drawn by his own hand, the picture herewith reproduced. The little girl on the late Prince's knee is his granddaughter, and also the granddaughter of the late Prince Arisugawa. As the latter had no male child to succeed him the house of Arisugawa would have become extinct for want of an heir, according to the law of the Imperial House, after the death of the surviving princesses. But His Majesty the Emperor, permitted his third son to assume the family name of Takamatsu, which was the first name of the Arisugawa family, so as to perpetuate the house. It is the sincere desire of Japan that the little princess in the illustration may, on coming of age, become betrothed to Prince Takamatsu; and thus the Arisugawa line, so beloved of the Japanese people, will continue for ever!

Komatsu-Shimadzu

The marriage of Marquis Teruhisa Komatsu, son of the late Prince Yoshihisa Kitashirakawa, and Lady Shige Shimadzu, eldest daughter of Prince Tadanari Shimadzu, unites two of the oldest and most distinguished families of Japan. The Komatsu family has long been associated with the Imperial house, and has in times past seen intermarriage also with the Shimadzu family. The latter family represents the famous Satsuma fief, and has long occupied a prominent place in the annals of Japanese history. The marriage was solemnized after the Shinto rite at the residence of Prince Kitashirakawa, and afterwards a wedding banquet was served to a brilliant assembly of high personages representing the blue blood of old Japan. The bride looked as charming as she is beautiful in her exquistie wedding robe bearing the Shimadzu crest. The bride and bridegroom received the congratulations and good wishes of their friends in the presence of a dazzling array of wedding gifts, embracing the choicest taste and the most consummate art of the nation.

"Timely Suggestions"

Under this caption the *Japan Times* comments on the proposals made by Mr. George Kennan in the Bulletin of the Japan Society of New York for a solution of the problems now pending between Japan and the United States. The *Times* is convinced that the suggestions will meet with the approval of all fairminded Japanese. The suggestions are that:

1. Japan should recognize that on the Pacific Coast there is a fear of unrestricted Asiatic immigration, based partly on economic considerations and partly on the belief that it would be a dangerous experiment to try on a large scale the blending of different races. The Japanese people should give dispassionate consideration to these fears and continue to restrict emigration to the United States and prevent such an increase of the Japanese population in the Pacific Coast as might be socially, politically or commercially embarrassing.

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2. America should give to the Japanese who are permitted to come here, all the rights and privileges granted to immigrants from Europe including the right of naturalization.

3. The congress should enact a law giving to the national government exclusive jurisdiction of all questions affecting the rights of aliens under international treaties and should expressly prohibit State Legislatures from encroaching upon this power.

Taft and Japan

Judging from remarks in the vernacular press there is unanimous approval of the sentiments attributed to ex-President Taft at the last meeting of the Geographical Society in Washington, which the Japanese press regards as a confirmation of its contention from the beginning. The *Tokyo Asahi* says that the Republic of the United States of America was first founded on the great principles of justice and humanity. The treatment given the Japanese in America, however, shows that this great historical fact is forgotten by some Americans nowadays. Half-a-century ago America patiently taught this nation that seclusion was a mistaken policy : now some Americans, ignoring the tendency of the whole world, would shut their doors upon the Japanese! Japan, again, is faithfully carrying out her part of the "Gentlemen's Agreement," and is rewarded for it with the California Alien Land Law. And, what is worse still, all her warnings and protests have been lost on the American authorities. These facts can not but have deplorable effects on the relations between the two countries. The noble words of ex-President Taft uttered a few days ago before a large number of scholars and high officials of the Federal Government, and Dr. Holt's article in the *Independent*, urging equal treatment for the Japanese and Europeans, are like friends met in a wilderness. As Mr. Taft rightly says, by neglecting to observe the immigration agreement with Japan, the Americans are showing themselves to be a faithless people. While the Japanese are suffering humiliation from being treated as the inferiors of Europeans, the Americans are discrediting themselves by acting in a manner that all civilized nations ought to be ashamed of. Ex-president Taft's noble argument has confirmed the *Osaka Mainichi's* opinion that the attitude of intelligent Americans toward the Japanese question is becoming more reasonable. He may have been merely attacking the Government after the manner of all politicians in opposition. But justice is justice, whoever defends it; noble views are noble whoever advances them; a wise policy is wise, no matter who advocates it. If Mr. Taft's noble views are adopted by all Americans, the friendship between Japan and their country is bound to grow stronger, and the happiness of mankind and the peace of the world to be so far advanced.

Big-Stick Policy in China

The inauguration of the "big-stick" policy in China may indicate what the world is to expect as to the future of constitutional government under the new régime in that country. The action of the President in sifting the House of Congress and rejecting whom he will and suffering whom he will, is declared by many to be unconstitional and arbitrary; but the world must remember that it is very difficult to say what is or is not constitutional in a country that as yet has no constitution.

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And even after the constitution has been drafted and finally adopted, it yet must needs be interpreted rather according to the spirit of Chinese law and tradition as obtaining through the ages, than merely according to the letter. The adoption of a constitution in China does not mean that the Chinese people will forthwith be transformed into Americans or Frenchmen. The Chinese disposition will probably incline toward regarding constitution as an unwritten document, as it is in England. It is remarkable that among nations that have a written constitution the drift of practice is in the direction of the British practice. Japan has a written constitution; and in some respects it is regarded as a sacred document, representing the bestowal of Imperial benefaction. But it is always interpreted in accordance wlth the spirit and tradition of the Japanese race rather than according to the mere letter of the law. Some go so far as say that it is in some respects more observed in the breach than in the observance. And the same is fast coming to be true of the American constitution, one of the most famous documents in the annals of law. Not only has it often been amended but the trend of each successive cabinet is to interpret it according to the personnel of the government or to suit the circumstances of the time, rather than to be bound by the mere letter. This is especially seen in regard to the matter of equality. The constitution declares that all are born equal and that all are equal before the law. In matters of common justice this is observed but when it comes to applying it to foreigners entering America, the constitution has a different meaning. Of course it may be argued that the constitution applies to American citizens, and to others only by sufference; but this means that the constitution may be applied or not, as the authorities will. Thus public opinion may interpret the constitution one way in one age and another way in another age. This is human, to be sure, since it seems possible in all countries; and we cannot, therefore, be too much surprised if Yuan Shikai assumes circumstances possible where the President is above the constitution, even if we do not wholly approve of the principle.

Japan takes Nobel Prize

The honour of being the first Japanese to take a Nobel prize goes to Dr. Hideyo Noguchi, of the Rockfeller Institute, New York, who receives the award for research and important achivement in bacteria work. Dr. Noguchi is but one of the many Japanese that in recent years have added to the body of scientific knowledge in connection with bacteriological discovery and in the realm of chemistry. Another distinguished son of Nippon is Dr. Takamine, also of New York, the discoverer of Takadiastase and andrenalin. The recipient of the Nobel prize in bacteriology is the son of a poor farmer in the prefecture of Fukushima; and as a child was clever and ambitious. He had not thought of the medical profession, however, until, owing to an accident, he had to have a surgical operation performed on one of his hands; and after this he was seized with a passion to emulate the skill of the surgeon who had relieved him. Being without means he had to pursue his studies for the most part alone; but he persisted and made wonderful progress in preparing himself for college. Upon entering the regular course of medicine he made great head-

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way, and in time found himself in the Laboratory of the famous Dr. Kitazato in Tokyo. Not content with so limited a range he soon made his way to the United States, and was admitted as an assistant in the Rockfeller Institute. His first discoveries there were in relation to the poision of snakes. This brought him to the attention of the great medical authorities, who began now to keep an eye upon him and to expect greater things. Nor were they disappointed. Later he was given a professorship; and upon submitting a thesis to the Imperial University, Tokyo, he was accorded the degree of Doctor of Medicine, which in Japan is only the reward of original research and marked achievement. During the last two years his discoveries in the realm of bacteriology have been so decided and valuable that he was deemed entitled to the Nobel prize, an honour in which his country must to some extent share. This is but one proof that the Japanese only want opportunity to show themselves the equals of any other race, not only in war and commerce, but in art and science as well.

Emigration

At present the population of Japan is increasing at the rate of 600,000.000 a year; and if her colonies be included, the rate is about 900,000 a year. It is this fact that gives rise to the question of emigration. How important this subject seems to the public may be inferred from the apparance of no less than 25 articles on it in the special number of a magazine called the *Jitsugyo Sekai*; and the views expressed display a great diversity of opinion. The nation is blamed for not doing more to promote the possibilities of emigration abroad, and fault is found with emigrants for not trying more to adapt themselves to the circumstances peculiar to foreign countries. Some of the writers ascribe the hesitancy of certain countries to welcome Japanese immigrants to the personal imperfections of the settlers, while others imagine it to be due to a lukewarm policy on the part of the home government. Mr. Nakashoji, formerly Minister of Agriculture and Commerce, believes that the Japanese could go to any country they plassed, if they would only observe the necessary conditions. Most of the writers are inclined to the conviction that the most promising openings for Japanese immigration are in South America and the South Sea islands. In the meantime means must be taken to support Japan's surplus population that cannot emigrate. There is further a consensus of opinion that the possibility of Japanese immigrants finding welcome abroad depends more on the reputation of Japan than on anything else. And the reputation won by waging two great wars, says one of the writers, is not sufficient to recommend her immigrants to the outside world. It is admitted that great obstacles have to be overcome before the Japanese can find the necessary freedom for settlement abroad. With these sentiments we are disposed more or less to agree. Japan must be prepared to ask for her immigrants the same rights and streatment as are asked by the nations of Europe and other countries; and she must be prepared to grant to foreigners in Japan the same rights that she asks for herself abroad. The great obstacle to Japanese immigration at present is the general misunderstanding that prevails in all English speaking countries as to what Japan really is. The first step toward a solu-

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tion is the removal of this ignorance. The British and American people need more light on Japan. The more intelligent classes know something of Japan already; but these do not rule in America and the British colonies: it is the people that rule; and the people know practically nothing of Japan. If they ever know more, it will be Japan alone that shall teach them.

Party Politics

It is commonly admitted that the Japanese, while they have all due respect for constitutional government, are yet in but small measure disposed toward partyism in politics. In any case, partyism, so far as it exists, amounts to little more than the influence of magnetic personality rather than to the principles of party. This is well borne out by the fact that after the death of Prince Katsura the party he founded had little to bind it together, the leader himself having been the chief cementing power. In an article some time ago in the *Kokumin Shimbun*, the brilliant editor of that journal, Mr. Tokutomi, expresses a frank divergence of opinion from those who attach much importance to party government. He intimates that there are many in Japan who hold that party government is inconsistent with the fundamental principles of the national constitution, which recognizes no party, vesting, as it does, all ministerial appoinments in the Emperor. In Japan sovereignty is not invested in the Imperial Diet. In England sovereignty is theoretically shared by the Crown, but in reality it inheres in the House of Commons. Such a system is impossible in Japan, as it comes into conflict with the national constitution. In Great Britain the ministers are responsible to the House of Commons; in Japan they are responsible to the Crown. Japanese politics could not be remodelled on the lines of British precedure without undermining the Imperial consititution, thinks Mr. Tokutomi. He is inclined to fancy that even the British people themselves are beginning to tire of party strife, precedent alone obliging them to stick to the party system. Moreover, with the ascendancy of democracy in England, the authority belonging to Royalty will be forced more and more to assert itself or cease to exist; and this will tend to lessen the importance of the party politician. Did not Mr. Asquith compel the Lords to submit to the Parliament Act by threatening the use of the Royal prerogative? And the necessity of maintaining a strong bond between the colonies and the mother country will impress on the British people the necessity of extending more the rights of the Throne; for the Throne can form a bond of union for the Empire, as no system of partyism can do.

The Age of Marriage in Japan

At what age do most of the Japanese marry? The Civil Code sanctions men and women marrying at 17 and 15 respectively. According to statistics filed by the Department of Home Affairs, there are about 200 girls who marry at the age of 15 every year, 7,000 at 16, and the number suddenly increases to nearly 40,000 at the age of 20. Looking over the statistics of 1910, there are 47,536 girls marrying at 21 years old, and 45,221 girls at 22. From 22 years, the number declines, and it may be safely asserted that the majority of girls marry at the age of 21.

As to men, in the same statistics, there are about 20 or 30 who married at the age of 15; and about 4,000 at 17, the legal age. The largest number is 36,401 at 26, and from 26, the number becomes less each year. It may safely be said, therefore, that most men marry at 26.

It is to be noticed that while the average age of marriage for girls increases by leaping up to the age of 21, and decreases with equal rapidity thereafter, the rate for men marrying does not show any similar tendency in either direction. Against the 18,000 men marrying at 30 or thereabouts there are only 8,000 women who marry at about the same period. At the 40th year

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period, there are 3,700 men against 1,600; at the 50th year period, 1,200 men and 400 women and at the 60th year period, 450 men and 120 women.

The law, while fixing the legal marriage age of men and women, does not limit the final age legal to marry. In the said statistics, in 1910, 95 men and 13 women married at the age of 60, 90 men and 28 women at 65 years, and 168 men and 20 women at the age of 67,-51 years after they had seen their days of "sweet sixteen." We may infer from these facts that man can never get rid of the marrying propensity till he is dead.

Japan and the Panama Canal

There appears to be a good deal of speculation in Japan as to the effect the Panama Canal is likely to have on the nation's shipping. As to whether the opening of the new route will mean the formation of new shipping companies in Japan, there is evidently some doubt. Some contend that of course new companies should be formed, while others as strenuously aver that such companies would not pay. On account of the American shipping law limiting the carriage of freight from port to port in the United States to American ships, the ships of Japan could get only what freight would be available immediately between the Occident and the orient; and in the opinion of many it is a question whether this would be sufficient to justify the formation of a new company to bid for it. Nevertheless in the keener competition of nations which the Panama canal is sure to incite, Japan must be ready to take her place. In this increased competition that nation will gain the lead whose capital and labor factors coördinate most perfectly and produce the least friction and the most products. This being so, Japan stands a good chance of taking a prominent place; for she has cheap labour, no labor unions, and does not permit mischief-making agitators to pour emery powder in the joints between employer and employee. Her industrial progress, too, maintains a rapidity of advance that must inevitably bring her to the front in the supply of those cheap and durable goods demanded by the commonality the world over. Probably for some time to come her chief sphere of operation must continue to be India and China, inexhaustable markets in themselves. But Japanese exports to America are rapidly on the increase, that country being now her largest customer in such staples as tea and silk; while the import of raw cotton from America to Japan is enormous. Consequently there is little doubt that a Japanese steamship service by the Panama route would find profitable enterprise; and it may be taken as a foregone conclusion that such a service will be inaugrated.

Japan's Increasing Exports.

Though the annual returns for some time have shown an adverse balance of trade for Japan the nation's exports have been increasing at a rate which the wailing pessimists would do well to contemplate. Since the operation of the new tariff schedule Japanese manufactures have been developing rapidly; but they are so busy striving to meet the ever increasing home demand that they have as yet not been able to devote much attention to exports. As soon as they have reached a position where they can cope with local consumption, Japanese manufactures will doubtless add enormously to the industrial output and go to swell the volume of exports beyond anything now anticipated. Under the circumstances exports from Japan are already revealing a progress that for the most part is encouraging. During the last few years there has been a sure and steady growth all along the line. The rate of increase in 1913 was even more conspicuous than in most of the previous years. The following table reveals the fact that for the past decade or so exports have run pretty closely on the heels of imports:

Year.	Exports Yen.	Increase or Decrease of Exports compared with the preceding year. Yen.
1899	214,929,895	+ 49,176,143
1900	204,329,995	− 10,499,900
1901	252,349,543	+ 47,919,540
1902	258,303,065	+ 5,953,522
1903	289,502,442	+ 31,199,377
1904	319,260,894	+ 29,758,452
1905	321,533,610	+ 2,272,716
1906	423,754,892	+102,221,293

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1907	432,412,873	+ 8,657,981
1908	378,245,673	— 54,167,200
1909	413,112,511	+ 34,766,838
1910	458,428,996	+ 35,316,485
1911	447,433,888	— 10,995.108
1912	562,981,842	+ 15,547,954
8 months of 1913.	392,963,713	+ 69,647,719
8 months of 1912..	323,315,994	+ 36,828,487
1899	220,401,928	— 57,100,228
1900	282,261,846	+ 66,859,918
1901	255,816,644	— 31,445,202
1902	271,731,260	+ 15,914,616
1903	317,135,517	+ 45,404,257
1904	471,360,739	+ 54,225,222
1905	488,538,017	+117,177,278
1906	418,784,108	— 69,753,909
1907	49,467,346	+ 75,683,238
1908	436,257,462	— 58,209,884
1909	394,198,843	— 42,058,619
1910	464,233,808	+ 70,034,965
1911	513,805,705	+ 49,571,897
1912	618,992,277	+105,186,572
8 months of 1913..	513,519,414	+ 70,650,674
8 months of 1912..	442,868,739	+ 43,700,718

+ = Increase ; — = decrease.

Taking the first eight months of the last seven years the rate of progress in exports was as follows :

	1907. Thousand. Yen.	1908. Thousand. Yen.	1909. Thousand. Yen.	1910. Thousand. Yen.
January	28,380	24,522	26,111	32,056
February	33,426	25,774	80,585	31,564
March	33,079	27,877	29,535	36,009
April...	34,515	29,198	30,951	36,974
May	33,690	31,366	37,913	39,009
June	33,867	34,280	31,902	35,649
July	40,377	33,377	33,368	36,212
August	145,609	33,635	37.891	37,519
Total... ...	282,637	240,032	252,814	284,969

	1911. Thousand. Yen.	1912. Thousand. Yen.	1913. Thousand. Yen.
January	31,038	31,474	46,074
February	32,622	36,688	44,555
March	35,366	37,901	47,802
April...	34,213	35,978	53,169
May	37,877	43,397	49,722
June	33,780	43,024	43,229
July	38,757	43,589	52,876
August	142,830	50,250	55,533
Tatal	286,486	323,315	362,963

Japanese exports go to all countries ; and a trade which amounted to only 2,500,000 *yen* in 1882 had reached 252,000,000 *yen* in 1912, but exports have expanded most rapidly in the direction of France, America and China. The degree of increase in regard to China is truly remarkable, being over twentyfold in the last 35 years. The Imperial Government has been bending its best efforts toward promotion of greater industrial efficiency and the development of manufactures, with a view to hastening the day when a favourable balance of trade will be secured. Though the people appear to be much too preoccupied as a whole to devote any very great degree of practical attention to the nation's trade policy, certain leaders of industry have quite fallen in with the suggestions of the Government, and last year exports exceeded in value those of the previous year by 115,000,000 *yen*. The greatest demand for Japanese exports has been in the following lines :—

Chief Exports.	First 7 months, 1913. Thousand. Yen.	First 7 months, 1912. Thousand. Yen.	First 7 months, 1911. Thousand. Yen.
Marine Products	7,296	5,899	5,361
Sugar and Confections ...	9,634	2,317	4,229
Vegetables, Fruits. Bean paste, Soy, etc.	5,698	5,402	4,454
Medicines, Chemicals, Cosmetics, paints, etc...	15,001	12,855	11,567
Silk Threads, etc.	93,451	80,817	71,561
Cotton Threads, etc. ...	43,479	28,009	25,155
Fabrics of silk or cotton..	48,070	40,107	37,194
Dresses and their Accessories	13,119	12,331	7,122
Coal, coke, cement, etc...	14,385	12,076	11,099
Minerals and mentals ...	17,533	13,292	13,050
Braids	8,852	7,298	3,781

Chief Exports.	First 7 months, 1910. Thousand. Yen.	First 7 months 1909. Thousand. Yen.
Marine Products	4,762	3,876
Sugar and Confection	2,906	5,553
Vegetables, Fruits, Bean paste, Soy, etc	7,795	4,491
Medicines, Chemical, Cosmetics, paints, etc.	11,373	4,995
Silk Threads, etc.	65,340	44,406
Cotton Threads, etc...	27,783	20,424
Fabrics of silk or cotton	37,881	32,180
Dresses and their Accessories...	7,061	4,637
Coal, coke cement, etc.	11,480	9,658
Minerals and metals...	12,947	12,867
Braids	4,948	2,508

Yamato Ideals

The Editor of the Tokyo *Kokumin*, Mr. Tokutomi, is not only a gifted writer but an ardent patriot. In an issue of his journal some time ago he discusses the supremacy of the white races, and ask how the Yamato race is joins to deal with it :

"Mr. Bryce, in the course of his statement on the gradual extinction of weaker and uncivilized countries in the world, as the result of their coming into

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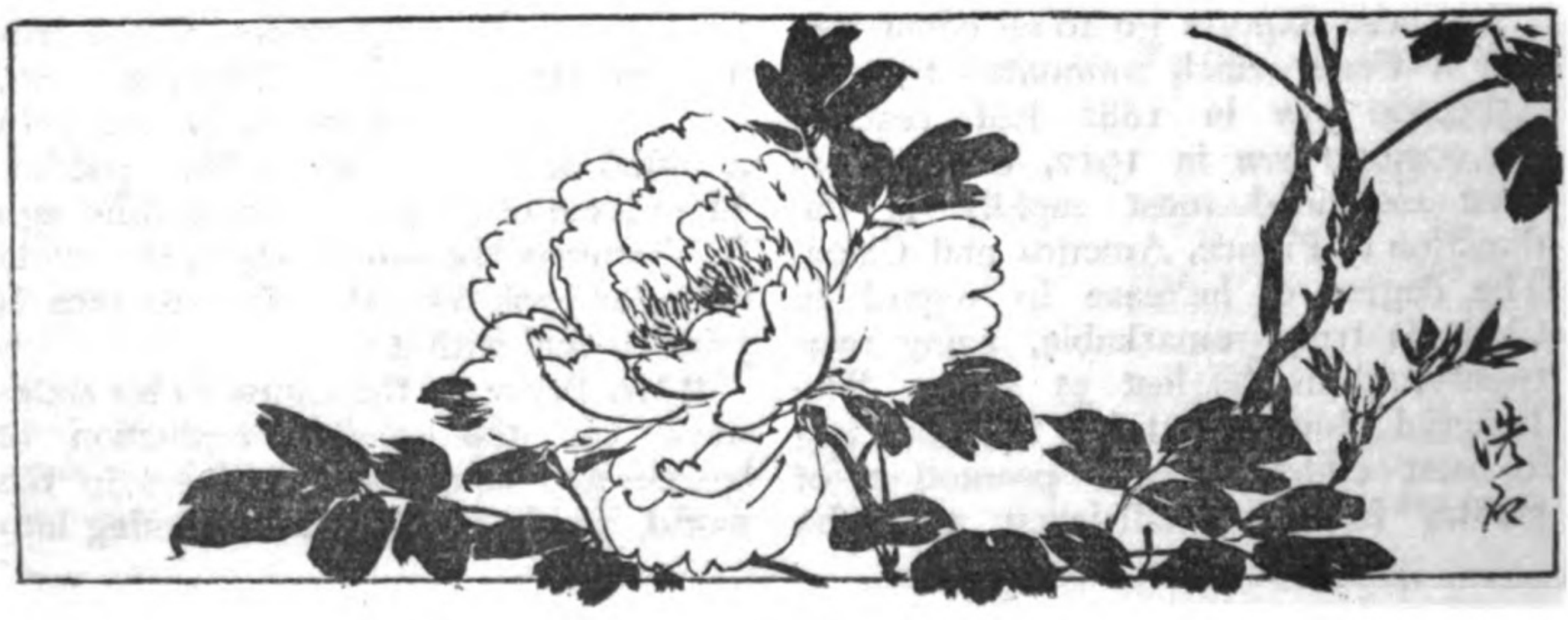
contact with Europeans and Americans, makes a statement to the effect that the whole world, with the exception of China and Japan, has now come into the possession or under the jurisdiction of five or six races in Europe, and that eight great Powers have the political fate of the world in their hands. Mr. Bryce, in this way, pointed out the gradual tendency of the White race to ultimately govern the world. He evidently considered this phenomenon to be a sign of human progress. Mr. Kipling has referred to the white man's burden in governing other races. Thus it will be seen that the Whites try to place other races under obligations, by taking steps which the latter would prefer they should leave alone. We don't know whether the government of the coloured races by the Whites is regarded by the latter as one of their obligations or as one of their rights as a superior race, but, at any rate, it is an obvious fact that the Whites are acting as if they were the possessors of the world. The Yamato race itself is actually being put to no small amount of inconvenience on this account. The persecution of the Japanese in California is an example in point. In character, as well as in their mode of living, Japanese settlers are in no way inferior to the settlers of other nationalities. The only reason they are suffering persecution at the hands of Americans is that they are Japanese. In other words, the Japanese are being rejected because they belong to a different race from the whites. Did not Admiral Mahan declare that no fault could be found with the Japanese, but they would have to submit to discriminatory treatment, for the mere reason they cannot assimilate with others? To make a long story short, the vice of the Japanese lies in the fact that they are Japanese. This is surely more than we can bear. Under these circumstances, we feel the necessity of placing the Yamato race on an equal footing with the whites.

On the other hand, we cannot but be surprised at the lack of courage on the part of the coloured races. The White race forms only one-third of the whole population of the world. If the former were courageous enough, they would never have allowed themselves to be conquered. The arrogant attitude at present assumed by the White race is, therefore, attributable rather to our fault than to that of the White people. We do not intend to challenge the White race, but we do intend to try and make the characterestics of our nation known to them. We must not be misunderstood, however, as endeavouring to head other races, in a fight against the White race. To tell the truth, the Yamato race has enough to do to develop its own fate. Therefore, how could it take the trouble to assist others? We have no ambition to act as representatives of the Asiatic people in competing with the White race. Our desires do not go beyond the limits of realization. What we are desirous of doing is to make the Yamato race hold its own against other Powers of the world.



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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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LATE K. OKI ESQ. JAPANESE TELEPHONE KING

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THE JAPAN MAGAZINE

VOLUME FOUR MARCH, 1914 NUMBER ELEVEN

JAPAN'S TELEPHONE KING

By J. N.

IT has generally been supposed that Japan's great achievements in the war with Russia were due for the most part to her guns and her personnel; but there are those who know that her triumphs would have been impossible except for the marvellous perfection of her telegraphic apparatus. It was the myriad unsseen messages flying all over the region of the campaign that put the men of the army and navy in a position to use their skill efficiently, and to the telegraph and *telephone* must be ascribed a very great share of the honour of victory, It is the usual practice to send by telegraph all messages that take more than 20 minutes to deliver. During the war with Russia the whole territory concerned was covered with a net-work of telegraph and *telephone* lines; and every part of the army, even to the smallest detachment, was in constant communication with every other part and with head quarters. For those temporarily isolated the messenger was ever on hand to keep up connection; and the many acts of heroic courage and unexampled bravery displayed by some of these messengers are among the most glorious records of the war. Thus the part played by the telegraph instrument and the telegraph operator in the greatest conflict of modern times, remains to be told; and when that story is retailed it will not be less thrilling and heroic than that told of the battle-front and the combat hand to hand.

Now such great achievement is usually due to the all-pervading genius of one mind. In this case, to whom is most of the credit due? His name is an honorable one among those familiar with Japan's advances in electrical communication and equipment in his own country, but probably he is quite unknown to the outside world. As a result of his foresight and genius Japan during the war with Russia was able to do more through him as one man than she could have done through thousands of messengers running constantly all over the occupied territory. It was the creation of his mind and of his hand that defeated the enemy, as much as the out-put of the nation's arsenals and navy yards. The wonderful electric

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instruments upon which the onus of directing the whole war depended, were and creation and make of a man named Oki.

After the war with China it was seen that in future the success or failure of any land campaign must depend more or less on perfection of telegraphic equipment and telephone service. Up to this time and for some period subsequently most of the instruments used were imported from abroad. Foreigners, seeing how largely Japan was beginning to invest in such enterprises, began to enter the trade. It was agreed then that the important instrument for the battlefield of the future would be the portable telephone. Foreign experts soon caught on, and some of them approached Mr. Oki to persuade him to unite with them in inducing the government to adopt their plans for equipping the army with a proper telegraph and telephone field service. As he hesitated, he was threatened with dire competition; yet he remained unmoved. He knew he was unequal in skill and backing to the foreigner, but he was determined to produce something quite Japanese and independent of alien influence and control. In any case it would be better for outsiders to know as little as possible about the nation's methods of communication in war-time. Gathering abut him a number of apprentices and students he set them to work assisting in perfecting his apparatus. At this time the government was depending for the most part upon foreigners for telephone instrumeuts and general equipment. When Oki came on the scene the competition began to be fierce. The government soon discovered that none of the foreign supplies suited the purpose so well as the instuments produced by Oki. Not only has he for the past few years satisfactorily supplied all the telephone equipment of the government but his instruments are finding profitable export abroad. Most of the telephones used in southern China are from his factory. He is now though dead the telephone king of Japan.

Kibataro Oki was the son of a man who from the first appearance of the electric telegraph had made a study of its possibilities and prospects as a scientific and commerical enterprise. The son studied his earliest electrical science in the laboratory of his father. Thus from the earliest days he had some experience in the designing and making of electrical instruments for the army and navy. This no doubt gave him a great advantage in starting out on a career of his own. His factory now turns out some 200,000 telephone instruments anntually. Some time before his death the Bureau of Imperial decorations belonging to the Imperial Household honoured him with a special certificate of merit, singified by a diploma and the gift of a silver cup, the parchment outlining his discoveries and successes in the making of telephone instruments, and praising him for the assiduity with which he had devoted his whole life to the study of electrical science for the good of his country.

Born in the province of Hiroshima in the year 1875, Oki at an early age entered the electrical branch of the Department of Technical Industry, and began the manufacture of electrical machines first under a German instructor. After reaching a high degree of expertness he left the government service to take up electrical enterprise on his own behalf. At this time all manufactures in Japan were in a very rudimentary condition. Being a man of great independence he soon made marked improvements in the design and manufacture of telegraph and telephone apparatus. His own factory was begun in a very small way, in a tiny building and with scarcely any capital; and consequently the first years

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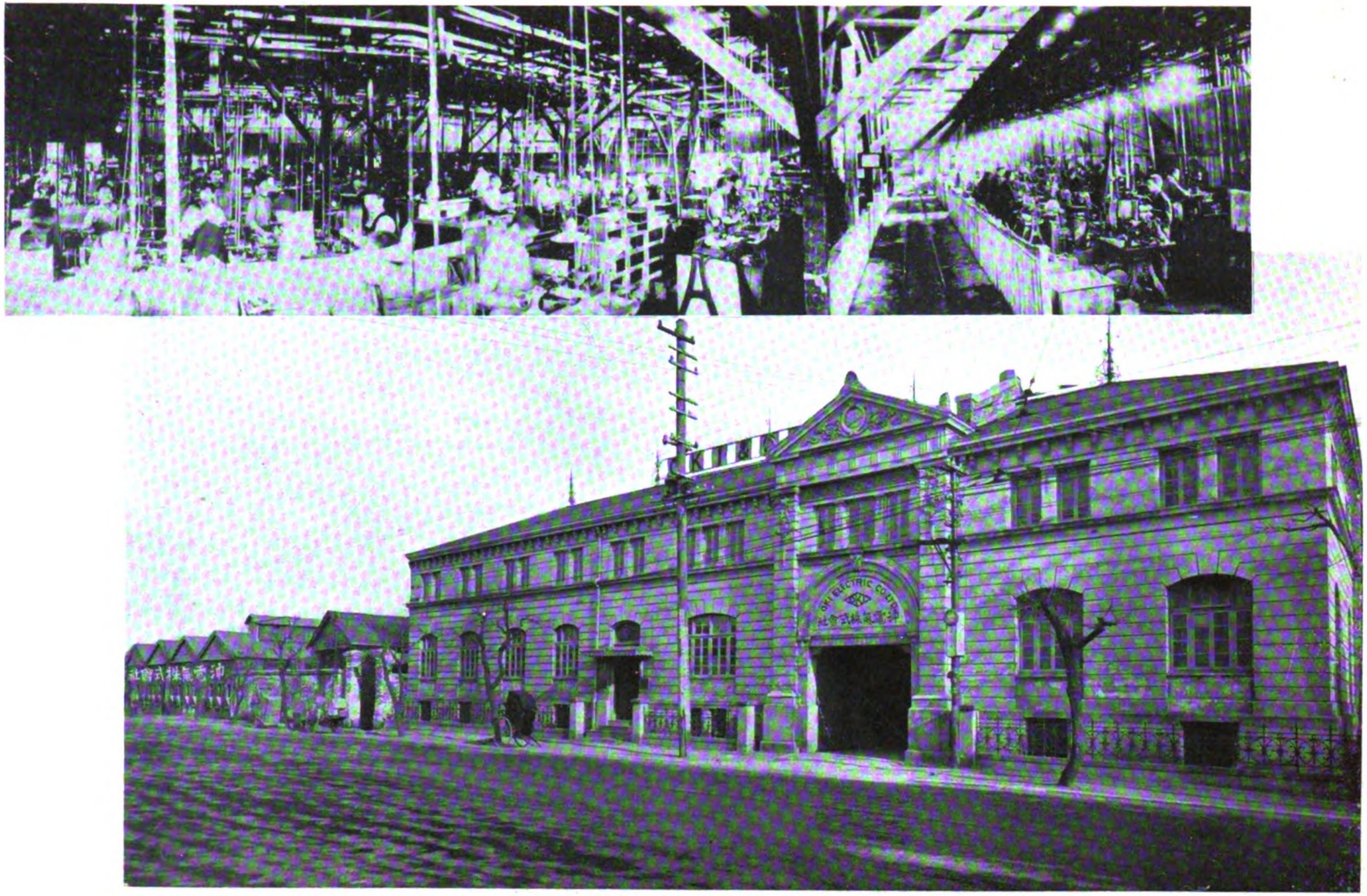

OKI TELEPHONE WORKS, TOKYO

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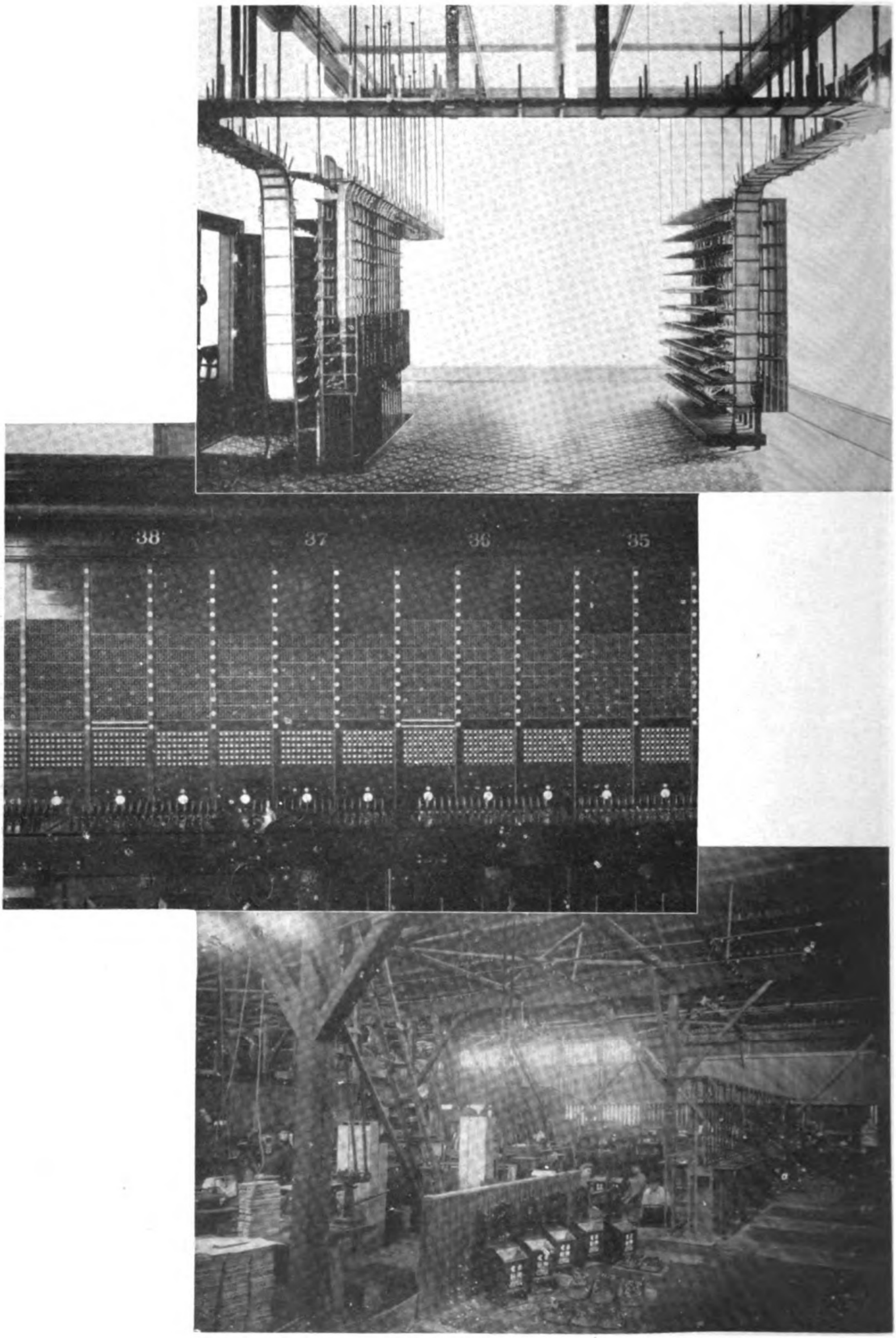

SWITCH-BOARD, OKI WORKS, TOKYO

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were hard and discouraging. He was offered help, but he declined it; for as yet he was bent more on study and acquirement of knowledge than on production. He gradually attained greater skill and made fuller discoveries, building up his business and reputation as an ant builds up her hill. It was only through long and earnest perseverance that his triumph came. He had made up his mind from the beginning to have no dealings with ordinary business men, but to enter into transactions with the Imperial army and navy only, as well as with the Department of Communications. This proves his keen business sense, for thereby he could always be sure of getting paid according to the value of his endeavors. Of course in Japan the telegragh and telephone are government monpolies, and the big Oki manufacturing company, with its present magnificent plant, is the result of working for a customer that never fails to pay for what is demanded.

As soon as the war broke out with China Mr. Oki was called by the government to enter the army telegraphic corps, to train a staff of competent soidier-operators for the anticipated campaign. This gave him new opportunities for further original research and experiment, of which he took full advantage, and much profited by the experience. Though the government had a department in the arsenal for the manufacture of army telephones and telegraphs, the instruments produced were imperfect compared wtih those made by Oki. He at once received a government commission for the supply of instruments for the field. Like Yoichi in the ancient battle of Yashima, he had the whole army on his shoulders; but he bore the burden of responsibility with remarkable fortitude and won brilliant achievements. To him indeed must be given the credit of a great part of the success in the land campaign against China. It is difficult perhaps for the ordinary man to realize what it means to one individual of keen intellect and responsible character to feel resting on his two shoulders the entire onus of keeping every part of his country's army in unbroken and accurate communication. Even the least neglect or mistake might at any time mean failure; or the loss of thousands of lives. No wonder that many of his countrymen feel a sort of reverence for the man who more than once accomplished this great feat or skill and courage. Were one to see the little shop he at that time occupied at Shinsakana-cho on the Ginza, Tokyo, it would be difficult to believe that from there was turned out all the instruments that kept the army in communication during the China-Japan war. But the din of machinery never ceased night or day; and the work was accomplished. From this time the Oki electrical works had smooth sailling.

After the war the company was reorganized on a much larger scale; a bigger factory was erected a more extensive output was attempted and sales began to be made to the general public. The Russo-Japanese war brought the climax of prosperity. The Oki company not only supplied all the instruments for that unprecedented campaign, but so perfect were they that no mistakes were made by the army; and the perfection of Japan's communications service not only satisfied the fastidious army staff but astonished the military attaches and correspondents of the world. After the conclusion of the Russo-Japanese war certain great electrical firms abroad proposed to get in touch with Oki and find out the secret of his achievement. But he declined and accepted the consequent competition. The result was favorable to the progress of electrical enterprise in Japan; for it cut down prices and enabled the government to make its pressing necessity for extension of telephone service possible without any undue outlay. Certainly it is being accomplished at prices that would not have been possible had foreigners not entered the field. Thus the government has been saved several millions; and the prosperous Oki company has in no way been injured. It is seen therefore that wisdom and genius of Mr. Oki is apparent not only in his scientific achievements in the realm of telephone service, but in his remarkable business talents and general manipulation of industrial enterprise for his own and his country's good.

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THE ANTI-ALIEN ACT

The sons of sturdy mothers are standing at our doors;
They see our fields unfurrowed, our littered threshing floors;
They want no princely favor, no pride of place they ask,
The work we scorn they covet, they seek the humble task.

And we in sodden prejudice, in ignorance and ease,
Admit the cringing alien, and shut the door on these.
Whom we may kick can enter. Our rivals and our peers
We meet with stinging insult, born of our jealous fears.

On Nippon, gallant island, so lovely and so strong,
They know not what they do to thee, who do such bitter wrong!
Thy children scorn the pampered life, the selfish greed for wealth,
The love of luxury that saps this youthful nation's health.

Can they not die with honor, thy sons by warrior sires?
Where burn more pure in life or death, the patriotic fires?
Where reigns a taste so absolute as theirs? And who but they
So worship duty, and so teach self-sacrifice today?

To such as these in arrogance we bar the Golden Gate,
And such as these we blindly lead from friendliness to hate!
Oh Christ, that we who praise thee, should bring thee so to shame
Before a race we dare to teach thy gentle stainless name!

Pasadena, Cal. —*Winifred Webb.*

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NATURE AND LIFE

By Professor UMAJI KANEKO

(Waseda University)

JAPAN is at present engaged in a serious endeavor to find herself, to know her own soul. For ages occupied in supreme suppression of all desire she has now began to breathe the free air of modern thought, and is trying to find out what her *ego* is and what it wants. She is yet uncertain, however, as to her ideals. On every side the exponents of Japanese thought are talking of nature, of liberty and of life. There is growing up an abundant crop of *literati* and would-be idealists. The arguments of these young philosophers and thinkers I watch with no little interest, if not always without apprehension. They are all on the way toward a neo-romantic conception of life, however unfitted they may be attain it.

This strife after a fuller interpretation of the *ego* is the keynote to most of our modern Japanese literature. There is a definite reaction against the objective, and a fine propensity toward introspection. Our writers are in a reflective mood. Evolution, not accretion, is their hope. They appear to be bent on a process of self-recreation, so to speak. Subjectivity is a passion with them. They are breaking completely away from the old stereotyped, conventional, objective forms and tenets, and are now determined to interpret the objective in the terms of the subjective. They have been accused of a morbid naturalism, but they are discovering something in themselves that they did not find in nature nor in any external phenomena. They mystery of life and creation is what concerns them; and this mystery, they feel, can be approached only through self. The contention that "the proper study of mankind is man," they would readily subscribe to. This new egoism is not the child of fatalism, as some have assumed. Fatalism involves eternal repetition; but the egoism of new Japan stands for *creation*; not endless repetition, but the evolution of ever something new. The future must be an improvement on, and not a mere repetition of, the past. Only thus can man come to his own, and life attain supreme satisfaction. And so this struggle after a closer touch with freedom, originality and life, so consipcuous in young Japan, is prophetic of hope for the future.

To those who aver that it is merely a repetition of ideas imported from the West, we answer, What of it? The point of significance lies not in the origin of the idea, but in its reality as a possession of the modern Japanese mind. To those who have for years trodden the dreary desert of self-suppression and frivolous objectivity, the new conception is like an evangel from heaven. This idea of a creative evolution underlying all external phenomena, the same law working within the human self for all who will to be re-created, is the outcome of the unquenchable desire of the human heart; not that man has read it into nature; but seeing the truth of nature reflected in his own heart, he assumes that they are one, yet sees in himself, the

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while, something above nature, the secret of creation.

How best to take full advantage of this new conception of life is the problem that concerns us most. We are persuaded that only in some practical way, rather than by abstract argument, can we come fully into touch with this new law which, after all, is but the old, and only real, law of progress. Whether most of those who talk so glibly about it, are prepared for the sacrifice involved in adopting it and living up to it, is a serious question.

Two of the greatest names standing out in the history of thought in new Japan are those of *Chogyū*, the late Dr. R. Takayama; and *Ryosen*, the late Mr. Tsunashima. These two men, more than any other Japanese, have sounded the depths of human life and tried to live them. Their lives were truly great, and they depatred from the world in triumph. From the year 1897, when the new thought began to take hold upon the more reflective portion of our young scholars, the two men named were the most illustrious examples of our new civilization. They represented the spirit of romanticism in the best sense; for they illustrated that supreme moment in life when man becomes conscious of his oneness with the life eternal and experiences the unquenchable fires of faith. Without faith there is neither appreciating nor understanding the meaning and significance of life. The strength of life is ever in proportion to the strength of its faith. This is, of course, only another way of saying that man is naturally religious, and only by sinking below himself can be succeed in extinguishing his faith in something higher than himself. In this regard there can be no dispute. *Chogyū* and *Ryosen* were men who had veritably seen God.

In Strindberg's "Autumn" there is the story of a middle-aged couple who began to recollect the sweet and flowery life of their wedded spring, and tried in vain to repeat the experience. It was autumn time, and the spring would not return. But their faith saved them. They could not believe that the immortal fires of love and youth were dead. They came to see that the beauty and greatness of life lay not in repeating its experiences, but in going on to what could not be repeated. Progress ever lies beyond. There is no present; progress means that life must ever be in a process of passing from the past into the future; there is no stopping to make a present possible, even for a moment. The only present is eternal death. We do not therefore try to repeat the experiences of *Chogyū* and *Ryosen*; it is enough that we live the same life and go on the same way; it is the possession of the life, not the detailed experiences, that constitutes the vital point. Thus each of us has his life in his own hands to make of it what he will. Creation depends on environment; each must create conditions suitable to the drawing out of the best that is in him, and the result will be progressive and not retrogressive.

It is for this reason that so many Japanese thinkers have found Nietzsche interesting. This remarkable philosopher was much misunderstood in his own country, and there can be little wonder that he is also equally misunderstood in Japan; but he, like Bergson, has done a service to modern thought. It was unfortunate that the writings of Nietzsche were introduced into Japan at a time when we were not in a mood to

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appreciate him. Even now he is regarded by many as a representative of the past alone. But there is much in him that applies aptly to Japanese life and thought to-day, and is calculated to afford us stimulus and encouragement. We must, of course, eat him as we eat fish, and not swollow bones and all. Bergson seems to me to explain scientifically what the German philosopher regarded as of mysterious origin. While admitting that much of Nietzsche's thought is narrow and severe, quite out of keeping with a progressive age, there are few philosophers that go deeper into the abyss of life and try to get at the meaning. Even though we cannot always agree with him, he yet makes us think; and this is good for us, especially for the rising generation of Japan. While putting aside his disposition to pessimism and refusing to be influenced by those traces in his works of an intellect already clouded by approaching doom, yet there is for all who wish to find it, a constructive element in his writings, as well as a fearless attitude toward human thought, calculated to arouse profound interest and bring men face to face with the real issues of life.

And so the trend of thought in Japan to-day is after life rather than after nature; indeed we have only too long been under the spell of our eyes, refusing to follow our hearts and possess our souls. We are now concerned with providing means for letting free the more worthy of those potential forces already waiting within us for freedom to appear. To provide those conditions is the main purpose of education. As yet our educational system is not in accord with our more enlighted indeal; but we have hope that in time it will be. Thus as progress more and more works its way among us we will come into closer unanimity with world-thought and world-life; and if all nations encourage a similar sentiment and move in the same direction, the consummation of human brotherhood will be assured.

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PRESENTS

By "ONZAN"

THE Japanese custom of frequently making presnts is quite universal, being practised much more extensively than in any country of the West. The ubiquity of the custom may in some measure be due to ages of obligation due from lower to higher ranks of society, when it was incumbent on dependents to please those above them; but now it has grown to be a convention which one cannot neglect with impunity even among one's equals. Indeed so imperative and widespsead has it become that the year's gifts now prove quite a financial burden, especially to the poorer families and those with large connection. It is not unusual to hear a Japanese say: "I want to call on so and so, but as I have no present ready to take with me, I must wait till another time."

January is *par excellence* the month for gift-giving, as it is the great festive season, with its round of New Year gaities. At that time it is quite customary for all acquaintances to exchange presents. It is not unlike the western habit of giving Christmas and New Year presents, only it is more universal in Japan. Sometimes the recognition amounts to no more than the despatch of a picture post-card, but it must be achieved somehow. Midsummer again is another season for giving presents, about the time of the *Bon* festival, when the spirits of the departed return to their former habitations, and expect out only to find a happy welcome, but to find all neighbors and acquaintances renewing their friendships and living in closer mutual sympathy. The summer presents are not of so substantial a nature as those of the winter, sometimes amounting to little more than a kind inquiry about the family health. The end of the year, as well as the first of the year, is also a season for presents, but like these of midsummer, they are more simple and formal.

In addition to regular seasons of present-giving there are those that incidently occur, such as weddings, funerals and births, or any time of rejoicing on the one hand or condolence on the other. Most Japanese ladies feel awkward if they call on their friends at any time without a present. Herein rises a difficulty which makes one sometimes question the wisdom of the practice; for a woman never likes to give a paltry gift; and to do more is often beyond her means; and so to render her social status acceptable, to herself at least, she has to undergo great sacrifice, denying herself and her family. Naturally the tendency is to reduce the number of friends and thus decrease the unmber of obligations. Consequently in the end the custom does not contribute to real neighborliness, certainly not to a very wide circle of acquaintances. At any rate if one finds it difficult to increase one's circle of friends one may herein find an explanation, with no reflection on either party.

As to the nature of the gifts expected it is as varied as there are objects suitable for presentation. It may range from a dozen of eggs to a piece of toilet soap. There are, however, gifts that pertain specially to certain seasons. At New Year

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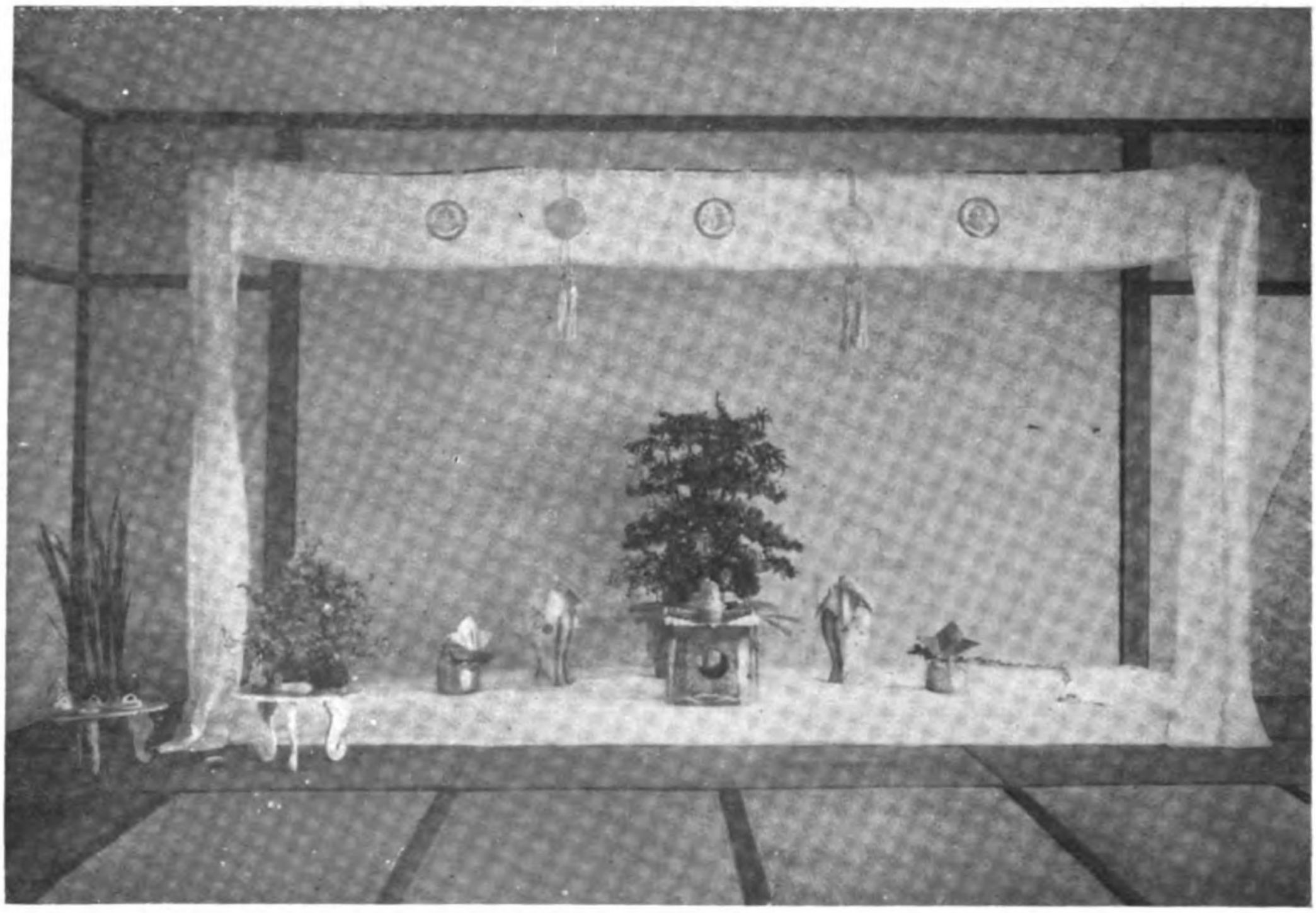

NOSHI AND MIZUHIKI, IN TOKONOMA

WEDDING GIFTS ON DISPLAY

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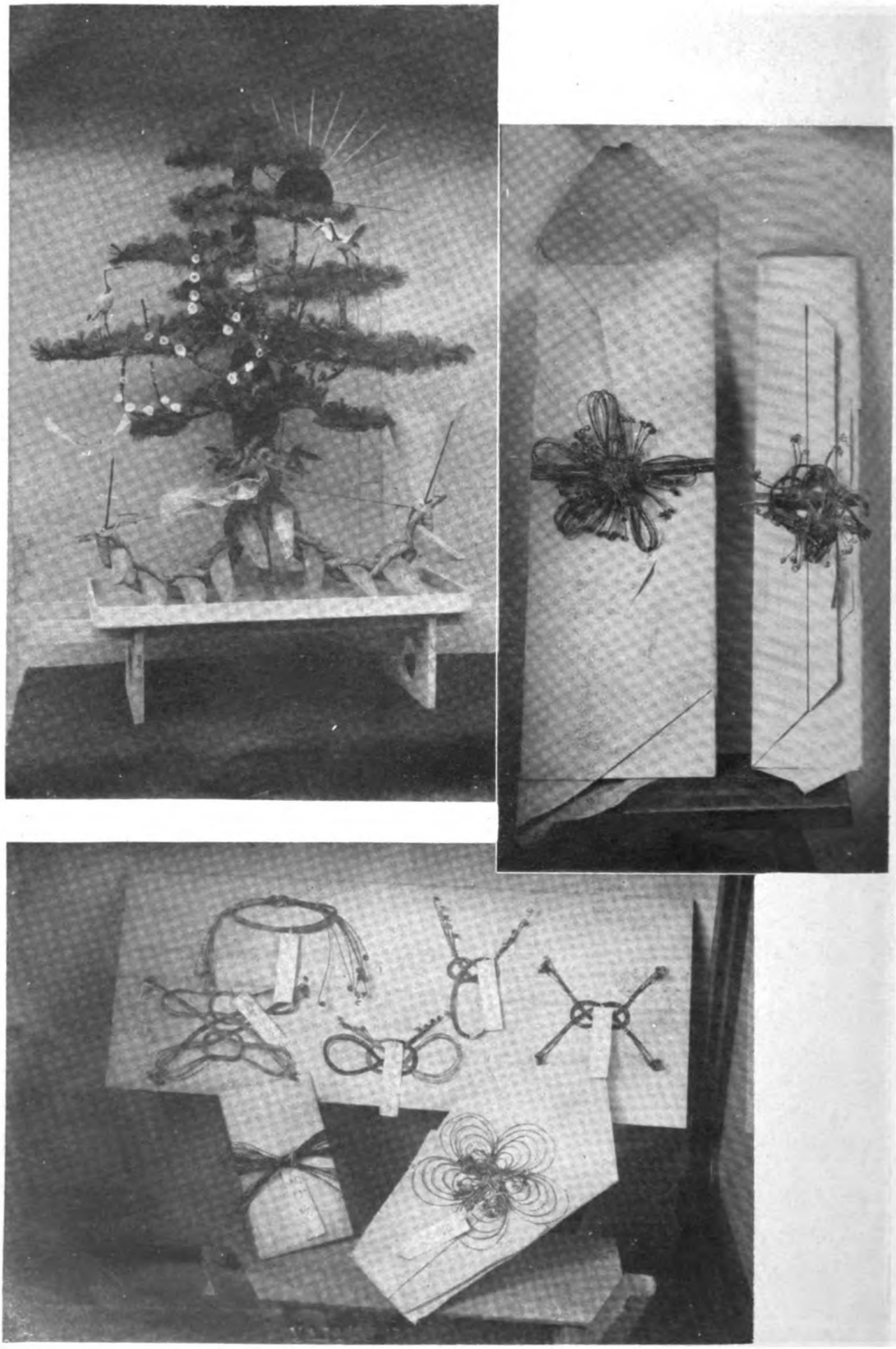

JAPANESE PRESENTS, WITH NOSHI AND MIZUHIKI

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time gifts usually include cakes, ducks, pieces of silk or other fabric ; and, in case there are children, toys or every description. The custom is to give presents in kind to superiors and in money to inferiors. In summer the gifts often consist of a kind of macaroni, dried gourd or cakes ; and as it is the season of Buddhist festivals, some of these are offered before the altars of the gods. The year-end presents naturally run into those of the New Year. and are therefore much the same kind, A favourite gift among the middle classes is a whole, big, salted or smoked salmon. For weddings, births and other occasions of rejoicing, *katsuobushi* or dried bonito, is used. This present is always welcomed as it is a popular relish with native food. The word *katsuo*, which means 'bonito' fish, also means a 'successful' man, so that the gift thereby becomes symbolic of good wishes. Other wedding gifts are *Geta*, or wooden shoes, or some kind of muslin. Funeral gifts usually comprise incense, candles, flowers and money. The latter must be wrapped up appropriately in paper, and have incribed thereon the word for 'incense.' At children's festivals dolls are given and received. That is for the girls' festival in March ; but for the boys' festival in May a paper carp makes a suitable gift, the carp being symbolic of the spirit of the *samurai*, as it never moves when cut with a knife, and is also able to mount a waterfall. In spring and autumn there is a Buddhist festival known as *Higan*, when it is customary to exchange presents of cakes called *botamochi*.

All gifts must be wrapped in a certain conventional way, and have attached to them the customary *noshi* and *mizuhiki*, which are emblems of gifts. The *noshi* was originally a fish, the sea-ear, but is now made of a sort of seaweed called *tsunomata*, or else of a shell fish known as *ishitake*. The *noshi* is now used chiefly for gifts in celebration of a wedding or longevity. For ordinary gifts *noshi* made of paper are used. This is called *orinoshi*, which means 'folded.' Two pieces of coloured paper, usually of an artistic shade or pattern, are folded together, as in the illustration. On the other hand *mizuhiki* consists of five strands of fine cord, half red and half white ; but in case of a funeral the red half becomes black or indigo. In ancient times the *mizuhiki* was usually gold or silver colour for celebrations. The parcel containing the present must be done up in such a manner that the red half of the *mizuhiki* shows on the left and the white on the right, black taking the place of red in time of mourning. In Osaka and Kyoto gold colour is almost invariably used instead of white. The length of the cords may vary, but it is usual to have them not less than one and a half feet long. Gifts may be bought with the figure of the *noshi* or the *mizuhiki* or both stamped on them, or woven into them. There are also presents to be had with the native script for *noshi* and *mizuhiki*. A Japanese present without the proper *noshi* and *mizuhiki* accompanying it would have no meaning at all from a native point of view.

The origin of these ancient symbols to be placed on gifts is interesting, as it goes far back in Japanese history. About 900 years ago, in the Heian period, the sea-ear was invariably used to accompany presents. The use of folded paper to take the place of the fish is believed not to have come into use before tee 17th century. It arose from the custom of pressing out the flesh of the sea-ear till it

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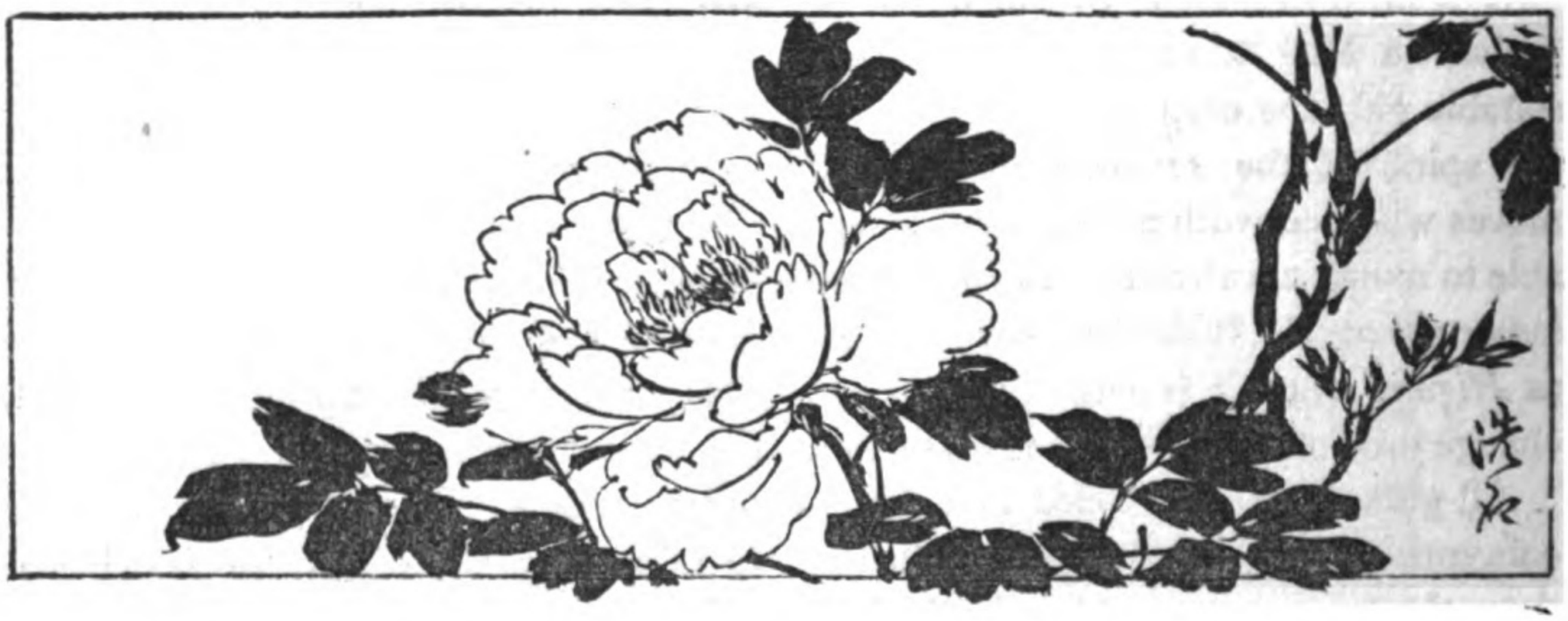
reached a considerable elongation; and the meaning included the hope that life could be so lengthened. It was good wishes for a long and happy life. The *noshi* was also a kind of food; and food lengthens life. In time the cords fastening it in place also became symbolic as to colour. On the occasion of a birth it is the custom to give *kowameshi*, a mixture of rice boiled with small beans. The gift is not accompanied by *noshi*, but is tied up in the leaves of a plant. Most Japanese scholars agree that this custom, which is very old, arose from the original custom of the Yamato people in eating food from plantleaves before the invention of porcelain and regular dishes for food.

We have, of course, given but the barest outline of the complex system of present-exchanging at it prevails in Japan; but it is sufficient to show that it is far more universal and imperative than anything that prevails in occidental countries. It is a question whether a more voluntary attitude would not more enhance the value of the gift and render the social atmosphere more free and spontaneous. The custom, however, binds the people together in mutual interdependence, and renders human relationships more sacred and responsible. The truth that members of scociety cannot come into contract and know one another without thereby assuming imperative obligations is one that all nations need to learn and practice more and more. Western people do this to some extent by exchange of hospitality, in feasting and visiting, and so on; but the Japanese do this also, in addition to giving presents. There is after all something quite nice about the custom of bringing a present when one calls on a friend: it may be only a basket of oranges, or a few cakes; but it shows a good-will that the mere leaving of a visiting card does not convey. Perhaps if occidental people were more given to this practice friends would not be so often absent to their callers! And yet, it is not quite satisfactory to be appreciated merely for sake of the "loaves and fishes."



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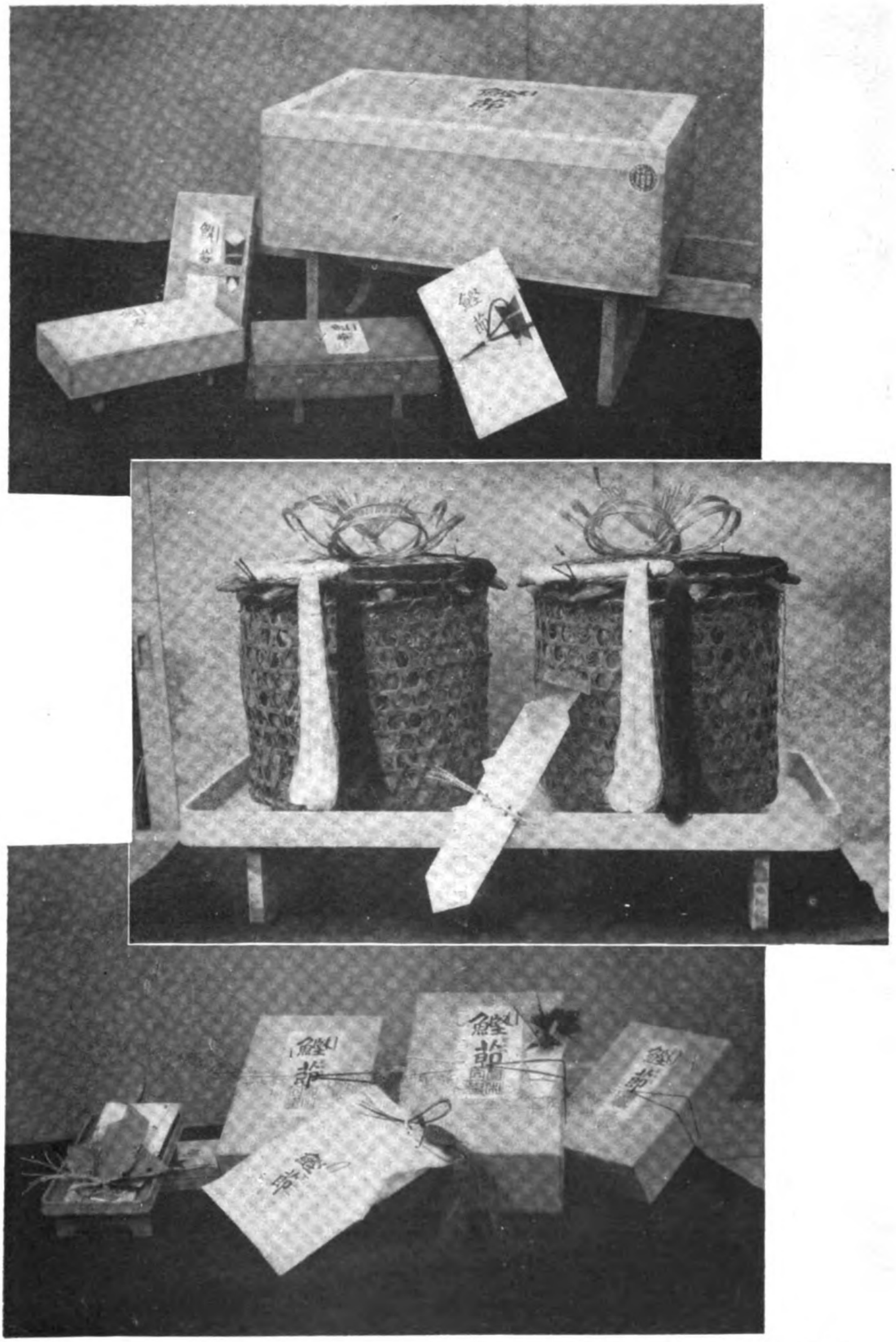

WEDDING PRESENTS DONE UP FOR DELIVERY, WITH NOSHI AND MIZUHIKI

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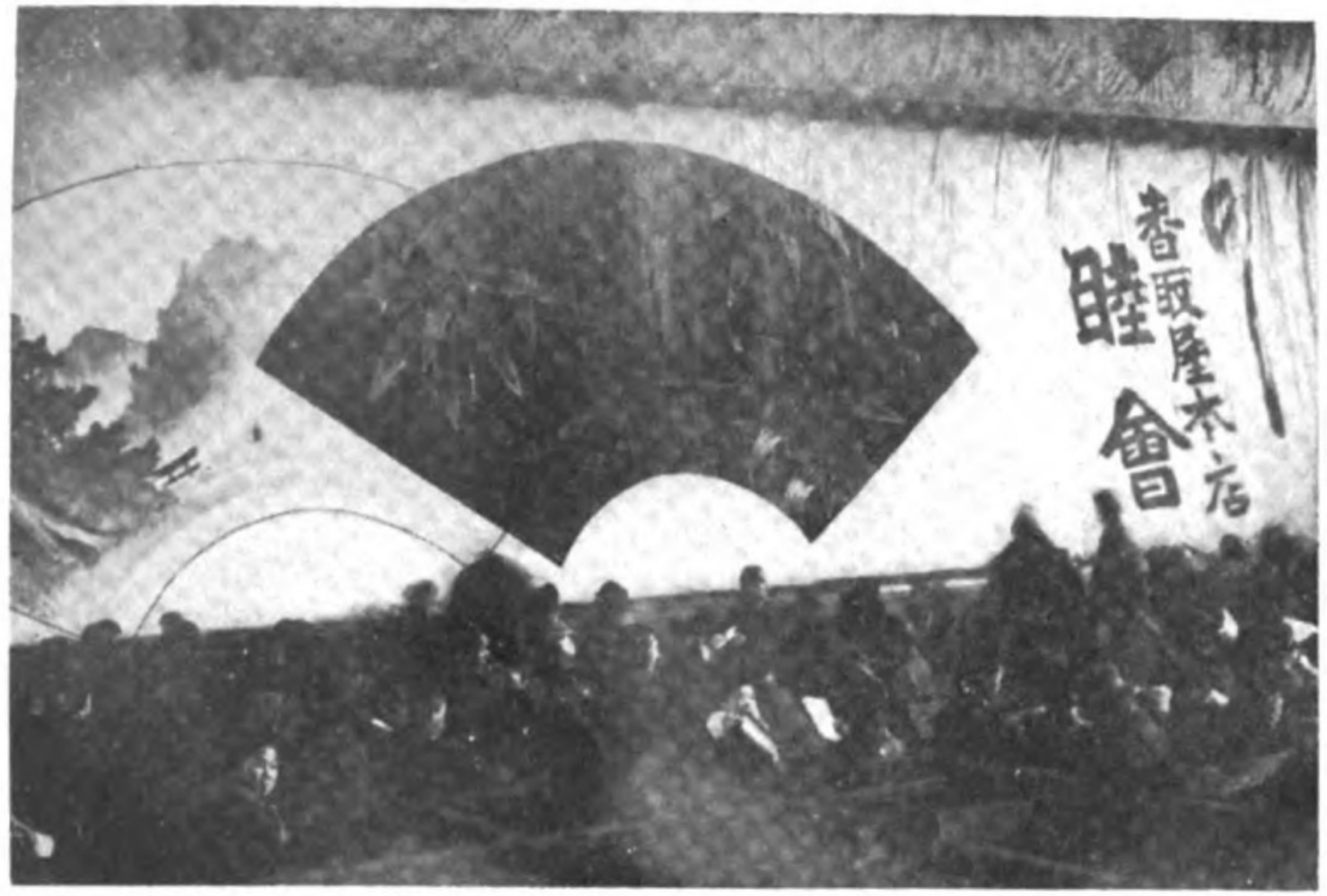
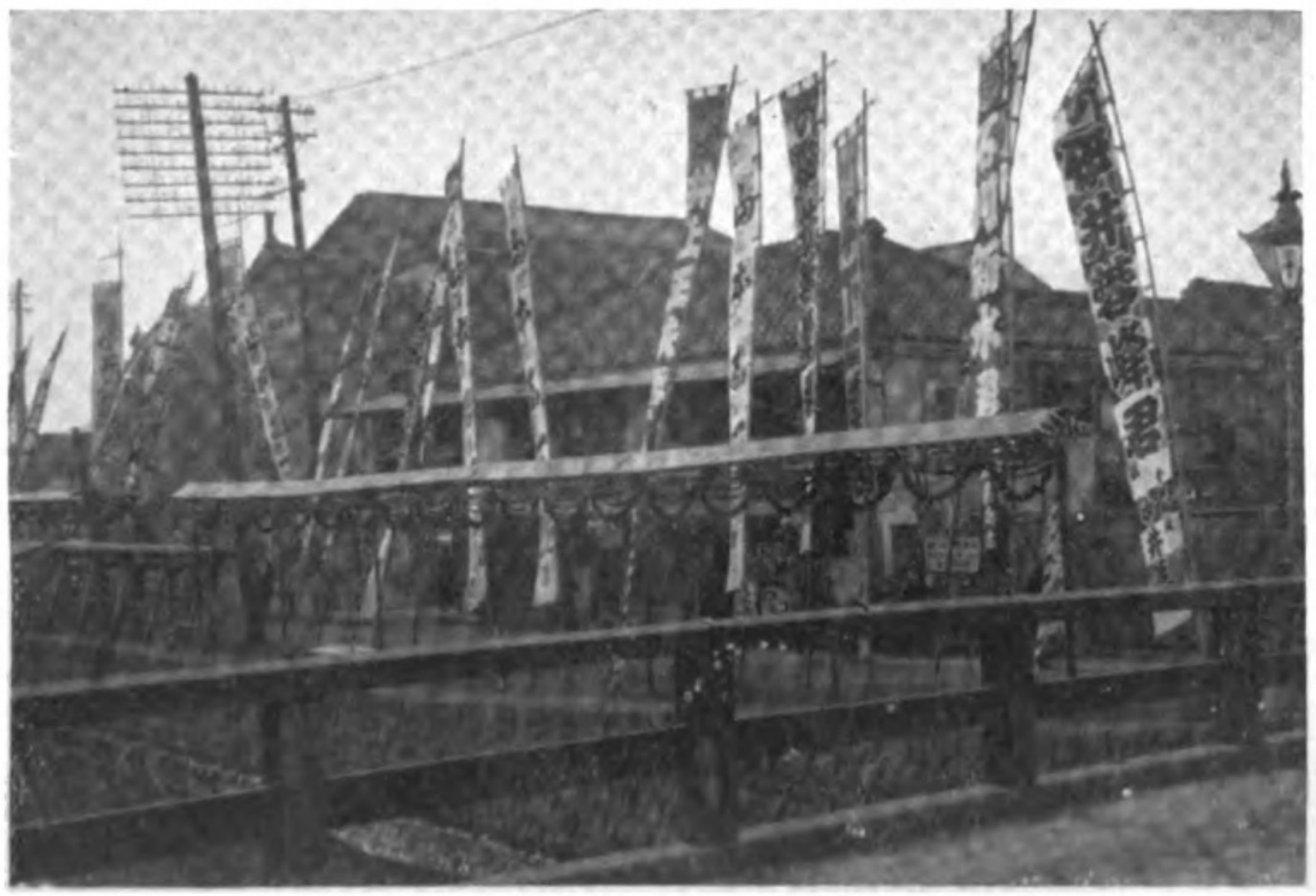


HIKIMAKU, OR CURTAIN WITH NOSHI

MAWASHI, OR WRESTLER'S APRON WITH NOSHI



NOBORI, OR FLAG WITH NOSHI

ISE-NO-HAMA

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KODO

KODO, like the tea ceremony and the art of flower arrangement, was one of the unique pastimes in vogue in old Japan. *Kodo* is the art of testing incense, a sort of olfactory game in which the name of tone of the inumerable varieties of Japanese incense has to be distinguished by means of the sense of smell. The one who makes the least mistakes wins the game. The word "ko" was originally a general term referring to all kinds of perfumes, including even the odour of camphor. It also included the scent of incense made from woods, as well as perfumes of animal origin, such as musk. How to appreciate and properly use perfumes has been regarded as an art in Japan for centuries. The game of *kodo* goes back even to the time of the Emperor Suiko (595 A.D.) when, it is said, a big piece of timber came floating to the shores of Japan, landing at last on the coast of Awaji. The islanders, thinking it a good chance to get fire-wood, cut it up and began to burn it; but the smell of it attracted much attention, the odour being of a kind never before experienced. Supposing such wood to be very precious, they made a present of it to the Emperor, who much appreciated the gift; and some of it was burned in the palace for the sake of the pleasant odour. Subsequently a foreign country presented to the Imperial Court of Japan an aromatic wood from some of the south sea islands, which was greatly appreciated; and a piece of this treasure is still preserved in the Shose-in at Nara. It is known as the *Ranjatai*. It is supposed the custom of burning incense was originally introduced from China. Certain it is that during the tenth century there is frequent mention of incense cases and censers as having come over from China, and incense burning was much in vogue, especially in connection with religion.

About this time there was a game known as *kō-awase*, in which the participants gathered in one place, divided into two parties, right and left, when two varieties of incense were burned; and the party whose members won the greatest number of correct guesses as to the name of the incense, won the game. In the reign of the Emperor Kwazan (985 A.D.) a Korean, named Sekiko, came over to Japan; he was an expert in the manufacture and burning of incense. At that time Fujisan was an active volcano; and some remarked that the smoke emitted from the Korean brand was like unto the column rising from the sacred mountain; but probably the allusion was to the volume rather than to the odour. From time immemorial all comparisons with Fuji were regarded as complimentary, as it was the national symbol of beauty. In those days probably the game was played more for the purpose of filling the room with pleasant odours than for the mere pleasure of thepas time; and people also liked the scent imparted to their clothes by the incense.

Kodo, however, was a vast improvement on any of the above diversions, since it represented an amusement of the most extreme refinement. Like the tea ceremony, it attained, its highest development under the Ashikaga shogunate. Yoshimasa, lord of the Ashikaga family, was very fond of *kodo*, and had it performed regularly. The game is much too involved for facile description in words: one would have to see it

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to get any adequate grasp of its intricate workings. When any one proposes to give a *kodo* party he sends around invitations to a number of guests, usually gentlemen of similar tastes, informing them of the date and place and asking the honour of their presence. Each guest is expected to bring with him two or three of the best kinds of incense bought, and the names are read out to the assembly. Then the guests are divided up into parties, and the game begins. The names given to the various brands of incense are usually those of flowers, noted places or love escapades. The host alone knows the order in which the different kinds of incense are to be burned. Usually names associated with spring come first in order, and the seasons of the year are followed, the incense bearing names associated with love affairs coming last. Each package of incense has the name on the paper wrapping it, so there can be no mistake. Afterwards the name is shown to the party, so as to remove all possibility of deception or doubt. The members of the party are arranged in rows by the host, who now seats himself in front of them, takes a piece of incense and applies it to the fire in the censer. The first is the trial burning. At this time on lighting the incense the host announces the name, "*tachibana*" or "*miyoshino*," for instance, and then passes it around for each to smell, the object being that each shall be able to remember it and distinguish it from others when he smells it again. Next time the name of the incense is on the inside of the wrapper, and no one knows what brand it is until the odour begins to rise. Then as it is passed around each guest, as he smells it, has to note down on a bit of paper provided for the purpose, the name as best he can remember it from the odour experienced in the trial burning. After the censer has been passed to each guest, the host lights another piece, and passes it around likewise, the name guessed at being noted down on the paper. This is repeated until five or more kinds of incense have been tested, each of the guests trying to associate the smell with its proper name. During the process perfect silence is maintained, so that each guest may be free to use his memory and his olfactory organs to the best advantage. The game may grow more complicated as it advances; for the host may now light two or more kinds of incense at once ask the guests to tell what they were. At this period it is often very difficult for a guest to tell whether there are two kinds burning or only one kind. At the end of the test, the papers of all the guests are collected and examined to see what names are noted down opposite each burning in turn, for all are carefully numbered. Those who get the greatest number of correct guesses have the highest marks; and if one should have guessed the whole number aright he is highly complimented and feels justly proud of his achievement. Indeed it is regarded as a very enviable accomplishment on his part. To have a keen sense of appreciation for delicate odours is doubtless a mark of refinement; and one cannot but regret that it is not more common. In only too many cases does there appear to be rather a lack of capacity to distinguish between the ill-smelling and the wholesome. If the number of guests should be large a second party is formed and next they are called in and the same thing is gone through. Sometimes parties play against parties, if there should be four or six groups.

The utensils used in the *kodo* ceremony are peculiar to it and are of a remarkably fine degree of artistic execution. The *kodo* incense burner is generally of red lacquer and of special design. The tongs for adjusting the fire are of iron, as well as those for picking up the incense. The rules for manipulating the utensils and instruments of the ceremony are very elaborate and complicated. In noting the kind of incense, sometimes instead of writing down the name, a picture of the bird or plant associated with it is made, such as the crane, the swan and so on. Though the *kodo* ceremony is not much practiced in modern Japan, it is not altogether extinct, especially among a select few in the upper circles of polite society.

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IMPERIAL POETRY COMPETITION

By F. YAMAZAKI

EVERY year at the beginning of the year the Imperial Bureau of poetry holds a poem contest under the auspices of His Majesty the Emperor, when poems from citizens all over the Empire, composed on a specific theme set by the Emperor, are adjudged and recited in the presence of His Majesty and the Imperial Court as well as the most important personages of the nation. This custom of encouraging the composition of poetry goes back to remote times. The typical Japanese poem as is well known, is a tiny verse of 31 syllables, called the *tanka* or *waka*, which requires not only skill in composition but profound familiarity with the lore of the nation. In the eighth and ninth centuries, when *waka* composition was at its height, the practice was confined for the most part to scholars and members of the Imperial Court; but in time it came to be no longer limited to the upper classes. It has, always however owed much encouragement to the Imperial Court. Various Emperors have taken a deep personal interest in the nation's poetical literature. The Emperor Daigo, who reigned from 898 to 930 A.D., commanded selections to be made from the leading poets of the past, and the anthology of masterpieces thus compiled came to be known as the *Kokin-shu*, selections from which have already appeared in the JANAN MAGAZINE. Since that time successive Emperors have followed the same custom as occasion warranted. The Emperor Murakami in the middle of the tenth century ordered a further anthology to be collected, which was known as the *Go-sen-shu*, and the Emperor Kwazan compiled another under the title *Shui-shu* about the year 986 A.D. Towards the end of the eleventh century the Emperor Shirakawa had the *Go-shui-shu* anthology collected, while the Emperor Tsuchimikado compiled the Shinkokin-shu collection. There are in all about 21 volumes of anthologies compiled under Imperial auspices, comprising the best that has appeared in verse through the long course of Japanese history. As these anthologies represent the fruit of poetic thought and composition during the reigns of 20 rulers they have been called the *Nijunidai-shu*, or poems of 20 generations.

From this may be seen how partial were the rulers of Japan to poets and poetry; and many of the Imperial rulers were themselves poets of high quality. One of the most expert of the early Imperial poets was the Emperor Gotoba of the Kamakura period. This Emperor reorganized the *Uta-dokoro*, or Poetry Bureau which had been in existence since the middle of the tenth century; and he appointed the leading poets of the time its officials, under the title *Yoriudo*. The well-known national poets, Teika Fujiwara, Karyu Fujiwara and Chomei Kamo were in their day *yoriudo*. For some time the Poetry Bureau fell into neglect,

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but it was revived by the late Emperor Meiji, and during his illustrious reign flourished with all its old time splendor. The Emperor Meiji, himself one of the greatest poets of the nation, associated the Imperial Poetry Bureau with the Imperial Household department, and exercised a deep personal influence on its proceedings. He arranged the officials of the Bureau into various ranks, as *yoriudo*, *sanko* and so on, gathering into it the leading poets and literary men of the day. The late Baron Seifu Takasaki was the Chief of the Bureau during his lifetime, being himself a master of classical verse; and since his death the Marquis Kuga has held this office.

It is the Imperial custom to issue at the end of each year a theme on which the poems of the new year are to be composed. The contest is open to the whole empire without respect to rank or class. The late Emperor was fond of announcing such themes as *Shatô-no-matsu* (Pines before a Shrine), *Shojo-no-tsuru* (Cranes on pines), *Ganjo no-kame* (Turtles on the rocks) and other subjects of classical flavor. The present Emperor has taken up the subject of poetry with all the zest shown by his illustrious predecessor; and the subject anonunced for the last new year was *Shato-no-sugi*, or Cryptomerias before a shrine. As this is the first poetry competition held under the auspices of the new Emperor more than usual interest was taken, and it is said that more than 20,000 poems were received by the Bureau. Among those who send in the best poems are princes, nobles and members of the Imperial family, who by habit and training have been long steeped in Japanese literary lore. In the composition of *waka* the poet must have a wide command of all the more felicitous and poetic phrases that have been used by the great masters through all the centuries, and be able to make an unerring selection from amongst them in building up his verse. The poems sent in are received by the officials of the Imperial Bureau of Poetry and gone over thoroughly before the great day of decision arrives. Out of the thousands, probably not more than 200 or less are included in the final list. Out of these some seven or eight are found fit to be read in the Imperial presence on the judgement day and those invariably include efforts by princes and the Imperial family. Those of great merit, for the reading of which time cannot be found on the great day of decision, are reserved for the Emperor to read at leisure, and are then returned to the writers. The officical name of the day on which the poems of the new year are read before the Emperor is know as *Kyuchu Uta Onkwai Hajime*, or the New Year Assembly to hear Poems at the Imperial Palace.

The meeting takes place in the *Hō-ō-no-ma*, commonly kuown as the Phœnix Hall, because of the golden Phœnixes adorning the beautiful walls; and the date is usually between the 18th and the 22nd of January, according as the Emperor has freedom from state affairs. The Phœnix Hall faces south, opening on an exquisite landscape view banked by aged plum trees, with thick shrubbery in the background. In olden times the ceremony was held in the evening, as the Emperor refused to take time from his regular state routine for it; but now it takes place usually in the forenoon, being postponed in case of necessity. In order to ensure absence of awkwardness or mistake the officicals practice the ceremony beforehand. By seven o'cklock on the auspicious morning all the officicals assemble in the *Budo-no-ma*, or Hall of Grapes, and make further preparations. By ten o'clock the Imperial party is ready to begin the ceremony. Then the guests proceed in state to the Phœnix Hall and take the seats previously assigned them. Of the whole number assembled only about seven are permitted actually to see the ceremony itself, for the occasion is one of the most sacred. At the appointed moment His Mejesty, accompanied by the Empress and the Imperial Court, appears from a special entrance, and the Emperor proceeds to the Throne and the Empress to the Throne of the Imperial Consort

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to the left of His Majesty, the Imperial Crown Prince, if present, being seated to the left of the Empress, the company flanked by the Imperial Court. Before the Emperor is placed a beautiful table, on the right and left of which are the chief officials of the Bureau of Poetry ready to begin the ceremony. On the table lies a handsome tray with the pile of manuscripts containing the poems. Now one of the officicals appointed for that duty rises, advances to the table and turns the pile of manuscripts up side down, and at the same time moves the tray to the left. Then the chief officical gives his subordinates the sign of advance; and one of them hands over the sheets bearing the poems, one by one, to the *kôshi*, presenting each poem on the tray. The *koshi* then recites first the theme of the poem, the author's name and lastly the poem itself, after which it is passed on to the *hassei*, another official, who recites the verse again with the proper intonation for poetry; then the poem is recited by the *kosho* and the *hassei* together. Thus all the poems are dealt with in succession, beginning with the poem of the authors of lowest rank and ending with those of the highest, which is the Emperor himself, the Imperial poem being recited seven times. When the time for reciting the Imperial poems is reached, the *Koshi* feigns withdrawal and the *dokushi* or higher official, makes a sign to him to wait. Then the *dokushi* takes up the poem of the Crown Prince and reads it, after which he reads that of the Empress and lastly the Emperor's poem. The ceremony being now over the Imperial Court withdraws through the special entrance to the interior of the Palace, after which the guests pass out reverently, much in the same manner as well-behaved Christians would leave a church. Every one honoured with permission to be present at the annual poetry party is expected to concentrate his mind on the occasion with all his strength and soul. Poetry is of the gods, and devotion to it is a religious act.

Of course it is a most distinguished honour to have one's poem read in the Imperial presence; and those so fortunate as to be thus honoured, have their names and poems at once reported to the chief of the Imperial Bureau of Poetry and printed in the *Official Gazette*. The remaining poems are disinfected and prepared for inspection by the Emperor.

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THE MUSIC OF THE GODS

DANCING to delight the gods is probably one of the oldest forms of human art. Certainly in Japan it goes back to the origin of all music and poetry. The spotaneous activity of the muscles under the influence of strong emotion, such as social joy or religious excltation, combining graceful movements performed for pleasure or devotion, is to be found among the earliest traces of civilization. The dance seems to be for prose-gesture what song is for instinctive exclamation of feeling. Perhaps the very earliest form of this mode of expressing emotions is to be seen in the *kagura*, or pantomimic dance associated with temples in Japan as part of the worship of the gods as well as no small delight to the people. It is an evolution from the mythic period when, we are told, the sun-goddess, *Amaterasu*, one day got into the sulks and hid herself in a cave, refusing to came out even at the persuasion of her male companion, with the result that the earth was thrown into darkness. In order to restore light to the groping life of earth, all the deities assembled and began to devise plans for alluring the sun-goddess from her retreat. One divinity of superior insight into female nature hit upon the scheme of holding a dance before the entrance to the cave, on the score that if woman did not respond to that, she certainly would not be tempted by any other device of gods or men. The charm was effective; for the strains of heavenly music and the graceful movements of the party in the dance of the gods so delighted the goddess of the Sun, that she forthwith appeared, and the world once more enjoyed illumination to the great delight of its multitudes. And this is the dance and this the music with which the gods are still honored in Japan. It is based on nature; for all matter is in constant flux, but measured and graceful withal, the music of the spheres in their revolution, of the atoms in their concentration.

Whether man can best express the worship of his soul and his relation to the Divine Being in silent meditation on his knees in some gloomy temple, or by gazing at images and calling aloud to heaven to acquiesce in his sentiments fancies and desires, we do not undertake to say. But we do suggest that the dance of the gods such as practised among the Hebrews of old, among the races of the ancient world, and still in Japan, has an agreeable effect upon the mind, a soothing power over the spirit, expressing harmony of body and brain with the music that rules the universe. Those that stumble at dogma and dislike ascetic discipline in religion, will have no difficulty in feeling the thrill and ecstasy of the ancient Shinto dance, calling to the earth to be joyful in the Lord.

The *kagura* may no doubt be classed as a sort of pantomime, a ballet of action, so to speak, and therefore coming within the capacity of the humblest to understand and appreciate. By some it may be regarded as a mere dumb show, for no word is uttered, that is, in its lower forms; the feelings of the heart are expressed in the harmonious motion of the body, when the mind responds to the beauty of emphasis and cadence in muscular motion as well as in the notes of the musical accompaniment. This dance and this music have prevailed in Nippon for more than 2,000 years. Whether they came to us with our Yamato ancestors and were by them taken from still older races in central Asia, we do not know; but no doubt the customs of all Aryan people had a common origin.

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There was an old professor of music in one of our colleges who used to say that music was invented in heaven and was given by the gods to man in perfect form, knowing no perversion or change until foreigners mutilated it to fit the western mind. Dr. Alfred Westharp, a European scholar and philosopher who has given considerable attention to the study of Japanese music, is persuaded that it is truer to nature and the heart of man than western music, since it knows no time-bars and other mechanical devices, but devotes itself simply to expressing what the heart really feels and believes at the time. It is as old as Japanese religion ; and religion is probably as old as man. The *kagura* has been performed in our Imperial palace regularly ever since the Nara period in the 8th century. There a regular platfrom exists in a specially erected hall known as the *seishodo*. The dancers are arrayed in the simple but expressive costumes of ancestral times and the instruments of music are as primitive as are known to man. Time is kept by striking together two flat pieces of wood, to the accompaniment of a kind of harp, and a set of pipes known as the *hichiriki*. During the Nara period such dances were given without respect to season, usually beginning in the evening and continuing far into the night, but now they are special marks of high festivals. Curtains drape three sides of the stage, the fourth side being open to the audience, and the shrine looms up behind. During the eleventh century the *kagura* was performed chiefly in December and lasted all night. Even now one can hear it going on chiefly in the autumn evenings, the tumult of drums often keeping neighboring householders awake through all hours of the night. The sound reminds one of what is heard in the Malay states and in India, showing that the customs are doubtless related as well as the people. And one may see the *kagura* at times of temple festivals, the performance going on before assembled multitudes who never seem to tire of gazing on this mute expression of the soul of Japan.

Of these holy dances perhaps the most sacred is that known as the *niwabi*, or "garden fire." It is reminiscent of the fire burnt before the cave of the sun-goddess during the performance of the *kagura* that time when *Amaterasu* was allured from her hiding place by the charm of the havenly music and motion. This also accounts for the custom of having this dance always at night, and keeping it up till dawn.

For the *niwabi* the orchestra consists of flute, pipes, and harp. It opens with a prelude on the flute, followed by a chorus with the pipes and harp. Then the chief character appears, moving in graceful measured movement upon the stage : he is called the *honbyoshibito ;* and as he dances he sings ; for the highest from of the sacred dance is not dumb, but a union of voice, music and motion in exultation before the gods. As the dance proceeds the other characters appear upon the stage ; and these subsidiary characters dance to the music of the harp alone. The first verse chanted to the dance runs as follows :

Miyama niwa
Arare fururashi
Toyama naru
Masaki-no-kazura
Iro zukinikeri !

High on the mountains
The cold hail is falling ;
High on Toyama
The virgin ivy clings ;
But have the leaves reddened ?

The "virgin ivy" refers a little creeper the goddess *Uzume* is believed to have worn on her breast during a performance of the sacred dance in the days of the mythus. This dance is given in the Imperial palace in honour of the spirits of the Imperial ancestors ; and each of the great shrines of the nation has its own special *kagura* performed at appointed seasons. As the shrines decline in rank the nature of the dance also changes ; and so we have the *sato-kagura* or dance for village shrines, these being of a more popular nature, partaking more of the pantomime type. As in the Passion Play of Europe so in the *kagura*, the various parts in the village dances are taken by the people themselves, who

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practise for it and are ready to come forth on fête days, and regard it as an honor. There are always bands of travelling players, however, whose services may be had at any time for the performance of *kagura*.

In the dance of the gods each actor wears a mask representing the character he portrays, whether god or man. These remind one of the characters seen in the old miracle plays of the West. They are quite different from the personages represented in the *No*, or ancient Lyrical drama. There is, for instance, the god of the hills in his gray mask; and the god of the sea, in his black mask; and a long-nosed goblin named Tengu, his facical elongation resembling a cigar; and there is the god of the Yamato race, with a white mask, which may have had a historical orgin, in spite of western opinion to the contrary; and the mask of the clown and the fool, as well as that of the heretic, the latter usually resembling the distorted face of a foreigner, which is also significant. The masks as well as the costumes and manner of acting are just the same today as they were centuries ago; and many of the noble families have the very costumes worn by the dancers of their ancestors 3 and 4 hundred years ago. There is something of ethnology to be inferred from that fact that the black mask of they god of the sea is supposed originally to have represented the Malay people; and the long-nosed mask of Tengu is believed at first to have represented a monkey or the native barbarians sudbued by the ancestors of the sun-rise islands. Some, however, think that the long-nosed god originally represented western aliens, since they had noses so much longer than the people of Japan. That the mask of the fool was intended to represent heretics is suggestive of the attempt to cast ridicule on foreign faiths as calculated to undermine the foundations of national patriotism.

The dances themselves are believed to have some special significance of origin, just as the masks have. The *shugen* dance consists of purely religious ideas, with masks of gods, and etherial costumes; and the accompanying words are a kind of ritual or *norito*, recited by the performers, the prayer being recited to the jingle of bells (*susu*) and by brandishing a paper flag (*gohei*). The *kyogen* dance, on the other hand, has a historical significance, representing scenes from the age of myth. For instance, the play known as *Jataiji*, or the "Slaying of the Dragon," reminds one of the British tale of Saint George and the dragon. The Japanese tale represents a huge serpent that visited destruction on the community, like Grendel in Beowulf, swallowing up sons and daughters in wholesale gormandizing, but the good deity, *Susa-no-o*, took pity on the terrorized inhabitants and came out at night, deceived the monster by a stratagem and slew it, to the eternal relief and joy of the multitudes. That the device included making the monster take too much alcohol is not without significance as to belief in the evil effects of the spirit that steals men's brains.

The popular *kagura* of the villages have not much of art about them, having degenerated largely into mere pantomimic acting with interpolations according to the wit and genius of the performer; while the orchestra is the most primitive possible. To see the *Kagura* as it really is, one should go to some of the larger temples in Tokyo during a season of festive celebration. There the best players are always secured, the company getting about a hundred *yen* a night for their services. These *kagura* players are not infrequently called in to give *kyogen*, or historical *kagura* at private houses for the entertainment of guests, or the celebration of weddings. Some of the leaders in the *kagura* bands are Shinto priests who take pride in keeping up the old sacred customs, and in drilling the performers under them to play their parts acceptably. The music is difficult enough, but not so difficult as the dancing, from a Japanese point of view. Perhaps that is because the audience is more critical of dancing than of sound, being better judges of that form of art. The best *kagura* in Tokyo is that given before the shrine of departed heroes at Kudan twice every year; and those who desire to see real *kagura* cannot do better than attend the Yasukuni festival, or the *Shokonsai* as it is called.

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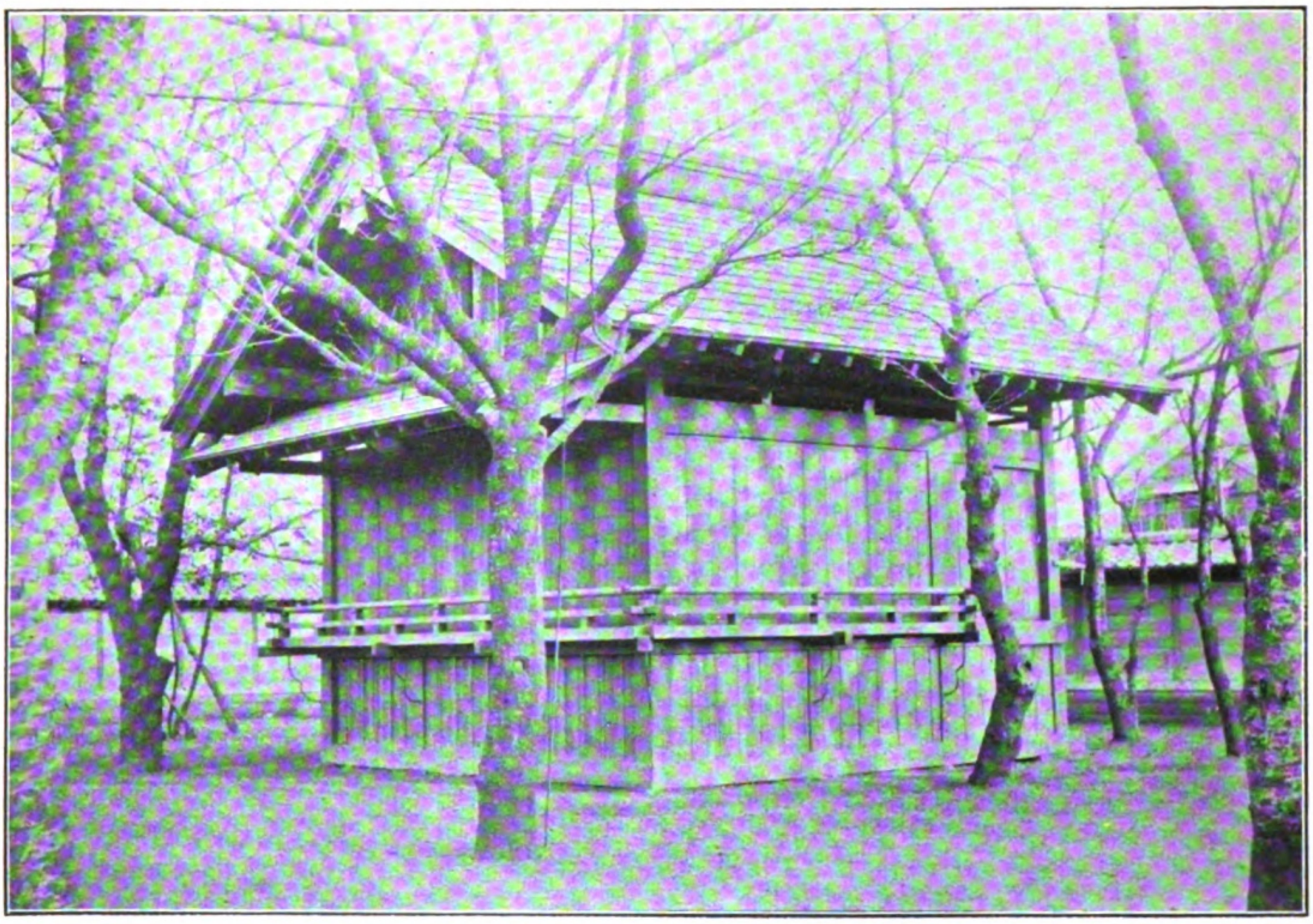
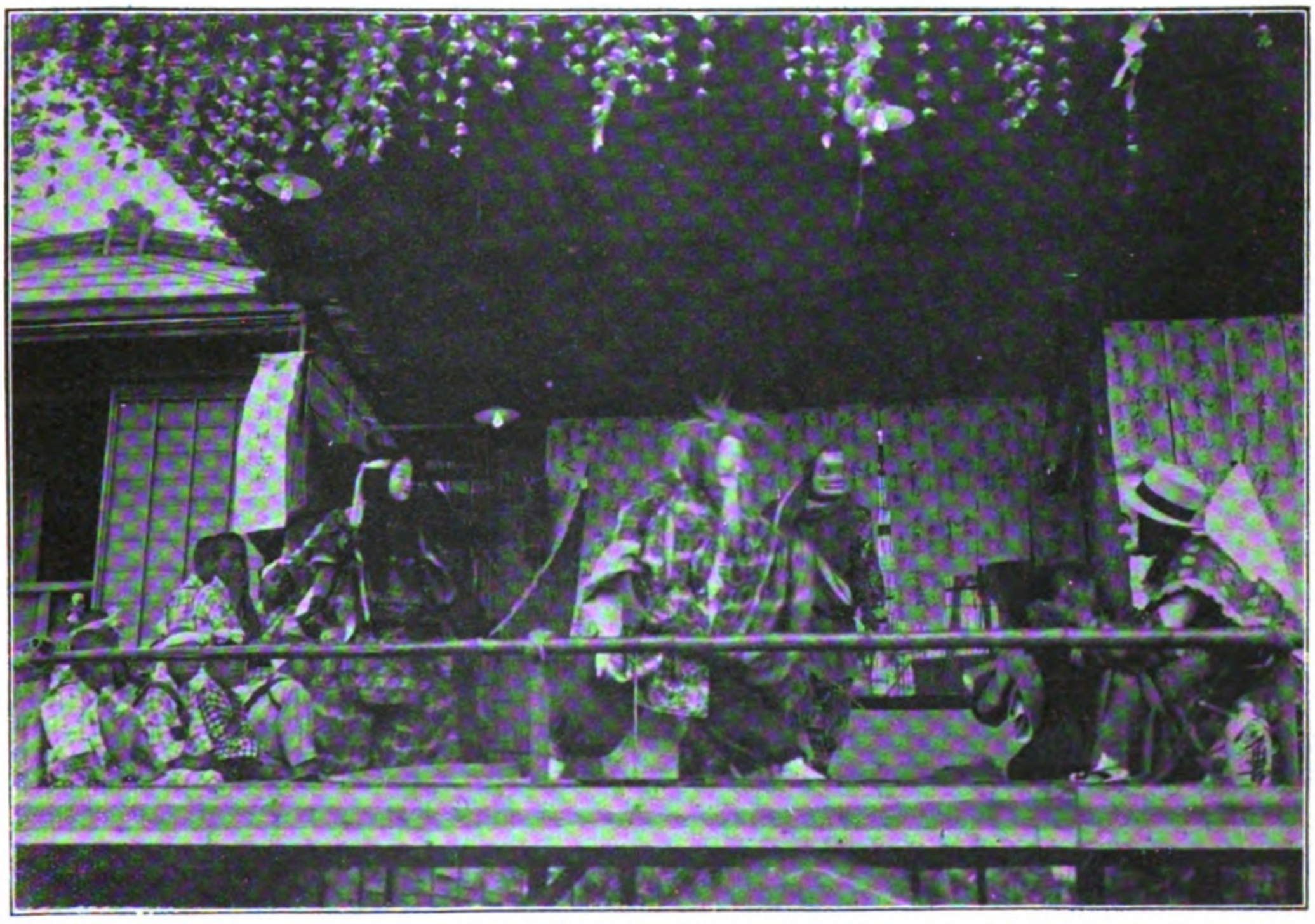


KAGURA-DEN, OR DANCING STAGE FOR KAGURA



A KAGURA DANCE

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ARAI HAKUSEKI

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A LITTLE FIRE-DROP

THIS is the story of one of the most remarkable of the many extraordinary men that lived in the Tokugawa period. On the 18th of January, 1651, there broke out in the shogun's capital at Yedo one of the most decimating of the numerous fires of its history. In those days conflagrations were of such frequent occurrence that they came to be called the *flowers* of Yedo. At the time the fire began, a violent wind was blowing; and the flames spread with astonishing rapidity, licking up the tiny, matchwood houses that lined the narrow streets, and laying waste block after block, leaving thousands homeless. The rage of the fire was not arrested until the hour of the dragon on the following day; and then the city was a mass of smoking ruins, with great numbers of people penniless and roofless, huddled together in despair what to do. A part of the city now known as Koishikawa had been saved, but even that now took fire; and so the conflagration was started again, and continued the whole afternoon. This seemed to forebode the climax of bad luck and despair. Even the heaven-piercing towers of the shogun's castle were now no longer immune from the fire-god's angry and desolating wrath, and the flames swept through Kojimachi unabated and at their will. Nor was the fire-god appeased until as many as 18,000 lives had been lost and houses beyond number consumed.

Among those that lost all they had by the lick of the blazing tongues was a *daimyo*, Lord Tsuchiya; and he and his sought refuge in the mansion of an acquaintance, Naito Ukon, in Yanagiwara, followed by his retainers and servants. Among these retainers was one, Yoemon Arai, whose wife in the midst of the woe and destruction gave birth to a fine boy in her place of shelter. The incident much impressed Lord Tsuchiya; and he humorously referred to the baby as the "little fire-drop." The child was taken under his special care; he petted and nursed it as a father, his old mother also bestowing upon it her affection; and in time the boy grew up to be a man of parts, and finally became a *daimyo* under the sixth shogun, Iyenobu, under the name of Arai, lord of Chikugo. He was in many ways one of the most distinguished men of his day, and held one of the most responsible positions in the gift of the shogunate.

He came into prominence just at that period when evil government was wasting the resources of the nation, and great characters were wanted to save the state. This was during the Genroku age, when there was such a chronic struggle with finance, and money had to be provided by resorting to debasement of coinage. It was then that the genius and foresight of Arai stood him in good stead, and did so much for his country. Not only did he reform the currency but he brought about a return of the nation to its former dignity, establishing appropriate rites and ceremonies of state. Nor did he content himself with a knowledge of all that oriental history and customs could teach him. Arai turned his eyes to Europe and made a study of western civilization, utilizing his knowledge as far as practicable for the improvement of affairs at

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home; and the results of his studies may be seen from the books he wrote, notably the *Seiyo Kibun*, or Strange Tales of the West. Another volume from his pen was the *Oranda Kiji*, or Notes on Holland. He may in fact be regarded as the first Japanese statesman who turned his attention seriously to a study of western civilization and the acquirement of western learning. How much, therefore, was implied in the birth of that infant "saved so as by fire!" "A little child shall lead them," as the people of the Occident are accustomed to say of One still greater. Arai was destined to shine as a light before his dormant countrymen, awaking them and leading them on the way to better days.

Historians and biographers are accustomed to detect genius even in the childhood of the great; and assuredly they would have done so in the youth of Arai Hakuseki. Even at the age of 13 he displayed remarkable indications of unusual ability, and certainly had acquired wonderful literary attainment for one of that age. He betrayed qualities that easily distinguished him from all other boys of his time. In the service of Lord Tsuchiya he naturally had a better opportunity of showing what was in him than would otherwise have been the case. As private secretary to his master he had in charge all the business and correspondence of the estate. It is said that at the age of eight he was expert in penmanship, which in Japan is regarded as a fine art. The unusual attainments of the youth must in some measure be ascribed to the assuidity of the lad's father in watching over his education and keeping him closely applied to work. Tradition has it that at the age of nine the boy's task consisted in writing out 3,000 Chinese ideographs every day, and as many more every evening. The story is probably only an example of oriental hyperbole for hard work and unruffled devotion to duty. The story goes that once, as the winter days began to shorten and the lad had to work far into the night to accomplish his allotted task, his hands become humb with the cold and he grew sleepy. He was not to be defeated by nature, however; for he at once overcame the difficulty by pouring a cup of cold water down his back, when all dreams speedily took wings and fled. This is but another way of saying that the Japanese youth is taught from the earliest days, that only by constant and iron preseverance and determination can any man succeed. Indeed this has been the secret of Japan's triumphs both in peace and war. Japan has an unlimited capacity for going on; she knows that the largest part of so-called genius consists in hard work.

There is another story of the childhood of Arai, and it is probably based on fact, that once when Lord Nambu saw the child in the arms of its nurse, he proposed to Lord Tsuchiya that he, Lord Nambu, should adopt it, as he had no heir. Lord Tsuchiya replied that as the child was not his own, but one of his retainers', he could not accede to the proposal. "No matter whose the boy is," said Lord Nambu, "I would willingly adopt him and pay 5,000 bushels of rice for the privilege." Lord Tsuchiya replied that the child was priceless and could not be spared to any one. Afterwards when the boy grew older and became a *samurai*, Kawamura Zuiken, a man of far-seeing qualities, proposed to give his granddaugher to Arai in marriage and 3000 *ryo* in gold as a dowry.

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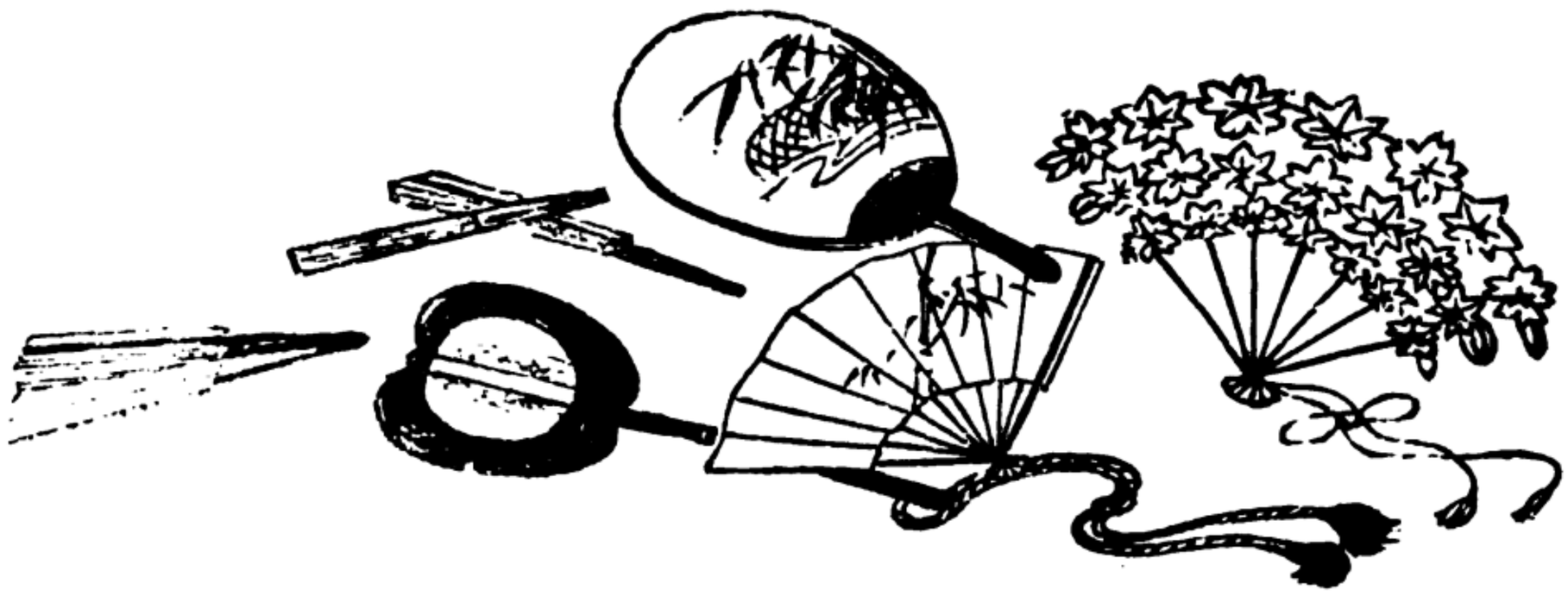
The answer of young Arai was characteristic of the man he was to be. At this time it was a principle among the best class of *samurai* to remain single until late in life or permanently, holding that a man who may at any moment be called upon to lay down his life for his master or his country, has no moral right to marry. So Arai replied and said: "There was once a little white snake that lived alone on the side of a bank. One day someone inflicted on its cheek a tiny wound. In time the creature grew to be a serpent of great size; and the wound-mark grew too; and now when the snake was full grown the wound was about a foot long. If a man should undertake undue responsibilities in his youth, they will but increase with the years and unfit him for more insistent duties. I beg leave to decline your kind proposal, with all due appreciation and thanks." This story is often told by parents to sons as an example of the self-denial youth should practice in order to make the most of life.

It was about this time, too, that Prince Mayeda, the lord of Kaga, hearing of the type of man Arai was, become anxious to enlist him among his well-tried men. The offer came to Arai in very complimentary terms, in which he expressed the highest esteem for the young *samurai*; but Arai respectfully declined, suggesting a fellow *samurai* instead. In spite of all temptations to win him from his master; Arai remained loyal to the end; and when in time his master promoted him to great things and he became a *daimyo* himself, having borne the yoke in his youth, and learned the principles of manly piety and personal loyalty, he was prepared to assume efficiently the great responsibilities that devolved upon him. Thus the little *fire-drop* proved himself in possession of that divine fire that makes a man what he should be: in complete control of all his faculties, supreme master of himself, for only as a man learns to master himself can he learn to master his environment.



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AVIATION IN JAPAN

By CAPTAIN TOKUGAWA

(IMPERIAL JAPANESE ARMY)

MAN has not, of course, been always a walking animal. How his powers of locomotion began it may not be easy to determine, but no doubt he swam and crawled and perhaps jumped before he began to walk and run; and then having reached the limit of his legs he took to riding on animals, and was not content with his increase of speed till he invented the railway locomotive, the bicycle, the motor car and now the aeroplane. Nor can we believe that a creature so inventive and ambitious will rest content with present achievements in locomotion. If it be true, as the scientists tell us, that man has developed from a monkey into a man, it ought not to be impossible for him to go on and develop into an angel or even a god.

Probably man's first desire to fly arose from his desire to escape from danger and to get himself across inconvenient water spaces. The Japanese were navigators from the beginning, else they would never have been able to reach the sunrise isles. Navigation is probably the oldest from of artificial locomotion. According to old Japanese legends we had our *ukitakara*, or floating treasure and our *Amano-Iwa-bune*, which spanned the separating seas. But like all human beings we were not satisficd. Man's imagination can always fancy something better than he knows. Many of our ancestors in Japan believed that the moon was not so far beyond the clouds, and that some way should be devised for visiting so adorable an object. Man has never lacked imagination, but he has had much difficulty in bringing his fancies to practical issues. The possibility of air locomotion may have been first suggested by bubbles, which float away on the breeze. But the baloon which was the result, proved too slow and impractical for man's restless mind. I twas reserved to the twentieth century to boast the achievement of conquering the air.

But the Japanese had dreamed of such achievements for ages, as may be seen from their mythic tales and traditions, as well as in their literature. Japanese mythology is peopled with persons possessing powers of flight. For centuries the god Tengu has been the typical airman of Japan. Tengu has been an object of worship among mountain folk for a long period of time. Doubtless from their lofty habitations these mountaineers often longed for a means of flying over the rocky valleys to the fertile plains beneath, so many miles away; and also for the means to get back again without the usual toil, a difficulty now obviated by aero-cable car. At any rate Japanese artists have always painted the god Tengu with wings, and he was never deemed supernatural altogether: part man and part god, a sort of incarnate divinity. Bakin, the most celebrated novelist of the Tokugawa period, often brings into his tales characters who could fly by attaching themselves to huge kites. In one of Bakin's most popular works, the *Yumiharisuki*, the

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1. FARMAN AEROPLANE OVER TOKYO
2. TOKUGAWA PLANE OVER TOKYO
3. TOKUGAWA AND FARMAN PLANES STARTING
4. TOKUGAWA AEROPLANE
5. BLERIOT PLANE OVER TOKYO

AVIATION IN JAPAN

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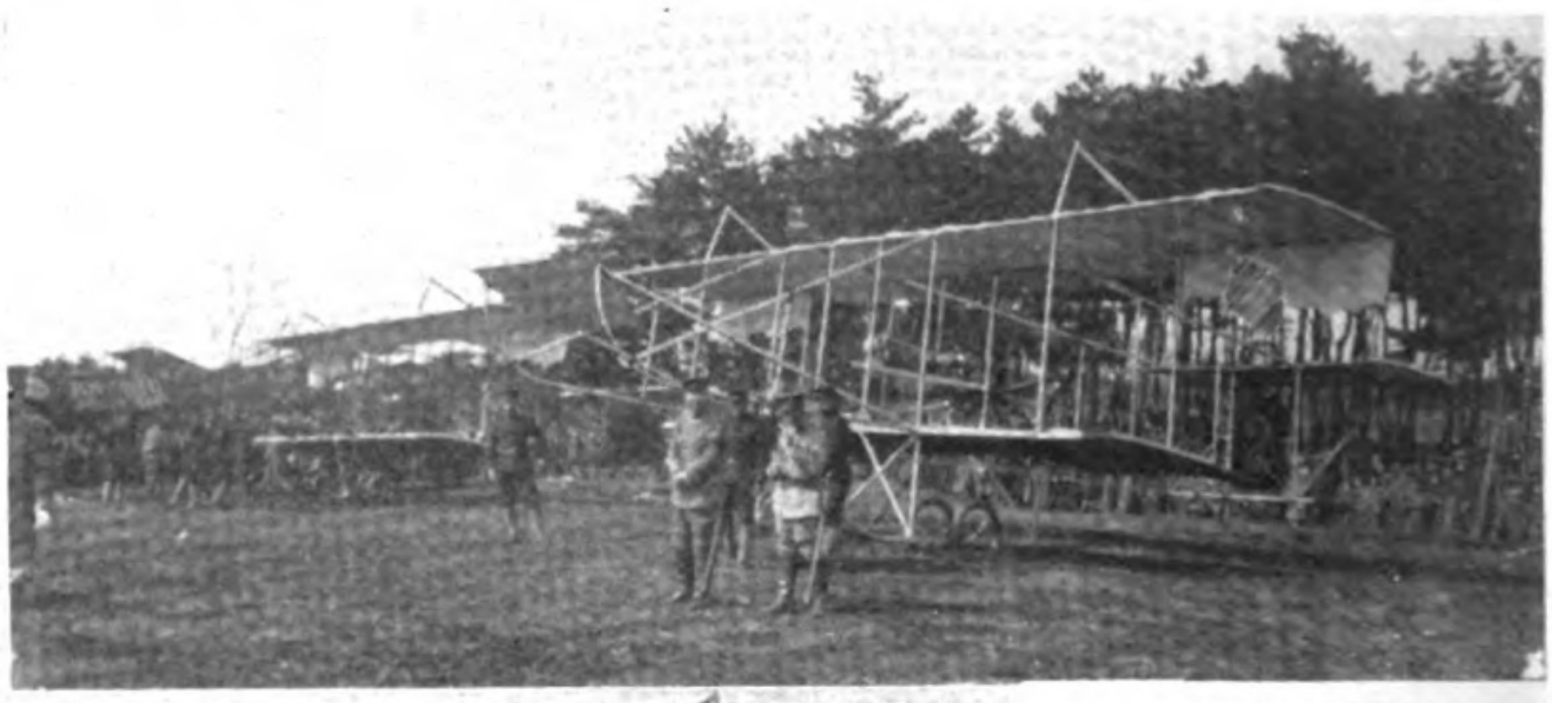
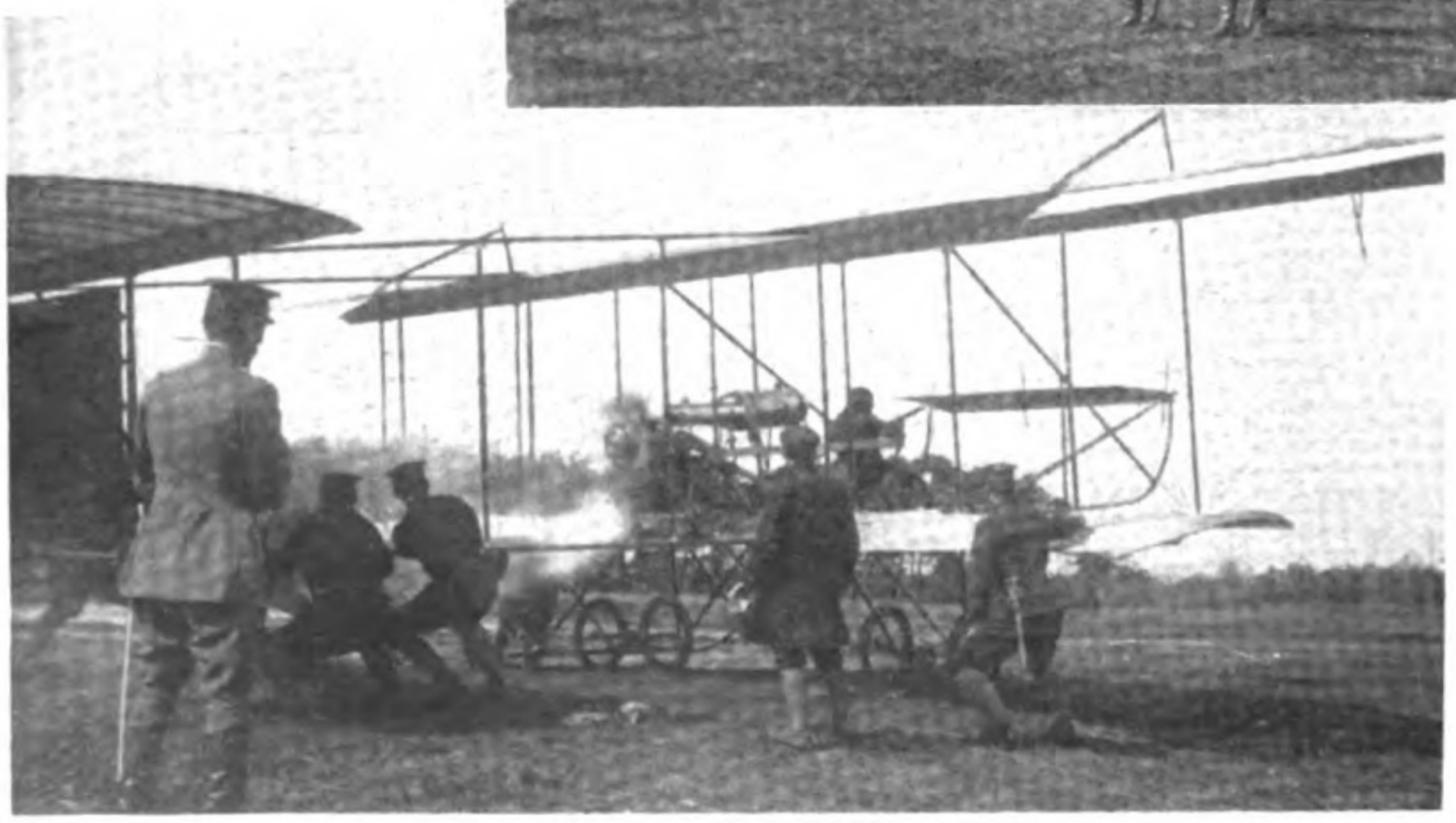
FUNERAL OF
LIEUTENANT KIMURA
AND TOKUTA

CAPTAIN TOKUGAWA
ON AEROPLANE OF
HIS OWN MAKE



AVIATION AT
YOYOGI, TOKYO



THE START, TOKUGAWA PLANE

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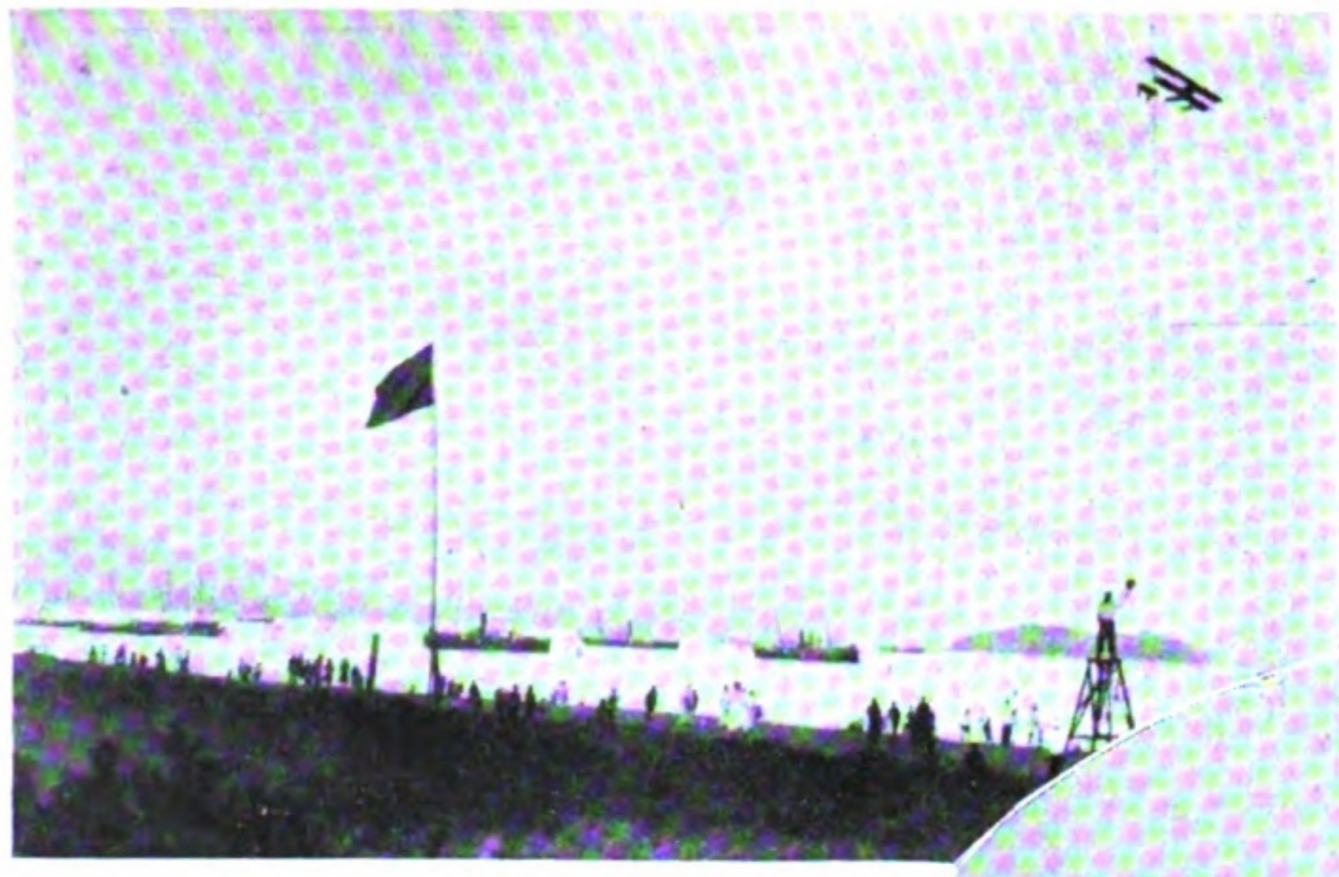

HYDRO-AEROPLANES IN IMPERIAL JAPANESE NAVY

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AIR-SHIPS IN TOKYO

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celebrated warrior, Minamoto Tametomo, during exile on the island of Izu, is described as sending his son to the mainland by means of a giant kite; and this device was no doubt used by warriors for reconnoitering in old Japan. In the year 1712, Kakinoki Kinsuke, a farmer of Nakajima-gori in Owari, devised a kite which carried him to the roof of Nagoya castle where he stole two scales from the golden dolphin on the roof.d An the enormous jumps described in some of our ancient battles suggest the use of the war kite.

It was consequently not unnatural that as soon as the ability to conquer the air was manifested in Europe and America, the Japanese should at once be interested, and take to flying as birds do. So far have we now advanced that aviation is no longer a question of study with us; it has reached the period of practice. During the past year aerial navigation in Japan has made some remarkable developments. Naturally the greatest progress has been witnessed in army and navy circles. The military aerodrome at Tokorozawa was inaugurated in 1909; but already we have fifteen aeroplanes with 25 expert airmen. Though Japan has two aerial associations organized in Tokyo, she as yet has no regular aviation school. Fast as we have advanced in the art of flying, we have had remarkably few accidents. Lieutenants Kimura and Tokuta were the first victims, falling from a Bleriot machine at Tokorozawa in 1912. There is also a hydroplane station near Yokosuka, and our navy has made similar progress to the army. After a study of various makes we soon began to add ideas of our own; and the first fruit of this adaptive genius was the Tokugawa biplane, the first aeroplane ever built in Japan. It somewhat resembles the Farman biplane, but has its own distinctive differences. As Mr. Farman was my teacher I no doubt owe him much valuable suggestion in developing my machine. Myself and Captain Hino were the first Japanese officers sent abroad to study aviation, and we went to France. I received my aviation license No. 289, from the French Club, the first one taken out by a Japanese. After experimenting in the construction of two machines I finally produced the present one known as the Tokugawa biplane, the name being given by the public, contrary to my expressed desire, as I called it the *kenkyukwai*, after the Army Aviation Association. But the newspapers did not like the name and began to call it after the maker, and so the matter was taken out of my hands. The main the difference between my machine and the Farman biplane is that the latter has four straight beams to support the horizontal steering gear in front, while mine has only two; and the Farman beams are straight, while mine are curved. In other ways, including the motor, the two machines are much the same. Number 5 was constructed for the last grand military manœuvres, and every test proved its complete success. After some fine flights and scouting in the manœuvres we soared into the headquarters and landed in the presence of His Majesty the Emperor, feeling very proud of Imperial recognition.

Credit should here be given to various experiments in aerial navigation made by my predecessors in Japan. The earliest attempts at practical air flight in Japan were with baloons, and later with dirigibles. The pioneer in this adventure was the late Mr. Yamada of Wakayama. He was the first also to use a motor in propulsion of a baloon. Mr. Uchida of Oita also invented a heavier-than-air machine, and Mr. Iga experimented with another biplane. Mr. Iga's machine showed remarkable improvements in the way of stability in the air. Then came a dirigible by Mr. Watanabe, with its parachute for the safety of the crew in case of accident. The Yamada military baloon already mentioned proved its great practical utility during the war with Russia; and it is probable that the investment of Port Arthur could not have been so successfully executed but for the assistance of the Yamada baloon in reconnoitering. As soon as the revolutionary war broke out in China the Yamada baloon was in great requisition.

In addition to the Military and Naval Aviation Sotiety there is also the Im-

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perial Aviation Association, the latter being a private society, and has for its chief experts Professor Tanakadate of the Imperial University and Dr. Yokota. To this society several wealthy Japanese have liberally contributed, and recently we have had a generous contribution from an American. The society has imported some new aeroplanes from France and the United States and has been promoting the art of aviation to a very promising extent. At Osaka they had one accident when the pilot, Mr. Takeishi, was killed. The enthusiasm of the public in raising a monument to his memory and contributing to his family shows the interest taken by people in general. Baron Shigeno, who also studied in France, has taken a deep and helpful interest in the promotion of aviation in Japan, producing his own machine and making some fancy flights. He named the machine, the *Wakatori*, (Young Bird) after his late wife, whose name was Waka ; but as his earlier attempts were not very successful the public began to say that his departed wife was against his high flying experiments.

An aviator in constantly plied with all sorts of questions as to his experiences, how he feels up so high and so on. Presumably such question are but natural for one who has no idea of what it means to soar aloft in an aeroplane. But it must be remembered that none of the noted aviators of the world, not even the Wright brothers of America or Pegaud of France, were born such. Their mastery of the air is their own achievenment. The man who conquers the air must surely be a man of extraordinary imagination and nerve, but many men who have never been up in an aeroplane are such. Every man who has the desire and the courage may become an aviator. Even if he has a little fear at the beginning he soon loses it. The feeling is not unlike that experienced in gliding along at great speed in an automobile. Of course the true airman always is on guard; he is not so stupid as to ignore danger ; but a man constantly nervous as to accidents will not make a good aeronaut. Too much care can never be taken to prevent accidents. The constant practice of aviation also is likely to produce various physical disorders that have to be guarded against. One of these is catarrh of the throat. Once when I was making a flight the mouth-protector slipped off, and my hands were too steadily occupied to replace it. In a few minutes, however, I managed to do so ; but afterwards I had a very sore throat from the few minutes exposure. The genuine aviator can never be a giddy, reckless sort of person ; he should ever feel the responsibility of his undertaking and have himself under full control. For this reason the Japanese soldier makes a better airman than those not accustomed to the mental concentration on duty with which the soldier is ever familiar. The reason why there have been so few aviation accidents in Japan is due almost wholly to this fact. As for myself I was somewhat of a seasoned soldier before I took up the art of flying. In France I had not much difficulty in mastering the air craft. I had never seen a Bleriot plane until I returned home; but although it was very different from the machines I had been accustomed to, I mounted it and rode off without difficulty ; but it was my deep sense of responsibility, and no idle experiment, that carried me through.

Another thing is that a man who flies well abroad, cannot always fly so well in Japan ; for the air currents are quite different. In France, for example, I found no need of flying at a certain height, and in fact never was compelled to keep very high at any time ; but in Japan it is the usual experience that one must always fly high if disagreeble currents and seeming vacuums are to be avoided. There is no doubt that the airman gets something out of his experience that can be had in no other way, something he cannot exactly define, but for which his mind craves. It cannot be termed simply amusement: it is better than that. This does not mean that the brain of the aviator is different from the ordinary brain. All men would desire the same pleasure did they once have a taste of it.

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THE EAST END

TOKYO has its East End just the same as London has; and it probably represents as poor a quarter as anything to be found in the British metropolis. In one section of this quarter is a narrow thoroughfare known as Konme-narihira, or Hotel Street, where numerous touselled looking inns stand huddled here and there together for the accommodation of the homeless poor. Over their small low doorways are signs, sometimes a mere placard and sometimes a square box-like paper lantern with ideographs inviting the hungry and the bedless to enter, the inducement being accommodation for as low as 8 *sen*, (four cents or 2d). These pretentious hovels for the public are on the European plan; but restaurants as miserable as themselves offer meals near by. These *meshiya* will supply enough rough fare to keep ribs apart for a trifling consideration.

The Bellevue Stratford among these inns is the Ebisuya, kept by an old man named Ueki Kennosuke, whose years of balancing on small margins have rendered him impervious to time; and his neighbours call him prosperous. On the ground floor of his overshadowing establishment are two long rooms with tables for the famishing customers that throng there, and the chairs provided are substantial, being kegs. Here a loafer on the verge of collapse can keep body and soul together on 2 *sen* (1 cent; ½d.) per bowl, or have a bowl of rice at half price. He may have a concoction of vegetable brew, supposed to be soup, for the same price. Should he have a full purse and venture to go in for his semi-monthly feast of meat, he can order a redoubtable horse steak at 2 *sen*, with 2 *sen* more for vegetables if the horse should need grass. The rice bowl is a fairly stout receptacle, and one full of rice is usually enough for any but a gourmet. There are tricks in all trades, even in getting good measure for one's money in selecting from a bill of fare; and the old-timers at the inns of the Tokyo East End usually order two half-bowls rather than one full bowl; for experience proves that at these inns two halves are more than a whole. To make such plain meals palatable native rice-wine (saké) goes a long way; and the landlord at the Ebisuya won't sell by the glass: the customer must take a bottle, for after a bottle of saké,) any man will be content with his fare, be it what it may. A bottle will separate him from only 8 *sen* more; and who would not give 8 *sen* for the bit of artificial relaxation saké gives, the only relief these sad lives ever get, even though it hastens their end. Such indeed are these poor victims of incapacity and hard circumstance. The crowd at the Ebisuya is big and dirty, but it is peaceable, more quarrels being heard in one hour in a bar-room, than in a month at the East End inn.

Quarrels, or *kenkwa*, as the Japanese call them, are not unknown, of course; for sometimes one rustic treads on the corns of another, and the fun begins. The most inflamable action in an East End inn is for one guest to stare at another, or happen to puff smoke in his face. In a European drowing room

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a common citizen may puff smoke in the face of a prince or some great chancellor of international repute; but not so, with impunity, among the gentlemen of the Tokyo East End.

The guests at the Ebisuya come and go at all hours. Sometimes as early as 3 a.m. they come, no one daring to question where they have passed the night. Of course Narihira street has its saloons too, which are open practically all night. These take from 20 to 60 *yen* a day, and pay well at that. The more prosperous of them are a bar and club combined; and here labourers congregate after their day's work is over, to talk and chaff and drink, as they do the world over, when they have no better place to go. Every facility is offered for the physical comfort of patrons, and every inducement to drink provided free. But, as in other lands, the bill always comes home at last. Here in the saloon-keeper's till lies many a coin that rightly belongs to hungry wives and children of the neighborhood.

Most of the frequenters of these East End inns and drinking houses are old acquaintances, who are ever making new ones; and so these places are greater circulators of gossip and scandal than a news agency. When the wine begins to flow and the brain begins to spin, many and varied are the yarns told and retold with alluring modifications, until an evening that otherwise would have been intolerably monotonous, has passed, and the head hangs heavy in readiness for sleep. Then with yawning bows and *sayonara* the spirited company breaks up, each to his bunk and his dreams.

The Japanese wine-cup always has a saucer, a wise precaution, since it ensures the safety of spilt wine in an unsteady hand. Sometimes the overflow makes an extra drink at the end. A saloon-keeper that does not give good measure, heaped up and running over, is not popular. For this reason saké is sold at 9 *sen* a cup, but 8 *sen* half a cup, for the measure is always generous, as etiquette requires. Having an eye to business, the saloon-keeper regulates the price according to the reality and not according to the letter. European ladies have the same custom, it appears; for when a guest asks for half a cup of tea, he is nearly always given much more, the cup often being nearly full. So is it with wine in Japan. The guest is always given more than he asks for; and in the saloon he gets more than he bergains for too,—but he pays for it.

Japanese saloons have the American habit of always providing refreshments other than drinks, for their customers. They are not partial to sandwiches; usually it is a dish of herrings or octopus, and the price is 3 *sen*. It is seldom that a man can get away from a saloon without spending at least 20 *sen*, which is a large part of a poor man's daily wage.

It is remarkable the world over that men will patronize any establishment that can show a pretty face, even though it be no more than a picture on a cigar box. To place the picture of pretty girl on anything is the very best advertisement. So the Japanese think too; and what is more, they prove it. At these saloons, in the East End, there is always a pretty girl assisting the matron of the place; and she is permitted to wait on customers.

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A ROW OF POOR LODGING HOUSES

A STREET IN TOKYO EAST END

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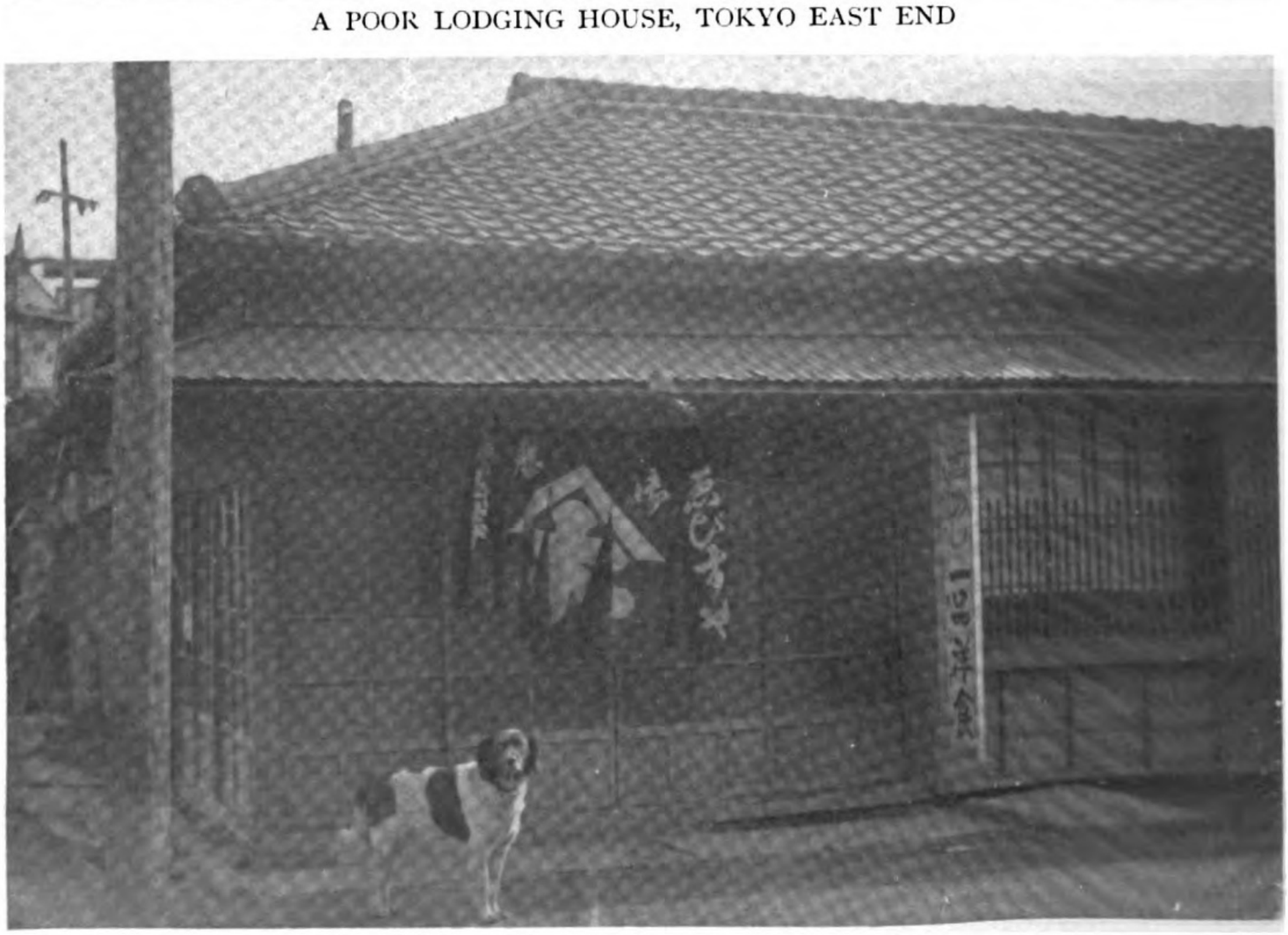
A POOR LODGING HOUSE, TOKYO EAST END



EBISUYA RESTAURANT, TOKYO EAST END

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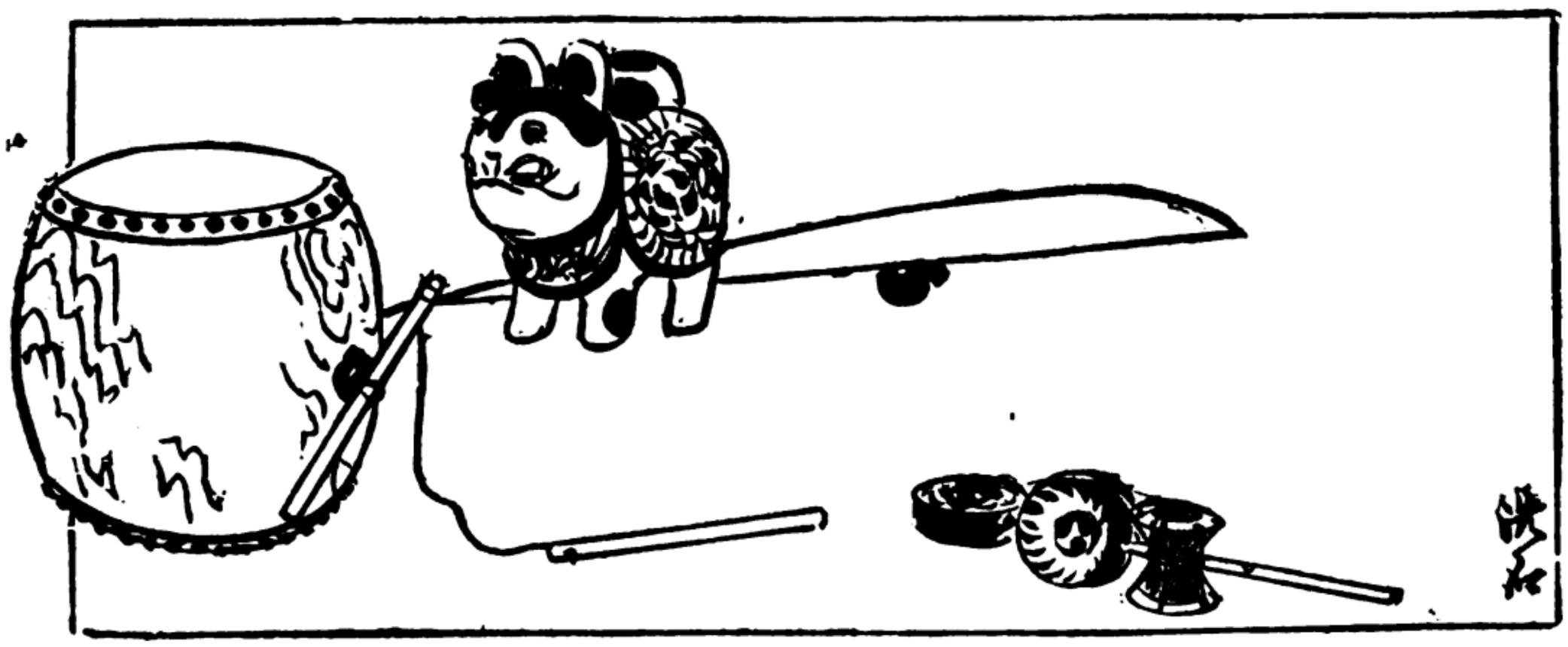
The Japanese bar-maid has all the influence that her counterpart has in the West. Her face is sufficient to make every passer-by imagine he is thirsty; and when she proposes to serve him, he never refuses; and in the end he foots the bill. The pretty maid can make even the roughest customer feel for the moment that he is a gentleman and she a fair lady come to do him honour. Who could refuse to accept so delicate a favour from such dainty hands, and under the light of such winning smiles. But once the wine is finished and the money is paid, the relationship is at an end. Another customer by this time is waiting; and the last having had his turn of conversing with beauty, must be content till thirsty again. Back he will likely come next day, and drink another glass to the health of a fair face; and then be off again satisfied for other day. And so it goes on from day to day, the pretty face winning most, or much, of the shop's custom.

These poor quarters of Tokyo have a distinction lifting them above similar sections of the great cities of the West; they are not slums. Poor and dirty they are for the most part; but dens of vice find here no more fertile soil than in any other part of the city. The poor like to be together; and these are just amalgamated villages of the poor. The district where the East End lies is that part of Tokyo known as Honjo. It is a wide low plain, subject to flood in times of torrential rain. Here the more penurious of the city labourers find cheap rents and ready accommodation; and now with the growth of rapid transit all over the city, they can go any distance to their daily toil and get back at a reasonable hour in the evening, the return ticket costing only 5 *sen*, 2½ cents or 1½d.



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SOME JAPANESE ANECDOTES

By "ARIEL"

1.—Japanese Economy

IN the old Kamakura period there lived a famous *samurai* named Aoto Saemon Fujitsuna, who also distinguished for his wit and widsom. One night when he chanced to be crossing a bridge he lost ten cash in the stream; so he hired some men and paid them fifty cash for finding the money. Some one laughed at him for this, and said to Aoto: "If you pay fifty cash to find ten do you not lose forty? Surely you are penny wise and pound foolish, are you not?" Aoto replied that had he left the ten cash in the river it would have meant ten cash lost forever to the Empire, but by having them picked up, although he paid fifty cash for the work, both sums would be put into circulation, and therefore the economy of the nation suffered no loss. This has been regarded by many Japanese as an example of true economy. It is an attitude that may explain certain mystrious movements in Japanese finance. It is certainly pariotic.

2.—Ikkyu's Catechism

Once when the famous priest, Ikku, went to visit the Kashima shrine in the province of Hitachi, a big six-foot mountain hermit suddenly stepped out from a clump of trees along the way; and bluntly put to him the question: "What is Buddhism?" The priest was somewhat taken aback at first, but he at last calmly replied: "It is in my *heart*." At this the hermit immediately drew his sword, and was about to cut him asunder, saying as the weapon flashed on high, "Then I'll split you open and see," when the priest put his palms together and began to recite in a low voice the following poem: "The mountain cherry of Yoshino blooms in the spring time, but if you cut it open to find the blossom, where will it be?" When the hermit heard this, he was so deeply impressed that he blushed with shame, and quickly disappeared into the forest.

3.—Religious Meditation

In a certain Buddhist temple one night four priests agreed to have a solemn period of religious mediatation, during which profound silence was to be maintained by all, including the boy who was there to attend to the light. As the meditation went on the light began to go out, and as the boy appeared to pay no attention to it, one of the priests got very anxious and wanted to remind the boy of his duty, but could not without breaking the rule of silence. Being unable to hold in langer, he at last said: "Boy, don't you see the light needs attention?" Then the priest beside him, much annoyed that his comrade should thus break the regulation, remonstrated: "Don't you know you must not speak during mediation?" Thereupon the old priest sitting next them said: "See here;

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if you two men go on this way I cannot continue my meditation." Then the last one, much satisfied with himself, said "Well, I am the only one who has not spoken."

4.—Second Hand Cakes

In a certain street in Yedo in ancient times there was a *ronin* who kept a second hand furniture shop. Finding that his business did not prosper very well, he divided the shop into two, and sold cakes and confectionary on one side. Outside over the door he placed a sign to the effect that he kept a second hand shop. One day a customer dropped in, and after looking around at the old furniture, he went over to the side where the cakes were on sale, and priced some of them. "These are a *sen* a priece," said the *ronin*. "Is'nt that rather dear?" said the customer. I thought you would say five for a *sen*." "You have never bought such cakes as these at that price anywhere," replied the *ronin*. "Of that I am quite sure."

"But," interrupted the customer, "I can buy cakes for the price you name at any shop. I thought by coming to a second hand store I could get them cheaper, but if the price is just the same as at other shops, why I gain nothing by coming here."

5.—An Interpreter

In the far off days of old Japan a certain retainer wanted to make a unique present to his *daimyo*, so he secured some Chinese sparrows; but the number being insufficient, he added one Japanese bird to make the gift complete. The *daimyo* was much pleased with the gift; and after admiring the birds and making many appreciative remarks about them, he said finally, "I notice one is a Japanese sparrow."

"Yes, of course," said the man; "all the birds are foreigners, so I had to put in one as interpreter."

6.—A True Ronin

There was once a man who claimed to be a famous *ronin*, but when people doubted it, he declared that it was really so, and that he was the grandson of a man who was younger brother of the famous priest Kobo Daishi and a brave vassal of the famous warrior Kusunoki Masashige, and that afterwards he was promoted to the position of a *daimyo* on recommendation of the Taiko Hideyoshi. One day some one heard him talking like this and remarked to him that there must be some discrepancy, as there was a space of some centuries between Kobc Daishi and Kusunoki Masashige, and also a considerable time between the latter and the great Hideyoshi. "O yes," replied the man; "that mistake makes me a *ronin*."

7.—A Gentleman

Two beggars were one day resting in the sun by a river side when the fire-bells began to ring. One of them aroused himself instantly, and cried out to the other: "Fire, fire; don't you hear?"

The other dozed on, and smiling said to his companion, "What are you making so much ado about? You have nothing to lose."

"I know that," said the other, "but the least I could do was to act like a gentleman."

A Human Shield

Among those that took part in the memorable investment of Port Arthur

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during the war with Russia was a first-class private named Kondo from the village of Inouchidani, Miyoshi-gori, Tokushima-ken. The summer of 1904 was extremely hot and dry; and in the blistering heat of the hillsides the men fought day after day, under a deadly hail of bullets and projectiles from the Russian forts. On the 4th day of July the men were sorely tried by the scorching heat of the merciless sun, and the still hotter fire from the enemy's guns. The captain of the regiment was a man named Nakamura. He led his men bravely through the trying hours of heat and war; and at last his throat was parched and his tongue sore with labour and strife. Out in front of his men he stood, giving the necessary orders and directions, a rain of bullets pouring down all about him. His voice was now so hoarse that the men could hardly hear him, but he toiled on, never stopping even to replenish his water-bottle. Private Kondo, seeing the distress of their leader, stepped out of the ranks, stood in front of the officer and said: "Here; have a drink! I will shield you while you quench your thirst!" As he spoke, he placed himself in front of the Captain, where the bullets were flying thick and fast. Just at that moment there was a terrific crash, and a fragment of exploding shell struck Kondo on the side of the head, penetrating his skull and covering his face with blood. Yet undaunted, he stood his ground in front of his captain, holding the bottle for him to drink. Then he fell to the ground never to rise. His last words were: "How is the captain? Is he all right?" And when assured that the officer was still safe, he fell back satisfied, whispering: "Then I die, a substitute for a my captain." In a few moments he expired. Here is an example of a spirit and courage probably unsurpassed in the annals of war. This is the spirit that brought Japan laurels on the plains of Manchuria and won the triumphs of the navy in the battles of Tsushima and the Yellow Sea.

OLD AGE

Hana sasou
Arashi no niwa no
Yuki narade
Furiyuku mono wa
Waga mi nari keri!

This snow is not from blossoms white,
Wind-scattered, here and there,
That whiten all my garden paths
And leave the branches bare;
'Tis age that snows my hair!

By A Prime Minister (10th Century)
Tran. By W. N. Porter.

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KARASUBA
(Crow's Feather)

A NŌ DRAMA

By "ARIEL"

A LONG time ago, in the reign of the Emperor Bitatsu it was in fact, a message came by letter from the king of Korea, addressed to His Majesty of Japan. It was a strange letter, in manner as in content; for it was written in black ink on quills of a crow's feathers, and being consequently almost illegible, three days were occupied in trying to decipher the meaning.

Sorely puzzled, the Court was at a loss what to do, when some high official hit upon the plan of issuing a proclamation offering a prize to any who should interpret the missive.

There lived at that time a certain man named Oshinni; and one day he presented himself at the Imperial Court professing to be an interpreter of strange writing. "Oshinni is my name," he intimated. "I hear that a letter has been received by our Emperor from the kingdom of Morokoshi (China), written on a crow's feathers. This I fain would inform you is but a riddle to try the wisdom of the Japanese. Our country has long been reputed the land of the gods. That any foreigner should thus dare to approach our Soveregin is the height of blasphemy and presumption. In relation thereto I have ventured to present myself to lay my views before His Majesty.

"And what, I pray, may be the nature of the report you wish to lay before the Emperor?" inquired one of the officials.

"I have devised a means of deciphering the meaning of the letter," Oshinni explained.

"Ah, that's good," responded the official, much pleased. "Come into the Court yard."

Oshinni was taken in and in due time presented to his Majesty. The Emperor was delighted to hear of the prospects of

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getting at the meaning of the missive, and summoned all his councillors and officials to hear the results. The Court sat in solemn silence and paid undivided attention to the words of the interpreter. Oshinni began: "To bring out the writing legibly the feathers must be placed in a basket and steamed; and after that take each quill separately and press it against a piece of white silk, and the impression made will be legible."

The practicability of the suggestion at once appealed to the Court and expression of satisfaction were seen all faces. The feathers were treated to the process he had advised. And lo, the result was as he had predicted: the sentences came out distinct and clear to the eye, the whole forming a continued narrative. The letter was read and an answer immediately despatched to the king of China.

The Chinese Court was deeply impressed at the ingenuity and wisdom of the Japanese in deciphering the contents of the strange letter so promptly, and their estimation of the people of the land of the gods was much raised thereby, and the Japanese began to be held in awe.

The Emperor of Japan was much impressed by the wisdom of Oshinni, and appointed him chief of the scholars attached to the Imperial Court. To him was henceforth entrusted all matters pertaining to education. With profound appreciation Oshinni accepted the honour thus bestowed by Imperial favour. He proved a valuable addition to the number of clever men connected with the Court, and often gave pleasure to the Imperial Household by retailing stories of previous attempts that had been made by foreigners to puzzle the officers of the Imperial Court.

"Our country," said he, "small as it is, has for its guardian deity the great Sun-Goddess and her descendants; and is a divine land with a long line of heaven-descended rulers; and all that foreigners can get by presuming to test the wisdom of our Court by such methods as we have seen, is no more than a man could get by looking into Heaven through a pipe-stem. It is no more truly illustrative of the real greatness of our Imperial family than the music one could get out of a temple bell by hitting it with a lamp-wick, would be indicative of the great bell. However, the Chinese and Koreans have more than once attempted this sort of thing; and if it be any satisfaction to them it can perhaps do us no harm.

"Once they sent us a precious stone of seven facets and a curving hole all through it; and proposed that we discover how to put string through it. For a time the officials were at a loss just what to do. But there happened to be a certain general, a man famous in war, at the Imperial Court; and as soon as he heard of the incident, he said that he was convinced that the puzzle could be solved, yes, even by school children. The gem was brought to him and he inspected it carefully. Then he asked someone to bring him a piece of silk thread, and also to capture a small ant and fetch it too. This was done; and the officer then fastened the silk thread to one of the ant's legs and put the insect into the hole in the precious stone, while at the other side of the hole he put a taste of honey. The little ant at once entered the hole, and led by the scent of the honey negotiated all its mysterious windings and came out on the opposite side with the thread attached to its leg.

"And this was not the only time these foreigners tried to take a rise out of us," Oshinni went on to relate. "Once they sent us a rod made of pure white wood about two feet long, round and smooth; and the puzzle they propounded was that we should tell which was the outer and wich was the inner side of the tree, suggesting that we mark the sides accordingly. Well, as soon as the aforesaid general heard of this proposal, he at once made naught of it, saying that even a carpenter could solve such a question. So he took the round stick to the river, laid it in the water and let it be for a moment. The stick at first rolled one way and then the other; and then when it came to a balance, the side that remained permanently upward he marked as the outer side. The piece of wood was thus returned to the Chinese Court,

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the officials of which were astounded at what seemed a very simple matter to a soldier of Japan.

"Nor was this all," continued Oshinni; "another time they sent us a poet; but in the ensuing contest in poesy he was discomfitted by the Muse of Japan. Then they sent their army and navy, but by the mercy of the gods a violent wind arose and assisted our troops and ships in driving them off and sending them to hopeless shipwreck. No; it is impossible! No foreigners have ever been able to beat Japan. A rare land indeed this; and an invincible!"

The speech of Oshinni much pleased the Court and especially the Imperial ear; and he was made the happy recipient of a present of wine in an Imperial goblet.

On draining the goblet Oshinni felt better; and on the suggestion of the Court favoured the company with a song to which he danced:

O strange missive written
On feathers of a crow,
Presented us and read,
You remain to us a sign
Of felicity eternal!

In spring the happy crows
Prance in love triumphant
Under flowery branches:
In summer baby crows
Hop in the cool shade;
In autumn dark, coy crows
Sadly cry of passing time;
In winter mountain crows
Wash themselves in snow;
All of them are crows
Of the sunrise land.
Long may He reign,
The Lord who rules over us!

BOYHOOD DAYS

Tare wo kamo
Shiru hito ni sen
Takasago no
Matsu mo mukashi no
Tomo naranaku ni!

***

Gone are my old familiar friends,
The men I used to know;
Yet still on Takasago beach
The same old pine trees grow,
That I knew long ago!

Fujiwara-no-Okikaze (Tenth Century)
Tran. By W. N. Porter.

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UNBLUSHING MONGOLOIDS

By AIZAN YAMAJI

THE Japanese in America are accused of being Mongols, and, as such, are not wanted. This means that to be born of Mongol parents or to have the timerity to claim Mongoloid extraction is to be barred from intercourse with the American people. Surely such a theory is stultifying and self-condemnatory. The mere statement of it is sufficient to show how untenable it is. Indeed we in the Orient can believe the American people support such a theory only on the score that they never give the subject a thought. If it were only a theory it would not so much matter; but when it comes to be a practice also, and means that people of Mongoloid origin are banned from the possibility of naturalization in the United States, it becomes an example of racial discrimination that modern internationalism, not to say anything of Christianity, will find it hard to justify. The American people want the friendship of China and Japan; that is their constant affirmation, and we are bound to take them at their word, as sincere; and yet they are not ready, in this respect, at least, to concede Orientals the same rights and privileges that are enjoyed by Europeans.

Those Japanese who visited the United States last year for the purpose of finding out more definitely just what were the main American objections to oriental immigration in that country, came back with various explanations of the difficulty, none of which appealed very strongly to the Japanese mind. The settlers were accused of conforming to American habits and customs in the early stages of immigration but of having abandoned this policy with the increasing influx of their nationals in California. A further objection was that the Japanese are even so exclusive as to want to have their own schools, as they do not want to have their children brought up with white children in American schools. All this is regarded as opposed to assimilation and condemned by Americans. They say it is the beginning of the establishment of a state within the state, and the germ of future trouble.

Now if this reasoning may be applied to Orientals in America it man with equal justice be applied to Occidentals in Japan. In this country the strangers from western countries live to themselves; they do not mix much with the people of the country, and they do not assimilate at all. They have, moreover, their own schools, and do not send their children to Japanese institutions. Yet no Japanese ever dreams of regarding their habits in this respect as in any way inimical to the interests of the country. We never think of blaming an Englishman or an American because he does not want to become a Japanese. He may dress as he pleases, eat what he likes, bring up his children according to his own way, and live in any style that suits him; and we Japanese do not question his right to do so; nor do we ever regard his tastes as in any way to be regretted or resented. It seems to us, therefore, utterly beyond comprehension that all Japanese in America are expected to live just like Americans and even to become Americans before they can be made welcome as residents of the country. It appears to us as nothing but the most elemental justice that our nationals in the United States should have the same freedom as Americans in Japan. Surely people who are honest, diligent and law-abiding 'ought to enjoy freedom in matters of taste and habit! Can true freedom be said to obatin in a country where such is forbidden? If personal habits and national customs are contrary to the good of America, then they should be forbidden by law, so that we may know what to do and what not to

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do, in order to have the right to live in the United States. But if it be contended that the Occidentals should be premitted their own customs in Japan and the Japanese forbidden theirs in America, what are we to say? This attitude means that Americans regard Japanese civilization as bad, and their own, good. Of course the Japanese cannot be expected to acquiesce in so prejudiced an attitude. Indeed we doubt whether Americans would venture to advance so untenable an argument if Japan were strong enough to urge an effective protest against it. But the people of America know as well as we, that real justice does not depend on force: it depends on its own inherent law of right; and whether we can forcibly protest against the discrimination or not, such injustice cannot for long obtain the approval of an enlightened world. The day will come when white men will be as much ashamed of ever having supported it, as they are now of ever having lent approval to slavery.

What makes the difficulty worse is that a great many Japanese cannot believe that the arguments advanced by Americans are sincere, since such arguments seem to us so illogical and unfounded; and therefore our people are tempted to belive that these lame arguments are simply trumped up to hide the real cause of the American objection, which many of us believe to be simply race-prejudice: or dislike of orientals. The question then is whether Japanese are excluded because they do not assimilate, or is it because they are Japanese? There are some of us who doubt whether the Japanese would be treated any better even though they were fully westernized and in every way conformed to the manners and habits of the West. This reduces the difficulty to a mere, mean colour question. In other words, we are unblushing Mongoloids and must suffer accordingly!

Americans may be willing to let it go at that, and say, well then, it cannot be helped; but we Japanese are not so easily made to acquiesce in humiliation; for while it means a case of "no use in crying over spilt milk," to Americans, it means to the Japanese the very unpleasant fact that the difficulty is one that can never be solved save by a trial of strength. We do not want to believe this; but the west is every day forcing it home upon us more and more. Who is there that can deny that if Japan were strong enough to force an open door in America, it would be opened? It is a pity if civilization has not yet advanced beyond that primitive stage where justice is yielded only in the face of force. The one unanswerable argument is just the one America cannot advance: namely, overcrowded population. There is plenty of room in America for many more millions than at present live there; while Japan is densely populated and must find an outlet for her surplus people. It must inevitably be the law of heaven and earth that under such circumstances the congested populations should flow out in the direction of the more sparsely settled regions. No barrier of race or prejudice can be sufficient to interfere with or counteract this, the primal law of nature and population. All this is very true, and in the nature of things *must* be so; but if people are not sufficiently advanced to recognize it, what is to be done? *It is, I repeat, most unplesant that we should* have to face a situation that means we shall not be treated *justly until we are as strong as those who deny us justice.* It was America who opened Japan to herself and the wide world; but she opened up Japan only because she was strong enough to do so. Had the fleet of Commodore Perry been inferior to that of Japan, he could not have opened Japan to the admission of foreigners. Does it now mean that, in spite of the invitation of the American Commodore, Japan is now to be forbidden freedom in the United States unless she can show sufficient force to demand it? This is a question for America, and not Japan, to answer.

It cannot be denied that there are some Japanese who take themselves at the American estimate, and humiliate themselves by acquiescing in their alledged inferiority, always assuming that the white must necessarily be superior to the yellow races. But, I strongly doubt

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whether any such are to be regarded as typical Japanese. I suspect that such Japanese are to be found for the most part among those Christian preachers who have studied abroad at the expense of American pockets and are therefore disposed to be dependent on American opinion. The average Japanese has no use for a man who thinks that nothing is good save what is of western origin. The Japanese would be poor indeed if they had through all the centuries of civilization attained unto no virtue worth preservation. Once when I visited a certain Japanese consulate, one of the westernized officials in attendance there had the impertinence, when receiving my visiting card, to write my name in English beside the usual Japanese ideographs on the card, in order to hand it to a Japanese consul who of course understood how to read Japanese. This hopelessly worshipping attitude toward everything western makes a real Japanese nauseous. It represents a muddle- headedness incapable of independent judgement as to the difference between justice and injustice, good and evil. I presonally yield to none in my admiration of all that is good and admirable in western civilization; but Heaven save me from the folly of indifference to all that is good in my own civilization. The American attitude of expecting a Japanese to abandon his own in order to enjoy western civilization is neither reasonable nor scientific; for goodness is independent of race and colour; and scientifically every nation may be expected to contribute something enduring to the sum total of human achievement. When the history of the human race is understood, the quota contributed by Japan will not be found to have been small. Not least among the contribution from Japan will be to convince the white races that the yellow are in no way inferior; and that among the yellow the Mongoloids are second to none. I have sufficient faith in my race to believe that Japan will be able to do more than almost any other nation to show the world the inherent equality of all great races, and thus promote the brotherhood of man.

What the world is apt to overloook is that there can be no hard a fast line drawn between races, and that comparatively speaking every race has its own virtues without which it and the world be the poorer. To ask whether the Mongoloid races are superior to the white races is as inept as to ask whether a duck is superior to a crane? A duck's legs are short and it can swim well, while a crane's are long and it can wade well; and that is about all there is to it. But really any undue attention to comparing the two is foolish. Each has its own place to fill in the economy of nature, just as each race has; and the wise man will permit each to fill the most useful place it can. There is no doubt that Mongolian civilization is older than occidental civilization; in fact we were a civilized people, using procelain drinking cups and clad in silks when the ancestors of the western peoples were roaming the forests as painted savages clad in skins of wild beasts. Had it happened the other way, no doubt occidental people would have used it as one more argument against our being sufficiently advanced for assimilation with them; but as it happens to be in our favour, they are prudently silent in reference to it. From the point of view of evolution, western races are not yet sufficiently advanced for our assimilation with them; and this may be the reason why we are accused of failing to assimilate. In this queer world it not infrequently happens that the inferior thinks itself superior to its supeirors. Which of us have made the mistake in this case I will not now pause to argue. But that we are older than those who demand our assimilation with them, no one can deny; and it should be admitted that we have some ground for maintaining that we have some things good and deserving of permanence.

Our Mongolian ancestors were among the greatest and most powerful people of the ancient world. They subdued most of the nations around them and pushed their power far into the west itself. On what was regarded as a bleak and barren waste they established one of the most illustrious empires in recorded time, and the world itself was proud to yield them

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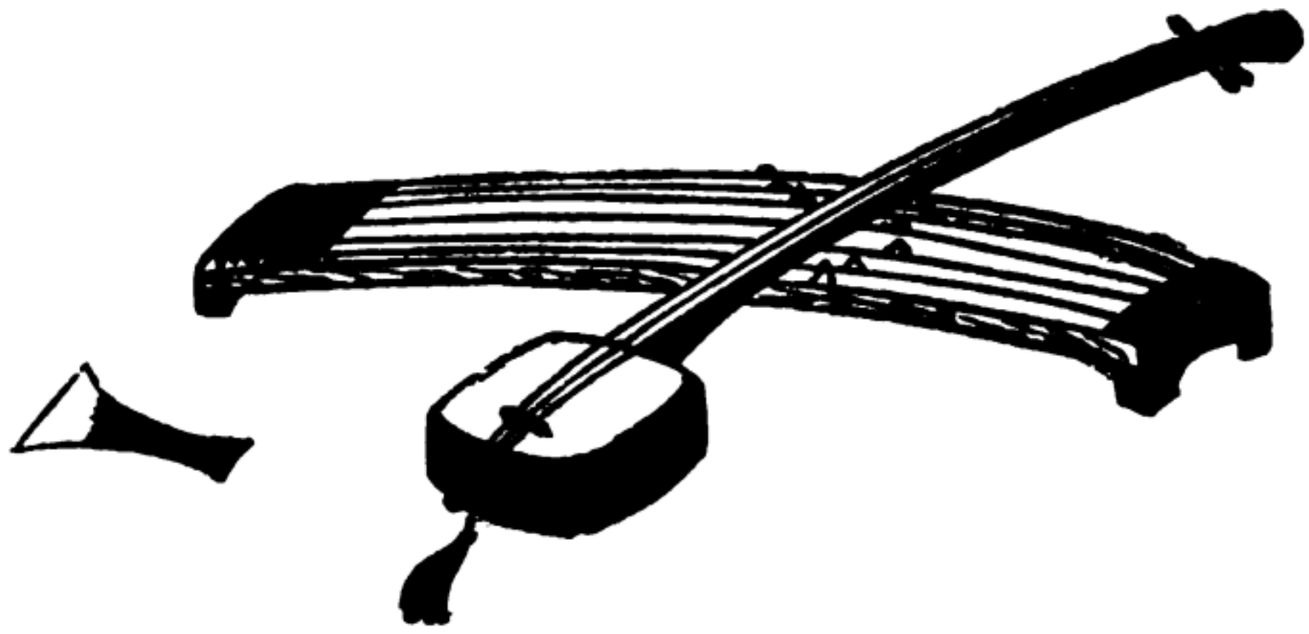
deference. India, Java and the islands of the Pacific paid them tribute. They, like their posterity, were a hardy race over whom climate had no power. The white races are limited to certain climes and latitudes; but the Mongoloid races can live anywhere that man has been found. Superiority to time and circumstance is surely a superiority not to be despised. Or is it a case where colour bars title to superiority? The hardiest of the Russian tribes are all of Mongolian descent; as Napoleon remarked: "They are Tartars under the skin." Send the Mongolian to any corner of the earth, and he will establish a government and create a civilization.

Some have tried to discredit us as mere imitators without much capacity for original genius and high creation. The argument is not so intelligent as to some it may sound. Because one individual has a genius for creation and another for intuitive imitation they cannot be compared adversely. Western civilization is an imitation of Greek and Roman civilization; but that is no reason to condemn either the civilization or the people. All western civilization came originally from Phoenicia and Egypt and perhaps from further East. All true civilization is but an accumulation of human knowledge, instinct and achievement. In appraising it we must not be thrown off the track by references to qualities of genius orginal or imitative. Both qualities obtain among all peoples the world over. If a man is going to learn to write it is futile to discuss how far he posseses creative or imitative powers. All civilization is acquired by imitation, just as penmanship or language is. The white races may have a genius for invention, but the yellow races have genius for application; and both are necessary to a progressive world. In the Russo-Japanese war we showed all the world our brilliant powers of adaptation, applying equally well our own methods and those of western countries to execute our ends and save our country. Nor shall Japan be less skiful in the battle of life and national progress. We have a right to be treated by other nations with the same cordiality and justice that we extend to them. We have no desire to restrict the free movement of foreigners in Japan, and we claim the same freedom in foreign countries. If any other nation has any point in which it can show its supperiority to us, we are the first to grasp and appropriate it; but we draw the line at any demand that we must cease to be Japanese before we can have free intercourse with western countries, that we must denationalize ourselves before we can assimilate harmoniously with other peoples.



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan's New Exchange Professor

Some time ago Japan despatched Dr. Sato, president of the Sapporo Agricaltural College, as her next exchange professor to the United States. The object of these exchange professorships, as most people know, is to promote a better understanding between the Japanese and the American people. Whether they will be able to counteract the poison being daily circulated by the yellow press is a question that much concerns all interested in better relations between the East and the West. The first professor from Japan was Dr. Inazo Nitobe, who had a warm reception in the United States; and his visit was returned last winter by Dr. Hamilton Wright Mabie, who delivered a course of illuminating lectures on American ideals and life in various universities of Japan. That the highest officialdom in Japan is interested in the object of the exchange professorship system is seen in the fact that before his departure for America, Dr. Sato was the receipient of numerous farewell dinners by the various departments of the Imperial Government, including banquets by the Minister of Foreign Affairs and the Minister of Education. Dr. Sato is one of the most accomplished of Japanese gentlemen, as well as a foremost scholar of the nation; and we have no doubt that he will meet in America the same appreciative welcome that was accorded his predecessor. Judging from what one sees in the American press and from what one hears on this side of the Pacific there prevails a vast amount of misunderstanding as to the respective policies of the two countries toward each other. No one likes to be misunderstood; and when nations find themselves in such a predicament it is the bounden duty of all to assist in removing the misunderstanding. We are sorry to note that some of the newspapers do not realize this moral responsiblity and steadily persist in a course calculated to make confusion worse confunded. As a further effort toward promoting enlightenment on international relations some of the Christian churches in Japan have sent the Rev. Kakichi Tsunajima, who will deliver a series of addresses among the various Japanese communities in California and elsewhere, and assist in promoting a mutual understanding. We earnestly endorse the aims of these two representatives of Japan, and hope that the results of their visit to America will be mutually satisfactory to both nations.

Experiments in Wireless Telephony

Japan's experiments in wireless telephony have been of such extraordinary interest that the world should know more about them. The Japanese wireless telephone is an instrument of native invention, and is probably more efficient than anything of the kind used in occidental countries. Most of the experiments leading up to the final achievement were the work of two electrical engineers, Messrs. Kitamura and Torikata, of the Department of Communications. The inventors took out their patent in June, 1912, and the instrument has been well improved on by them since then. Some of the most interesting experiments in connection with the practical use of the wireless telephone have been in communicating with ships. As the various steamship companies offered to defray the necessary expenses of experimentation the government at once set up wirless telephone stations at such points as Yokohama, Kobe and Moji, as well as Osaka and Nagasaki. At first messages over short distances were more or less mixed with irrelevant noises and were unintelligible.

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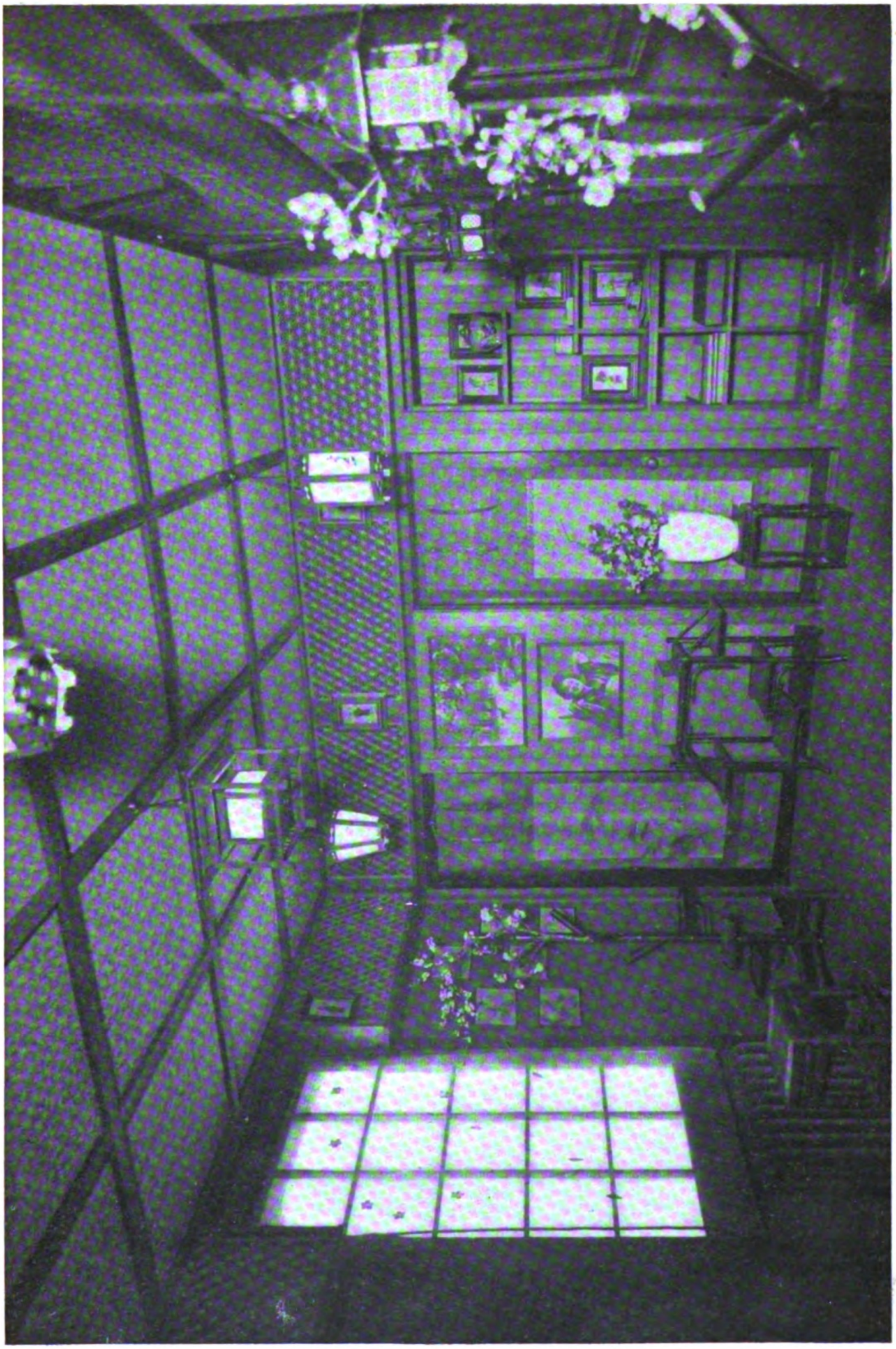

JAPANESE ROOM, RESIDENCE OF J. HUSTON ESQ. PHILADELPHIA

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Communications over a greater distance were less disturbed by extraneous sounds, but were so low as to require a very experienced ear to understand them. In speaking through the wireless telephone one speaker must not make any effort at reply until the other is quite finished. The electric power used for the wireless telephone is, of course, much greater than in the ordinary instrument. The current can be obtained from a street car line or a lighting station, at convenience. The distance at which conversation is possible depends on the degree of electric power used. It makes a great difference whether communication is over land or over sea. In the latter case effective communication is in proportion to the square of the height of the attenae, but the ratio for land communication has not yet been ascertained. In a recent experiment over sea the power used was *0.1 kilowatt.* The ship's attenae were about 70 feet high and those on shore anywhere between 80 and 200 feet. With attenae of 100 feet on shore and using the degree of power last named communiciation at 5 knots was easy. With the same force and a pole 150 feet high communication with a ship 23 knots off was successful. With the same force and attenae 200 feet high 33 knots could be negotiated. The S. S. *Shinyo Maru* entering Yokohama harbour, at a distance of 8 knots away could be heard distinctly at nine feet from the telephone receiver in the Yokohama office. A difficulty is that there is no system of calls yet invented; so that one has to remain constantly at the telephone if he wishes not to miss a call. The Japanese have been experimenting on this also, and it is believed that in time a signal something like that used in telegraphy will be perfected.

Taisho Exhibition

The Taisho Exhibition, which will open at Uyeno Park, Tokyo, on the 20th of March and close on the 31st of July, is attracting increasing attention throughout the Empire and the Far East generally, and will no doubt be one of the crowing features of the Coronation year. In the magnificience of its scope and the perfection and comprehensiveness of its arrangements and content it will be the best ever attempted in Japan; and its opening will mark a new era in attractively comparing Japanese achievements in art and industry with the ideas and methods of the west. The Taisho Exhibition will not only be adequately representative of Japan in all her lines of progress, including her colonies, Formosa, Korea and Saghalien, but will also embrace typical exhibits from some of the leading nations of the West, as the United States, Great Britain, France and Germany have also applied for space. The exhibition is intended to reveal not only the present attainments of Japan in material progress, but her ideals for the future. In accord with the name, Taisho, it will be a fitting example of what the reign of the new Emperor is to be; and His Majesty has already made a handsome personal contribution to the expenses of the exhibition. A special feature of the Taisho Exhibition will be some beautiful example of landscape gardening, something that foreigners cannot see in perfection outside of Japan, and even in Japan not outside of private gardens to which it is very difficult to obtain admittance. Consistently with Japanese genius the exhibition will largely partake of the nature of a fête, and every form of entertainment will be provided for the throngs expected to attend. Already the beautiful and appropriate buildings of the exhibition are nearing completion; and Baron Sakatani, the able and enterprising Mayor of Tokyo, is taking the lead in directing all the appointments, so as to have everything in perfect readiness when the opening day arrives.

Nippon Yusen Kaisha

This popular lineis augmenting its fleet by five large steamers—two of 10,500 tons and three of 12,000 tons—which are to replace the smaller steamers running on the fortnightly European service from London and Marseilles to Ceylon, Straits, China, and Japan. The first two steamers namely, the *Katori Maru* (triple-screw) and *Kashima Maru* (twin-screw), now on their maiden voyages from Japan, sailed from London on Jan. 3 and 31 respectivcly. They are

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510 ft. in length 61 ft. in breadth and 36.6 ft. in depth. They have a gross tonnage of 10,550, a displacement of 19,200 tons, a speed of 17 knots, and are classed 100 A 1 at Lloyd's. The steamers have been specially designed for the company's mail and passenger service, and contain magnificent accommodation for 112 first-class and 56 second-class passengers. This is situated on three decks, there being a number of single-berth cabins in the first-class and rooms *en suite*, while most of the second-class cabins, which are aft, contain two berths. An artistically furnished drawing-room is situated on the promenade deck, while a beautifully fitted dining saloon, containing tables of various sizes to meet passengers' requirements, is on the bridge deck. On the main deck is a large play-room for children. A feature of these vessels is the beautiful decoration and panel work. Everything that could conduce to the safety and comfort of passengers has been provided for in their construction.

Japanese Finance.

Mr. Kengo Mori, Japanese Financial Commissioner in Europe, in discussing the present state of Japanese finance, is reported to have said that the present financial strength of Japan is due to two factors; first, a surplus of £9,400,000 in the accounts for the year 1912-13, and, second, the economies brought about by the administrative reform of the present Cabinet in the actual operation of the Budget for this year. Of the surplus above mentioned a sum of £3,400,000 has been already set aside for supplementary items of the Budget for the present year, thus leaving a balance of £6,000,000 available for the financial year 1914-15. The existence of this surplus is to be attributed to the purely natural increase in revenue brought about by the general prosperity of the country.

The administrative reforms have already effected a reduction of £6,600,000 in expenditure, the greater portion of which will be of a permanent nature. In this case we have an actual saving of £3,900,000, available for this year. The result of all this saving is that at the end of the year the Government will have a free balance of £7,500,000 available for next year's budget. Beyond this, however, our administrative reform scheme will effect a saving of £4,300,000 for 1914-15, and the estimated natural increase in the reserve for next year will be £1,200,000. Thus the Minister of Finance will have a balance of £13,000,000 at his disposal when framing sih new budget. The details of this budget have not yet been settled, but it is certain that the Sinking Fund, £1,000,000 of which goes to foreign bondholders, mill be maintained. He added that the second purchase of four and a half per cent. bonds for this year will be made next month.

Turning to Japanese trade, the Finance Commissioner referred to the pessimistic views expressed in various quarters, and said :—There is no ground for pessimism, as everything shows that trade and general prosperity are steadily increasing. The rice crop has been good ; it has been an excellent year for the silk industry, and there has been a big increase in the tonnage of freights of the railways. The tonnage of ships, too, in a period of eight months, has shown a greater increase than in any brevious twelve months. There is an enormous increase in the volume of foreign trade. Though the excess of the import over the export for the year will not be much less than that of last year, it should be noted that by far the greatest portion of the import is raw material and machinery. The export to China has been steadily growing, and the increase of this year up to September is by 50 per cent. The one unsatisfactory feature of the financial situation is the big rate of interest and low prices of securities prevailing during the latter part of this year. But this is chiefly owing to the present state of the money market all over the world, and partly to the great industrial activity, calling for increased capital, during the previous year. As the world's money market now seems to have been at its worst I see no reason why Japan should not expect better times with the new year.

Panama Canal and Japan

That Japan expects to benefit greatly in a commercial sense from the opening of the Panama

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Canal goes without saying. As years go on, she expects to occupy an increasingly important place in the western markets, and hence a greater position in the world's commerce. Manufacturing is steadily developing in the industrial centres of Japan, and the Empire easily can supply additional world markets. Increased exports mean increased gold supplies and gold is the metal Japan needs to build up and strengthen herself at home, and to care for the growing wants of an increasing population that is already sixty millions.

The population is augmenting regularly at the rate of six hundred thousand a year. Many of these people will find homes in Chosen, some will go to Manchuria and some to Formosa, and still many others will find employment in the growing factories of the empire. The Panama Canal looms up as a welcome solution of Japan's economic problem. It promises increased markets, and it will carry to South America great numbers of Japanese, who are unable to find the means of livelihood at home.

An exhaustive study of the effects of the Panama Canal on Japanese maritime commerce, both for the present and the future, has just been completed by the Ministry of Commerce. The Department's experts figure that a 50 per cent. economy will be made by shipping direct to New York by steamer instead of sending it across the continent by rail from the Pacific Coast. It is unlikely, however, that any change will be made in the manner of shipping raw silk, of which the exports to the United States amounted $57,000,000 last year, as on account of interest charges merchants will desire their payments as quickly as possible. At the same time the lower cost of freight will enable Japan to import from the United States more raw cotton, machinery and locomotives.

Another important benefit to Japan will be that of permitting her to send direct to Brazil, and later possibly to other countries, Japanese emigrants who are expected to go to South America in increasingly large numbers. Five thousand labourers were sent to Brazil last year—three thousand were transported this spring, and an additional three or four thousand departed during the month of September—all to labour in the coffee fields of Brazil. The steamers carrying these emigrants now pass by way of the Suez Canal. They will go by Panama as soon as the new waterway is opened.

The Japanese Government is now considering the question of increased subsidies for Japanese steamship lines, which would permit the building of additional steamers for the Panama route. The three great Japanese companies are the Toko Kisen Kaisha, the Nippon Yusen Kaisha and the Osaka Shosen Kaisha. All of these concerns are now building additional vessels, most of which are destined for the increased commerce to European ports. If, as seems likely, the Government will increase the subsidies, it is probable that steps will be taken to lay down ships which will sail to new markets in the Western Hemisphere.

Japan and Submarine Cables

When the various countries of the world began to enjoy intercommunication by submarine cable Japan naturally sought the same advantage, but she had no way of buying and laying a cable herself, and she entered into an agreement with the government of Denmark to provide facilities for submarine communication between Japan and the continent. That was in 1870. In 1882 Japan made a further arrangement with the Great Northern Telegraph Company to promote greater facilities of cable communication with the outside world, granting a monopoly that subsequently proved somewhat disadvantageous to the nation. To obviate these disadvantages the Imperial government opened negotiations with the Great Northern Company last year to obtain the right of laying a cable of her own between the Japanese mainland and Asia. As a result of these negotiations Japan secured the right to lay a cable of her own between Nagasaki and Shanghai. The gross revenue of the cables between Japan and China are to be divided equally between the government of Japan and the Great Northern Telegraph Company. The latter company also agreed to abandon its monopoly of service between

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Japan and Russia. The Japanese government secured further concessions in a marked reduction of cable charges, which had been previously too high. Furthermore Japan is now permitted to use her previously laid cable to Formosa in forwarding international telegrams, the line being hitherto used for inland or domestic messages only. The Imperial government has already taken steps for laying the cable between Nagasaki and Shanghai, and the material has been ordered at a cost of some 800,000 *yen*.

Investments of Japanese Insurance Companies

According to the latest investigations of the Imperial Government the following figures represent investiments of Japanese insurance companies :

LIFE INSURANCE

	Yen
Deposits in Banks	19,361,240
Loans	41,021,382
Negotiable bonds	39,730,714
Immovable property	6,530,800
Total	106,644,136

CONSCRIPTION INSURANCE

	Yen
Deposits in Banks.....	1,186,756
Loans	1,340,640
Negotiable bonds	2,591,640
Immovable property.....	272,356
Total	5,391,392

FIRE INSURANCE

	Yen
Deposits in Banks.....	5,936,246
Loans	3,066,611
Negotiable property.....	10,833,934
Total	21,615,241

MARINE INSURANCE

	Yen
Deposits in Banks	4,991,699
Loans	70,636,764
Negotiable bonds	5,562,188
Immovable property.....	434,807
Total	18,625,458

South Manchuria Railway

The progress of the South Manchuria Railways as a Japanese enterprise and as a means of opening up the resources of the great region it traverses is one of the most remarkable movements of modern times. The railway now has tracks covering some 720 miles, with 261 locomotives of the best type, 2,932 freight cars and 191 for passengers. The number of passengers and the amount of freight transported since the company commenced business will indicate the rate of progress :

Year	Passengers	Freight		Income *Yen*
1907	1,512,000	1,486,000	tons	9,768,000
1908	1,868,000	2,609,000	„	12,537,000
1909	2,179,000	3,568,000	„	15,016,000
1910	2,349,000	3,922,000	„	15,671,000
1911	3,158,000	4,705,000	„	17,526,000
1912	3,905,000	4,681,000	„	19,907,000

In marine transportation the Company has also made very satisfactory progress. Since August, 1908 the S. S. *Kobe Maru* of the N.Y.K. line opened regular service between Dairen and Shanhai; and in May 1909 the steamer *Saikyo Maru* was engaged, which was later replaced by the *Sakaki Maru* of the First Volunteer squadron. The following figures will give some indication of the progress made :

Year	Income *Yen*	Expenditure *Yen*	Loss *Yen*
1903	78,000	204,000	125,000
1909	191,000	466,600	255,000
1910	280,000	472,000	192,000
1911	261,000	509,000	147,000
1912	535,000	558,000	23,000

As the marine transportation business was opened only for the purpose of facilitating connections with the railway, great profits were not expected.

In the matter of harbors and piers the Company has also done something in the way of improving facilities of communication. The reconstruction of Dairen harbour is in itself a great work, and is making progress toward completion. The volume of shipping may be seen from the following figures, which represent year 1912 :

Ships at piers	1,968,000	yen
Tons of freight	1,977,000	„
Income	1,688,000	„
Expenses	1,489,000	„
Net profit	199,000	„

In coal operations the Company has turned out from the mines now under exploitation an average of about 4,000 tons a day. The Oyama and the Togo mines each produce about 1,500 tons daily. The following represents the coal account at present :

Year	tons	Income *Yen*	Expense *Yen*
1907	202,000	1,484,000	931,000
1908	443,000	2,702,000	1,675,000
1909	714,000	4,025,000	2,795,000
1910	1,048,000	5,748,000	4,081,000
1911	1,175,000	6,463,000	4,285,000
1612	1,641,000	9,193,000	7,347,000

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In addition the Company carries on gas and electric enterprises for the promotion of business in the territory where it operates, as well as hotel and other nodertakings for the convenience of the public. Besides the sum of 100,000,000 *yen* invested by the government the Company has invested the following capital in productive undertakings :

	Yen
Railways	7,030,000
Public works	592,000
Mines	1,050,000
Gas	140,000
Real Estate	840,000
Building	970,000
Ships	339,000
Harbours	866,000
Electricity	483,000
Hotels	133,000
District works	262,000

Besides its debentures of £12,000,000 sterling, the Company has a capital of some ¥20,000,000 paid up, as well as the following legal reserve funds :

	Yen
Fixed Reserve Fund	1,132,800
Special „ „	8,900,000
Total	10,032,800

The following represents the annual balance sheet of the Company since the opening of business :

Year	Income *Yen*	Expense *Yen*	Net profit *Yen*
1907	12,543,000	10,526,000	2,016,000
1908	17,615,000	15,502,000	2,113,000
1909	23,113,000	17,342,000	5,771,000
1910	24,777,000	21,069,000	3,708,000
1911	28,155,000	24,487,000	3,667,000
1912	33,546,010	28,620,000	4,962,000

Since ths year 1909 the financial progress of the Company has been marked. The net profit of the enterprise has not increased proportionately owing to increased expenses. This is due in part to an abnormal rise in cost of material and operation, as well as to constant enlargement of rolling stock. The Company now employs 4,239 officials and 16,129 workmen, most of whom have houses frec of rent. The number of houses under control of the Company is now 1,860, with accommodation for 6,500 families. The amount of rent paid for those who have to rent houses is about ¥24,000 per month.

Unparalleled Responsibility

Upon America and Japan devolves the greatest responsibility ever inherited by any two nations, a responsibility no less august than that of reconciling the East and the West. Separated for aeons of unrecorded time, and now distinguished by the idiosyncracies and customs which ages of isolation can produce, the East and the West seem foreign to each other ; but yet in reality they are brothers. Both came from the same womb : both were bred on the same earth. Cradled at the same place and time they set out in opposite directions ; and now, having encircled the globe, they meet face to face on the shores of the Pacific. The question they have to solve now is, Shall they recognize each other and shake hands as brethren, or shall they assume an attitude of austerity and pretended independence, as if of different species and of different worlds ? That there are differences between them no one will deny ; but that the divergence is radical or irreconcilable no intelligent person for a moment believes. Both East and West have arisen from a common human basis ; they are leaves on the same family tree. The difference between them is neither vital nor fundamental. It is a difference that environment and education have produced, and it is a difference that environment and education can remove.

In this breaking down of racial barriers, which all high civilization encourages, neither the East nor the West wants to lose the peculiar virtues that have been developed during the ages of seclusion : these good things, so far as they exist, should be shared and not obliterated. No race is so poor that it has not something to contribute to the others, and none of the others is so favoured that it has not something to learn from the humblest. In so far as any fundamental difference be found to obtain between the East and the West, then one of them is mistaken and in the wrong. This is a matter of paramount importance. It requires the most serious consideration of mankind. Any vital divergence means that there is something wrong ; and the wrong must be righted.

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Irreconcilable antagonism means the prevalence of falsehood on the one side or the other. Truth is universally true. A lie is a lie no matter where born. It two things conflict both cannot be true. Therefore when it comes to a matter on which neither side will give in, it is well to pause and ponder well; for no self-examination is too severe to get at the falsity and drive it out. It is a very serious matter for any nation to be found supporting what is untenable: what cannot stand the test of universal reason. For all that is false and unjust failure in the end is certain. No nation can afford to adopt a policy or support a practice calculated to set man against man and nation against nation.

Therefore if Japan and America are to come closer together they must enforce a system of education based on universal truth and righteousness. Their moral ideals must coincide. So long as they serve different gods, (if they do serve different gods) they will hopelessly diverge. Let them emphasise as much as they will the special virtues each has to give the world, but let the place truth and righteousness above all. Truth is everywhere one. One of the hard facts of life is the possibility of an honest and good man being mistaken. Unless he is quite careful he may be found supporting a lie. Nations may be liable to the same mistake. Due exercise of reason and common sense is essential, and nowhere more so than in international matters. The truth is very big: it has many sides, and facets innumerable. Humanity is greater than any nation; and just as the individual must sacrifice his personal interests for the good of the nation, so nations, too, must sacrifice themselves for the good of mankind. There is for nations, as well as individuals, such a thing as losing one's life to find it. The East and the West must be ready for sacrifice if they are to come closer. Sacrifice need not involve anything fundamental to truth and right. It may mean giving up a great deal. It certainly will mean giving up race-prejudice and injustice!

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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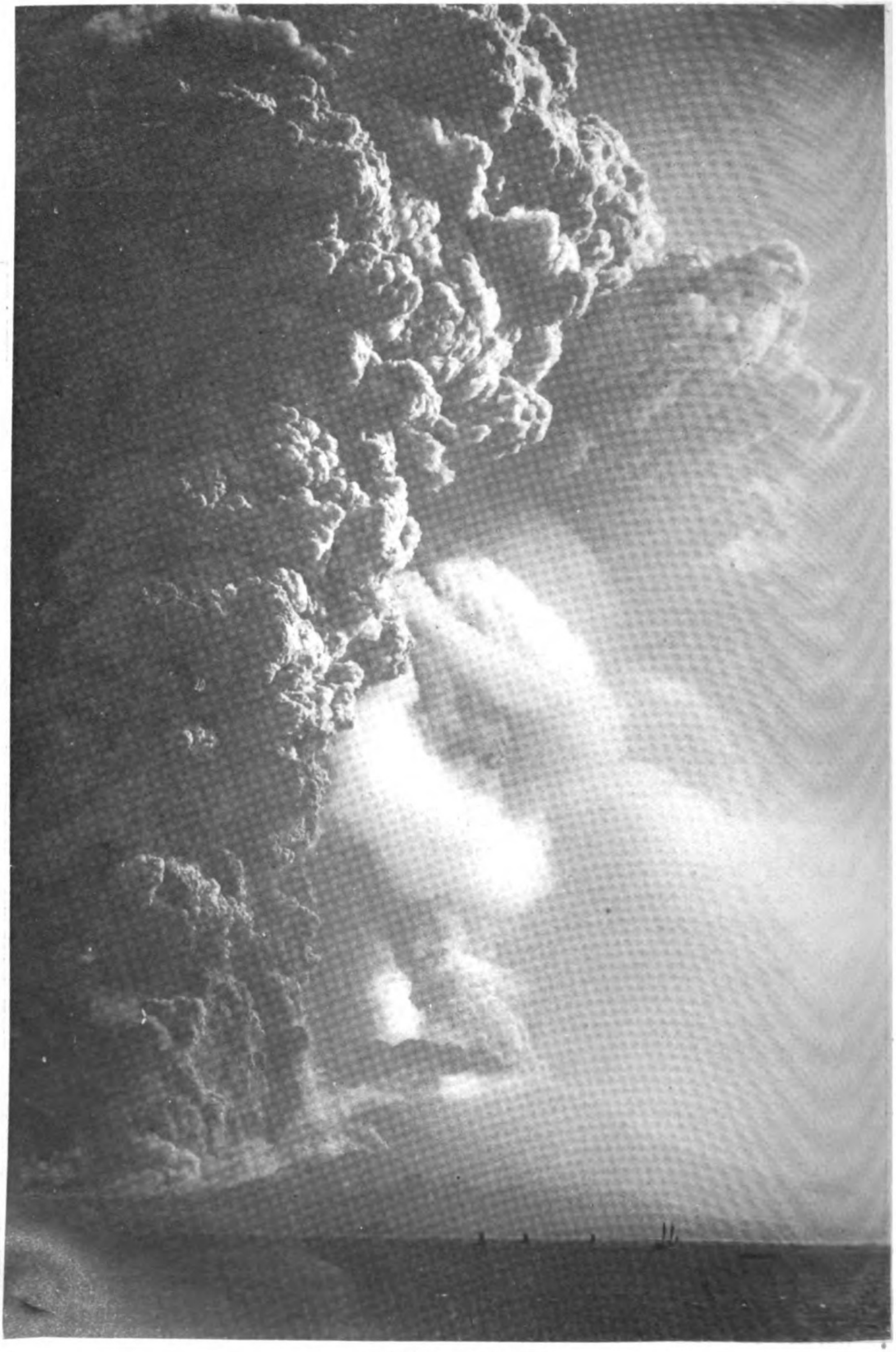

A TERRIFIC BLAST

SAKURAJIMA DISASTER

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THE JAPAN MAGAZINE

VOLUME FOUR APRIL, 1914 NUMBER TWELVE

THE SAKURAJIMA DISASTER

By Dr. J. INGRAM BRYAN

THOUGH all earlier accounts of the eruption at Sakurajima were grossly exaggerated, being fanciful descriptions of hearsay correspondents seven hundred miles away from the seat of disaster, the incident nevertheless furnishes ample illustration of how close Japan lies to the elemental forces of primeval fire, and one of the most terrifying yet sublime pictures of volcanic activity in modern times. Sakurajima is a small island in the bay of Kagoshima on the South-East coast of Kyushu, in the center of which stands Mount Mitake, a volcano quiescent for nearly fifty years. All about the long slopes of the corrugated base slept tiny villages of rural folk who eked a living out of the disintegrating lava of the last eruption, which took place beyond the memory of the simple minded people, existing there all unconscious of danger. But in its sinister mood the mountain was merciful; for it did not burst forth in all its terrifying and destructive majesty without due warning. For a day and a night previous to the eruption there was a serious of violent earthquakes sufficient to strike terror in the boldest heart; and with this seismological disturbance most of the twenty-one thousand inhabitants of the island began to make for the mainland. For a whole day the sea was covered with small boats bearing the refugees to Kagoshima and other parts of the coast, the land meanwhile suffering continual tremors and the sea indicating serious distumbance from underneath. Even then most of the people supposed it was only earthquakes, little suspecting that was about to happen on Mitake. The violent seismologieal tremors were felt on the tenth and up to the twelfth of January; and then on the morning of the latter day the apparently sleeping volcano suddenly burst forth in violent eruption on the lower west side, and almost simultaneously on the south-eastern end another crater formed; and within an bour a number of other craters were spouting immense volumes of fiery debris thousands of feet into the air. The sight was now something surpassing all escription. Above the cone hung and immense mass of black cloud, through which white shafts of lightening zizzagged and flashed, with huge projectiles of rock and lava being hurled white-hot

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into space, presenting, especially at night, a scene of stuppendous and awful grandeur. And for the inhabitants of the surrounding country more dreadful still were the earth motions and the deafening groaning and detonations that caused everything to tremble continuously and many houses to fall and collapse. It was by these falling houses that the only fatalities occurred, causing some 14 deaths in the city of Kagoshima.

The latter city, with its more than one hundred thousand people, was at once thrown into disorder; for as the earthquakes threatened destruction everywhere, and the noise of the eruption was terrific, the people supposed that any moment they would be overwhelmed, and began to flee outside the city. Unfortunately the wind shifted and the clouds of fume and pumice from the roaring volcano settled down on the city like a pall of death. The waterfront was now crowded with homeless refugees from Sakurajima, each with what property he could carry tied on his back: mothers were there with their suffocating babies, sisters with their little brothers, daughters with their aged and decrepid parents hobbling along with eager faces toward a region of light and safety. Old men and women that could not walk had to be carried; and some of these had to be left behind on the island in the rush to escape. Afterwards they were found to have crawled to caves and thus saved themselves when their huts were demolished by the descending scoria. Onward, still onward, pushed the thronging refugees, joined by the citizens of Kagoshima, all rushing for safety without the city, looking back to the lava pouring our over their well-tended terraced ricefields, the toil and labour of a lifetime now buried in destruction. Their tiny thatched cottages they saw licked up by the devouring flames as the lava set everything combustible on fire.

At half past six o'clock just as darkness drew on, and the city was veiled in a pall of suffocatting fume, which also hid the thundering volcano, there was a terrific shock of earthquake which seemed to tear the city from its moorings. It was then the stone walls fell and shaky houses collapsed, killing some 14 persons and wounding about 70. The whole city seemed to be moving, houses, streets and people alike. No one was willing to risk another moment indoors; and most of the citizens were making for the country and other open spaces. Trains were crowded, but soon the railway was disabled by the tracks being twisted by the earthquakes. The telegraph and electric light stations were now put out of order, and the city was thrown into darkness and left communicationless. And how great was that darkness! Fumes and falling pumice filled everywhere; while a mile and a half away the thunderous roar of the volcano, ripping up the bowels of the earth, seemed every moment to be growing louder, rendering the air-concussion distinctly perceptible and terrifying.

As the clouds of fume cleared away a bit the sight of the volcano, now self-illuminated, was a spectacle of terrifying majesty. It seemed like a cone of glowing fire, the end of a carbon in an arc-light, yet all the while projecting vast fireworks. Explosion after explosion sent projectiles, tons in weight, thousands of feet into space. These soared aloft and described graceful curves towards the base of the cone,

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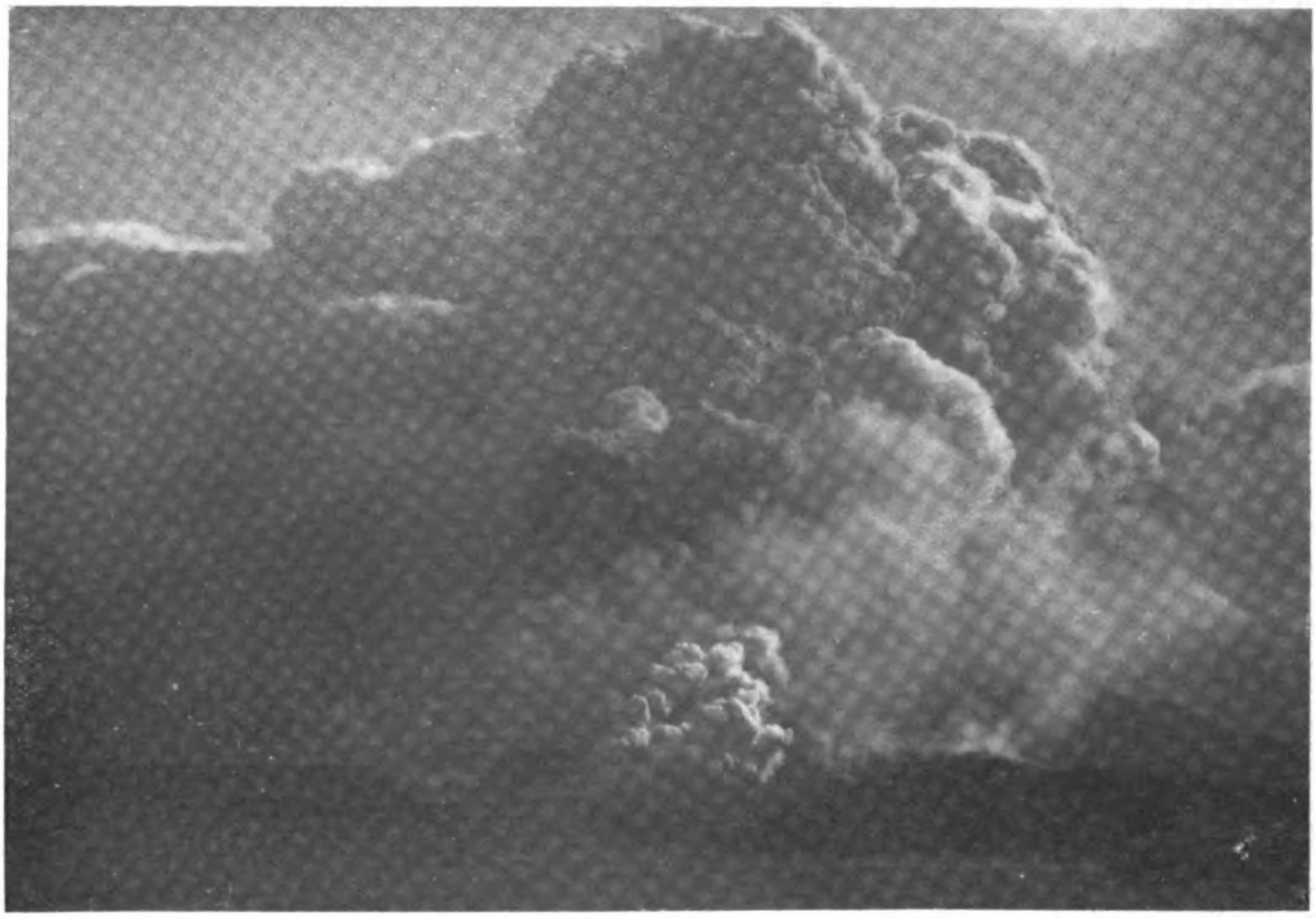

BOWELS OF THE EARTH BURST FORTH: ISLAND DESTROYED

VIEW FROM KAGOSHIMA: LAVA POURING INTO THE SEA

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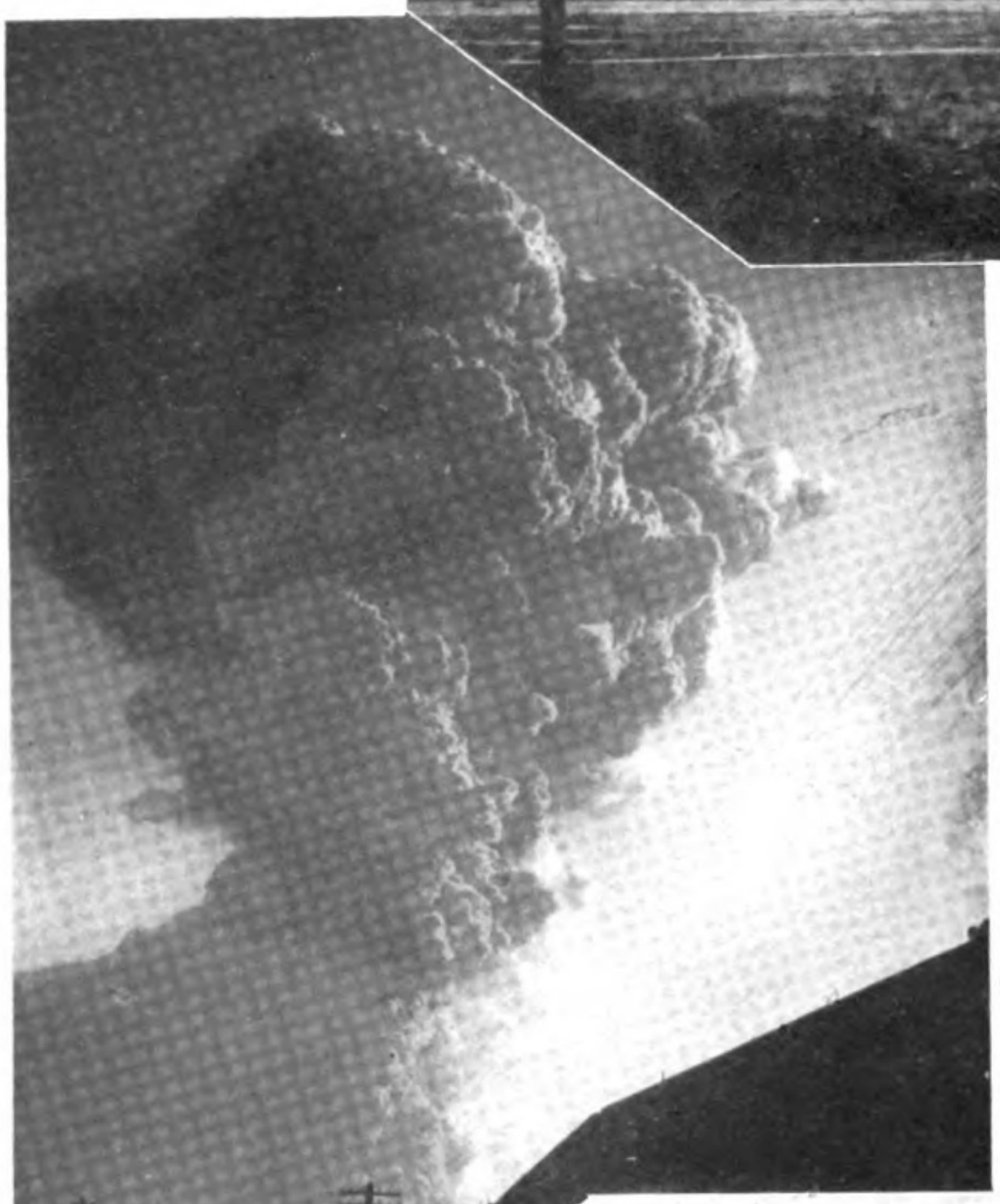
QUIETING DOWN



ONE OF MANY
EXPLOSIONS

SEISMOLOGISTS ARRIVE

SAKURAJIMA DISASTEA

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turning from incandescence to a dull red glow as they neared the earth. The oozing lava was something unimaginable. From various orifices it poured out in steady stream, glistening white-hot, and spreading as it descended, like a vast triangle with its base pushing into the sea, licking up everything in its way, and making the sea-water boil and hiss vast clouds of steam. As the lava moved down its molten way it came to precipices, down which it poured in cascades and Niagaras of liquid fire. The whole coastline of the island seemed a mass of fire, with trees and houses here and there ablaze for a moment and then gone. These gushes of lava that spilt down the corrugated ravines toward the sea were a sight unparalleled in the history of recent volcanic eruption.

During the eruption ships patrolled the coasts looking out for refugees, and some hundreds of stragglers were saved in this way. The sea was so covered with floating scoria that a vessel could make headway but slowly. On the second day after the most violent eruption, when the violence seemed to be easing somewhat, a party of investigators attempted to visit the scene of the disaster. At firrt the island appeared to be one vast ash-heap. Where but three days before were smilling villages with their little orange groves green about them, was now under fifteen feet of pumice. It was seen, however, that the villages on the north side had not been destroyed, nor the forests in the extreme south. Only one crater then showed any activity, but there seemed to be various fire-holes on the side of the cone from which vapour was issuing. Hundreds of acres of beautifully terraced rice fields were completely wiped out. Four days after the disaster the scattered inhabitants began to return to see what was left of their former habitations. Thousands of them have been deprived of all they had, and will be in need of charity for some time to come.

LOVE'S BLOOM

Shinoburedo
Iro ni de ni keri
Waga koi wa
Mono ya omou to
Hito no tou made.

❋

Alas! the blush upon my cheek,
Conceal it as I may,
Proclaims to all that I'm in love,
Till people smile and say—
'Where are thy thoughts to-day?'

By Taira-no-Kanemori (Tenth Century)
Tran. By W. N. Porter.

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GAME OF "GO"

By M. E.

GO is supposed to be the oldest game known to man. It was played in China before the dawn of history; and if is as old as China it is probably still older. In the orient is regarded as *par excellence* a gentleman's game, though all ranks of the Japanese are more or less expert at it. It came to Japan probably by way of Korea some time during the Nara period, that is, between the 8th and the 11th centuries. Mention is made of expert players of *Go* at the beginning of the 8th century, especially in the case of the priest Bansho, who was reputed to have acquired a knowledge of the same in China. Being an expert he had no difficulty in getting into the good graces of the Imperial Court of China, where all *Go* experts were much appreciated. After his return to Japan about the year 730 A. D., the nation seems to have at once taken to the game, and it spread everywhere. The Japanese soon proved no less adept in the game than the Chinese; and they also improved to some extent on the original form. Certainly it is now the most universally practised game in the Empire. History records that men of all ranks have been enamoured of it, including even members of the Imperial Family. The Emperor Nimmyo in the middle of the 9th century used to give *Go* parties at the palace, and gave the winner a prize. One of these contests in the Imperial presence has become historic, the two most noted experts of the day being engaged in a lengthy battle; and as this struggle between Sugao and Okatsuo proved so interesting, the game became a regular feature of Imperial entertainments. Though the game now enjoyed universal favour, it remained an amusement for amateurs until the time of the *Taiko* Hideyoshi, when the professional *Go* player appeared and won much favour. Hideyoshi liked the game because an expert knowledge of it involved much the same tactics as in actual warfare, and its principles of operation, both offensive and defensive, were more or less applicable to a real engagement on the field of battle.

Among the most noted players of these old days were the Buddhist priests; presumably their leisure gave them ample time for practice. It is said that even now among the most expert players of chess and such games are the missionaries. In the year 1588 Hideyoshi presented to one of the famous *Go* priests, Sansha by name, a testimonial in praise of his skill in the game, according him a life pension. From this time eminence in the game came to be like greatness in poetry, or literature generally, and it was regarded as under the fostering protection of the government. Needless to say propessional players henceforth swarmed in the Imperial capital. The family of Sansha was given the highsounding name of Honinbo, and his pension was made hereditary. Nor was he and his the only ones so honoured. Certain *samurai* named Yasui, Inouye and Hayashi were also thus favoured; and these were summoned to the castle in Yedo every year to play in the presence of the Shogun. This practice came to be known as *Gozen-go* or *Go* played

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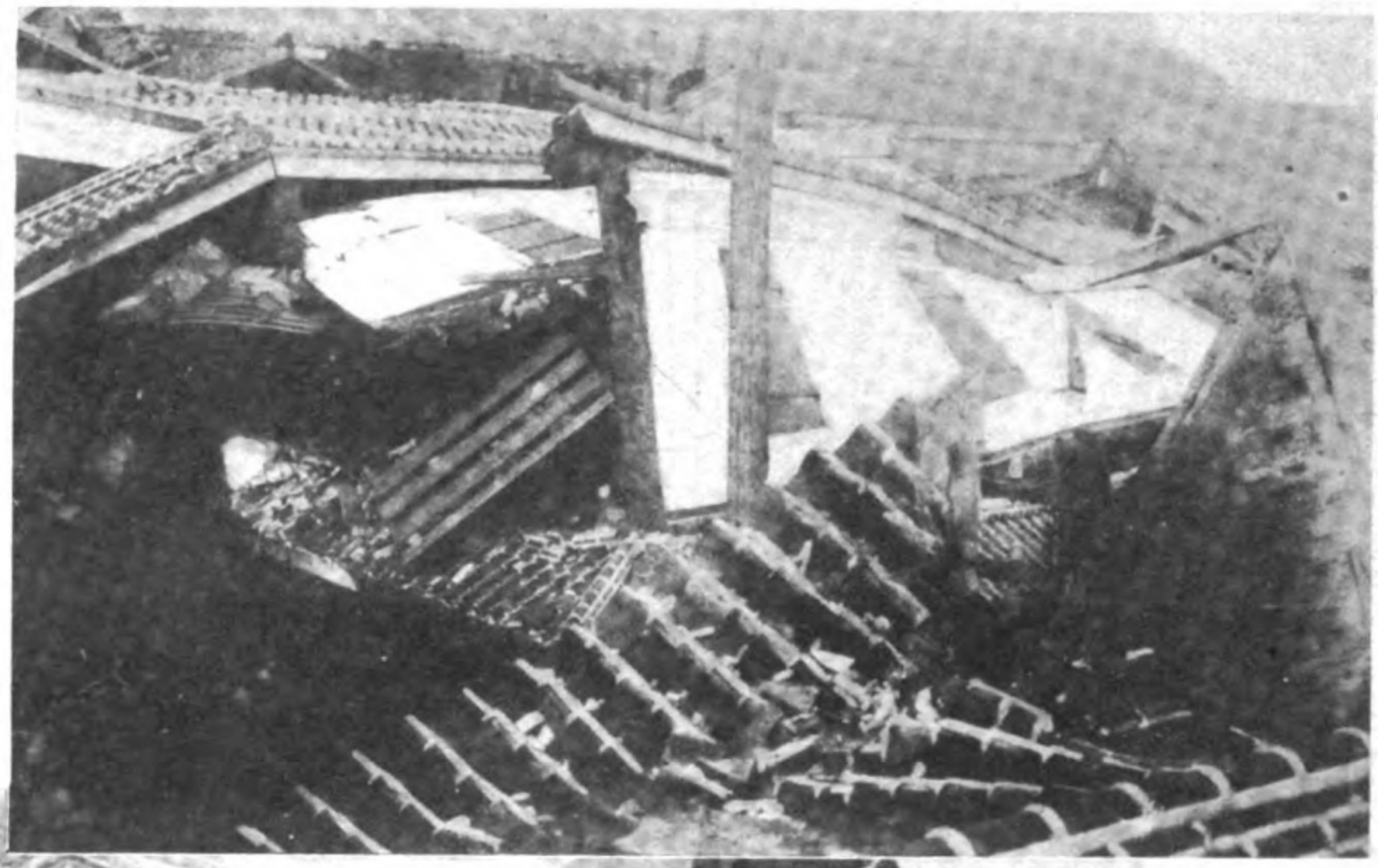

EARTHQUAKES, FALLING HOUSES AND FLEEING REFUGEES

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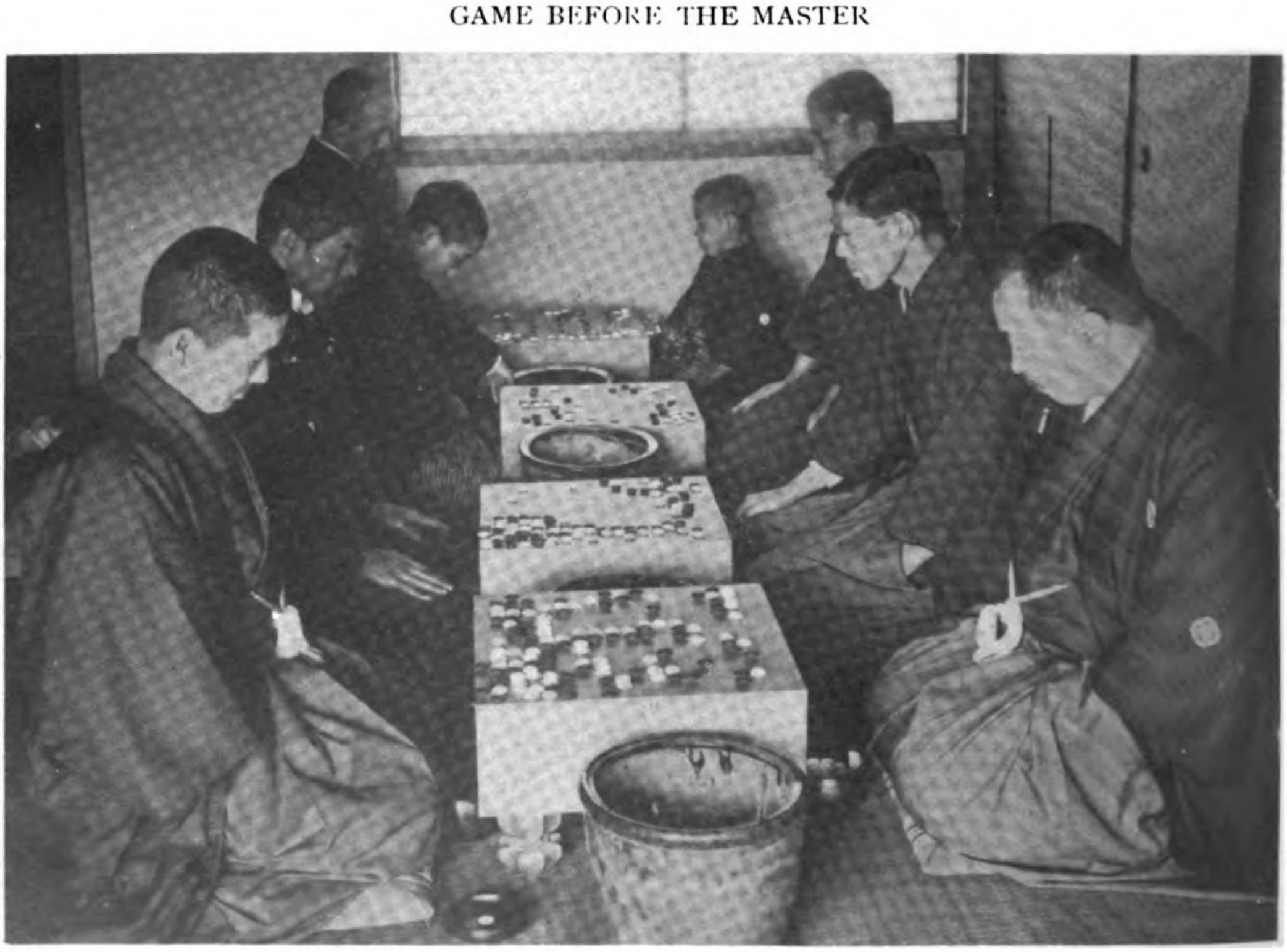
GAME BEFORE THE MASTER



TEACHING THE GAME OF "GO"

THE GAME OF "GO"

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before the presence of the Shogun. In these contest *samurai* laboured to display as much art and skill as they would on the field of battle. Interest in the profession of *Go* playing may be inferred from the fact that, in time, the priest Sansha, afore-mentioned, withdrew from his religious duties to establish a school for *Go* players in the capital at Kyoto. During the great war campaigns of the time this man accompanied the army, to keep the chief officers company, in times-off, at the national game. Ieyasu was so interested in the game that he founded a *Go* academy, placing Honinbo at the head. From this time professional players could take degrees in *Go* according to their achievements, like wrestlers and prize-fighters in modern times. The champion was accorded the rank of *sho-dan*; and any one who succeeded in defeating a champion was elevated still higher, to the rank of *Ni-dan*. The house of Honinbo naturally acquired universal fame in the art of *Go*-playing, a fame it still retains, Shusai, the present representive of the name, and 21st in descent from Sansha, being at present a great master of *Go*.

To give any idea of the board on which *Go* is played, and the principles involved in the game, is no easy matter; but we venture upon it. The board is in squares, something like a chess board. It is usually a solid block of wood, *kaya* tree preferred, and is about 17½ inches square: the legal size is 17½ inches by 16, and about 5 inches thick. The block stands on four legs, raising it some 8 or 9 inches above the floor. The block and legs are invariably stained yellow. The board is thus not exactly square, and the lines one way are slightly farther apart than those crossing them; but the surface represents 361 squares. The pawns are black on one side white on the other. They are usually made of some heavy material, like stone, ivory, celluloid, and so on, and are round in shape. The pawns are placed, not on the center of the square, but where the lines intersect. These intersected point are called "*me*" or eyes. In different parts of the surface there are nine dots, which show where handicap pawns are to be placed. The handicaps placed in all these dots are known as *Sei-moku*. The number of pawns correspond to the number of *me*. There are 181 black pawnr and 180 white ones; and the weaker player is allowed to take the black pawns. It is said that originally the black were given the one higher in social rank. In the game the entire number of pawns is never used, as there are always empty spaces left after a game is finished. In handling the pawns the Japanese always take them between the middle and the index finger, and not between the thumb and finger, as foreigners do. When placing a pawn it is sharply snapped down on the block, producing a sound spirited and pleasant to the players as they game progresses. Two contestants engage, though sometimes parties take sides in making suggestions; and moves are in turn. The aim of the game is to see which side can gain the largest territory, by capturing the enemy's men, the tactics being a sort of investment as in war. The pawn can be placed on any space unoccupied; and stones once placed cannot be removed except by the victor when completely invested. As many men as are on all sides surrounded may be taken at one time. Stones, or men, as good as taken, are called *dead* men. They may be left

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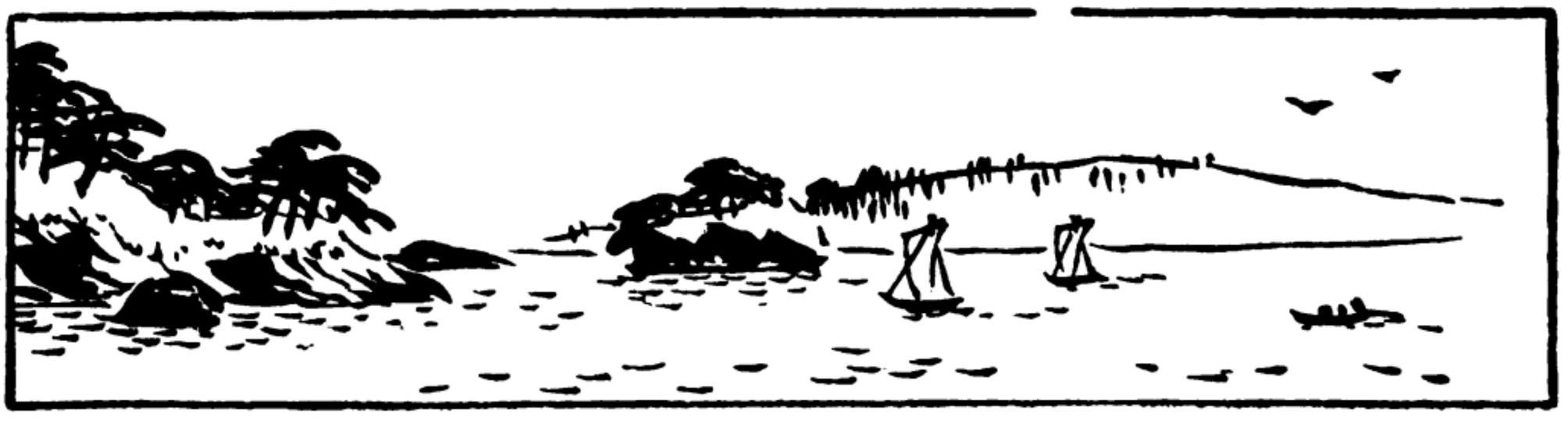
on the field till the battle is over, if preferred. And captured men may be used against the enemy to fill up territory so as to reduce an adversary's chances as much as possible. When the opposing armies come in touch face to face and can move forward no further, the game ends. It is not necessary that a pawn be surrounded diagonally in order to be captured, which would require eight or nine stones: four are enough for complete investment. If a pawn is at the edge of the board it may be captured by only three of the enemy's men; while one on the extreme corner may be taken by only two men. Men on parallel lines are "connected" and support each other; while those connected *daigonally* are not permitted to count.

At the present time the game of *Go* is as popular and prevalent in Japan as ever it was; and expert players are to be found even among the upper classes, including noblemen and princes. His Imperial Highness Prince Fushimi is unexcelled as a *Go* player. The late Prince Ito was also a master of the game. He once gave a champion a handicap of six men, and beat him. Viscount Akimoto also stands high in the game. The late Prince Yoshinobu Tokugawa was good at *Go*. Some of the Japanese experts have gone over to Korea and China recently to win laurels, just as wastern billiard players sometimes do, in taking a trip abroad for the sake of the game.

Last year Takabe Dohei, of the Honinbo school, went to Nanking to challenge a noted professional of China, named Cho Rakuzan. He played fifty matches, out of which he won forty, astonishing the whole world of *Go* in China.

There are at present nine degrees in *Go*, and the highest is so difficult to take, and after taking to maintain, that it is seldom held. One holding the highest degree has usually to give a handicap of four men to one of the ninth degree. A handicap of one pawn must be accorded for every two degrees difference between the players.

The game of *Go* is quite different from what is commonly known as *Go-ban*, or *Gomoku-narabe*; as the Japanese call it. It is a game of five in a row, and is seldom played by *Go* lovers, as it seems too simple. Nevertheless it is capable sport in the hands of experts. Some find in it a good means of relaxation, the object being to block an opponent in every way and so prevent advance, the whole board often being covered with men. The game is begun in the middle of the board instead of at the edge, as in *Go*.



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AN INTERVIEW WITH PRESIDENT WILSON AND SECRETARY BRYAN

By Dr. IBUKA

DURING my sojourn in the United States some time ago as a delegate to the Interuational Students' Christian Federation, through h the good offices of our Ambassador in Washington I had the honour of an interview with the President and the Secretary of State, in company with Dr. Soyeda, who was on a mission of investigation in America at the time. Naturally in this interview with the two most distinguished personages in modern America, we talked about affairs most vitally affecting the relations and interests of both countries, including the Alien Land Law in California. Our conference with the President, of course, could not be long: the interview lasted only about fifteen minutes; but with the Secretary of State we had a longer time; for he very kindly invited us not only to his office in the State Department, but one the following day to dinner at his private residence. At that time Mr. Bryan talked freely of the difficulties connected with immigration and the land ownership question. He contended that the problem was not racial but economic, and that the difference of race was merely accidental. The Secretary of State went on to say what a high opinion he entertained of the Japanese people, especially the young men he had met, some of whom he felt proud to regard even as he would his own sons. There is no doubt that the American officials entertain none but the best feelings toward Japan, and we appreciate their good-will to the fullest extent. But I cannot quite agree that the root of the whole difficulty in California is economic. I am convinced that racial prejudice has a good deal to do with it.

This, of course, gives rise to a big question, one that concerns not Japan alone but the entire world; and such a question is much too vast for discussion on my part at this time. I may say, however, that it seems to me the race problem is going to form the biggest question for the solution of the 20th century. On my way to the United States on the steamer I met with a friendly American, who had a very high opinion of Japan; and he expressed a conviction that it would be better for the Japanese to boycott California and go to some other part of the United States. He believed that under such circumstances the Californians would be the first to feel the blow, and be much disconcerted. In fact he thought it would not be long before they would be invited to return. Of course such a suggestion is impracticable. There are fifty or sixty thousand Japanese in California; and they can not very well pick up bag and baggage and clear out; and even if they could, the sudden appearance of that number of aliens in any section of

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America would immediately create similar problems. We are accustomed to say that the eastern portion of the United States and Canada has no prejudice against our immigrants ; but if they were found to be emigrating thither in large numbers no doubt the same difficulties would arise. Let even, say 10,000, Japanese suddenly invade New York or Pennsylvania, and see what would happen! The same situation would be created as now obtains in California. Call it an economic problem if you will, or explain it as the clash between oriental and occidental civilizations ; but the root of the trouble is racial. The marvellous development in facilities of communication that has marked the progress of the last few years, has thrown the races of the earth suddenly into juxtaposition, and they are not prepared for the shock ; they have not been educated to intermingle harmoniously. A French writer not so long ago dreamed of a trip around the world in 80 days ; but recently an American went around the globe in 35. Under such circumstances there is certain to be more or less irritation between races ; and as the population of the earth is increasing at a rapid rate the race difficulty may be worse before it is better.

As it is to-day, Europe, the smallest of the five great continents of the earth, dominates the greater part of mankind. Europeans rule North and South America, the greater part of Africa, all Australia and New Zealand as well as India and numerous islands of the sea. For the most part the white and the coloured races chance to be placed on opposite sides of the globe. They appear to wish to close their doors against the coloured races ; yet at the same time wish to mingle with them. They want to have free course in the coloured man's country, but they don't want him to have free course in their country. This does not appeal to us at all as just. It may be made to appear just in law, but in its essence it is flagrant injustice.

At a recent religious conference in Europe a bishop from Africa described the race and labour troubles there. He said that the white man exploiting that country was unable himself to do the work : he had to import coloured labour. The Chinese were first brought over, but the situation created was so critical that in time they had to be deported ; and then Indians were tried. As the latter were British subjects it was thought they would be tolerated. But the struggle continues just the same ; and was never worse than it is to-day. When Indians who are British subjects are not permitted free entrance to British territory, such as South Africa, Australia and Canada, what is it but race-prejudice? The excuse given is that it is an economic question : that if the coloured labourers are permitted to outnumber the white, the latter will be thrown out of employment and a worse problem will be created. Others again contend that the root of the difficulty is moral : the civilizations of the East and the West are separated by moral ideals, and cannot assimilate until these ideals are brought more into harmony. Thus a world-wide problem is created, and the nations will have to face it and solve it. To neglect it is but to put off the evil day. Talking of it as though it were a mere California question, is futile. It is not a question between America and Japan, but between the entire East and the entire West. What nonsense it is to hand over the solution of such a world-wide problem to a few statesmen on

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either side of the Pacific and expect them to settle it; and then when they appear unequal to the task, to berate them as though they were at fault? So long as we treat it in this light and indifferent mamer we shall be gravely endangering the peace of the world. To assume such an attitude is to set the nations at one anothers' throats. It is a sacred question of humanity and can be permanently settled only by humanitarian methods. In my opinion so vast and far-reaching a problem cannot be settled without religion; for religion is the one thing that goes to the root of the matter and teaches all men to love and respect each other as brethren. It is a question of justice to be sure; but where can genuine justice be found apart from sincere religious convinction? There is no doubt that the attitude of a large portion of the white races toward to coloured races is contrary to the teaching of Christianity. By teaching them to obey the tenets of the faith their nations profess but do not practise, justice in the end may be done. Christianity says that: "God has made of one blood all men to dwell on the face of the earth," but some of the white races are saying, "No; God has not made them of one blood; some have white blood and some other tints, and the white blooded are to keep the tinted bloods at arms' length." Christianity teaches further that all men on this earth are children of the same Heavenly Father and Creator, and are, therefore, brothers. Not until mankind accepts this truth and lives it, will the race problem be settled. In Christ there is neither Jew Nor Greek, bond nor free, but all are one.

All this beautiful truth, so possible if men would but learn and practise it, was splendidly illustrated at the Mohonk Conference last year. This conference meets in the interests of peace. It is held at the beautiful Mohonk Lake, and the delegates, who represent all nations and races, numbering about 300, meet in a fine hotel and eat together as well as confer. The same persons never sit at the same table with the same partners more than once. For each meal, tickets are distributed at the door; and one never knows whot his luck will be, or who his neighbor at dinner or luncheon will be. For breakfast one's neighbor may be an African, for luncheon and American, for dinner a Swede, for next breakfast a Chinese, and luncheon again a Japanese and soon. How wonderfuliy just and peaceful was this intermingling of all nations; but it was made possible chiefly by the influence of the Christian religion; and not until the conflicting races accept and live the teachings of that religion will they mingle amicably and to their mutual profit. The only thing that can bring different races and colours and civilizations together harmoniously is oneness of character: the same moral ideal, the same compelling divine spirit; and such a spirit comes only from Christian faith and practice. Religion alone can solve the race question!

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SUNSET IN JAPAN

It is the hour of sunset ; all is still
Save for the temple bell, which, ever and anon
Sends out its plaintive message " day is done ! "
And from the mountain top, all glistering gold
A soft, mysterious answering voice is toll'd.
The weary pilgrim, from his virtuous task
Slowly descends ; and from his wooden flask
Distributes the remainder of his rice
To the poor beggars, whom his smiles entice.
Upon the rice-fields, carpeted below
There steals an ever-deepening crimson glow !
The country peasant casts aside his plow
And turns toward his eager, patient cow
Which stands, with streaming sides from mid-day toil
Among the furrows of the fertile soil ;
Then both toward the village wend their way,
But first the peasant stops awhile to pray ;
With reverent mien and softly-clapping hand
Invoking Bnddha's blessing on his land.
Soon over mountain top and slumbering vale.
Steals forth a light, mysterious and pale.
It ts the twilight—but 'tis not for long,
A few swift moments, then alas ! 'Tis gone.
Softly approaches night, and to the moon
The owl, among the pines, doth hoot and croon ;
The bat, in search of food, doth wing its flight
And myriad insects greet the approaching night,
Upon the hills a thin white mantle falls,
And everything responds to nature's calls.
Thus, every passing day draws up the plan
Of setting sun in dreamy old Japan.

—Rex Hodgson.

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NAVAL SUPREMACY OF THE ORIENT

By A REAR-ADMIRAL

(IMPERIAL JAPANESE NAVY)

THE Imperial Japanese Navy today appears to hold preëminence in all Far Eastern seas. Certainly the naval forces of other powers as now represented in Oriental waters can in no way, for a moment, compare with those of Japan. On a peace footing we possess the First, Second and Third Squadrons, together with guard ships and reserve boats in goodly numbers, each attached to its own proper naval station; and in any case of emergency Japan can group these as she pleases in various divisions, and so in short order mobilize a combined fleet that any naval force in the world might well hesitate to encounter. That this is not mere fancy may be seen from the case of the great Baltic fleet which invaded our shores at the time of the war with Russia; and the Japanese navy is stronger and in better fighting condition to-day than it was then. We are, likewise, well equipped in convenient naval bases for all defensive operations. Our two fine naval ports at Sasebo and Maizuru stand us in good stead against attacks from the direction of Russia and China; and Port Arthur against invasion from north China. Along the Korean coast we have the spacious and convenient port of Chinkaiwan and Bakō as a southern base, with Ohominato further north. On our Eastern coast we have Yokosuka with its excellent harbour and fine dockyard; and on the Inland Sea there is Kure, equally well equipped for accommodating and constructing all kinds of war ships. Thus, should our relations with any foreign power be unfortunately ruptured at any time, the entire navy of Japan would at once be ready to proceed in any direction indicated, and put up a defence second to none.

Compared, therefore, with the naval forces of other powers represented in the Far East, the Japanese navy is easily supreme, though we are inferior to many of the western fleets in their home waters. As our naval force is sufficient to command the supremacy of the Far East, as at present represented by the navies of western powers, it may look to some as though Japan were in quite a safe position, with nothing to fear from without. But we have to ask what would happen if war broke out between any western power and Japan? Would not the Far Eastern fleet of any such power soon increase to alarming proportions? Of course one must answer in the affirmative. But yet some among us contend that the western powers have great faith in Japan, and they keep but a small representation of naval force in the Far East, because they rely on Japan to keep peace in the Far East. The Anglo-Japanese Alliance is pointed to as proof of the trust reposed in Japan as the power responsible for all affairs in the remote Orient. From this it might be fancied by some that the dominion of the sea in this part of the world was left wholly to Japan.

That this is a very superficial view of the situation must be appareat to any thoughtful Japanese. Surely none of us could be so imprudent as for a moment to be influenced by it. In fact only our

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hair-brained politicians give vent to it at all. My own view is that behind all these apparently insignificant naval fcrces of western powers in the Far East there are the mightier forces of their combined fieets, formidable and uncanny, a constant menace to Japan's expansion and progress.

One may as well ask at the outset how it is that the powers are content with so small a representation of naval force in Far Eastern waters at present? As a matter of fact if any of these small squadrons got into trouble with Japan at any time, they would undoubtedly be completely wiped out before any help could be had from their home fleets. And if Japan suffered any serious loss in the conflict, all repairs could be made ere a foreign fleet could reach these shores. All this was clearly demonstrated in the war with Russia. Just as the various divisions of the Russian fleet were destroyed in turn, so it might probably be in the casc of another attack from the west. On the other hand, should any western power increase her naval forces in the Far East, it would arouse suspicion as to sinister designs, and force Japan to still greater naval expansion. It is now admitted that the despatch of a great fleet to distant waters is not so difficult a matter as it seemed formerly; and every year warships are achieving greater speed. Thus the navies of the world are brought closer and closer every year. The opening of the Panama canal, too, will bring about a radical revolution in naval routes. In the case of a great nation with a big navy and unlimited resources there is no doubt she would have little difficulty in despatching to Japan a fleet superior to ours, and with innumerable transports and other equippage easily overawe our present defences. From all of which it will readily be seen how it is that some of the great powers are quite indifferent to the weakness of their present naval forces in the Far East. It is, therefore, not what we see now, that we should consider; but what we should see if war broke out, that we ought to bear in mind, when we ponder the safety of our position in Far Eastern seas.

There is no doubt that as Russia has vast interests in the Far East, including those of her own actual coastline, she will in time station a strong fleet in these waters; nor can we feel sure that she would not again send another Baltic fleet to help out. As the harbour of Vladivostock is unable to accommodate a very large fleet and is inconvenient on account of ice in winter, Russia would have to make provision to overcome the difficulty. Thus though Valdivostock is disadvantageously situated in some respects, on the other had it is within easy access of Russian traffic from Siberia, and doubtless Russia will find a way to render the harbour capable of accommodating a fleet of any size she chooses.

At present Russia is busily engaged in the reconstruction of her navy, and the work is proceeding with alarming rapidity. It must ever remain an important question to Japan to consider the naval strength of Russia and what fleet she will be able to despatch to the Far East in case of necessity. Allowing that the Black Sea fleet is tied up by international restriction so that it cannot pass through the Dardanelles, she is yet at liberty to despatch the whole of her Baltic naval force to the Far East if emergency calls for it. As Russia has no need of keeping a large fleet in the Baltic sea the entire western naval force would be at her disposal for Far Eastern service. Therefore Japan can never afford to ignore the naval strength of Russia.

Next to Russia it may be said that Great Britain has the greatest interests in the Far East. Nearly all the important points *en route* between her home base and the Far East are already in her hands to be used and guarded. There is nothing to preclude Britain sending a powerful fleet to the East any time she wishes. Of course it is not such an easy task as some might suppose. She could not send her whole fighting strength to the East, and thus tempt her enemies at home. She has to consider her home food supply as well as her defences. It is possible that she could not spare more than half her present fleet for Far Eastern service in case of emergency. This is

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IMPERIAL NAVAL REVIEW, 213 SHIPS

JAPAN'S NAVAL SUPREMACY IN THE FAR EAST

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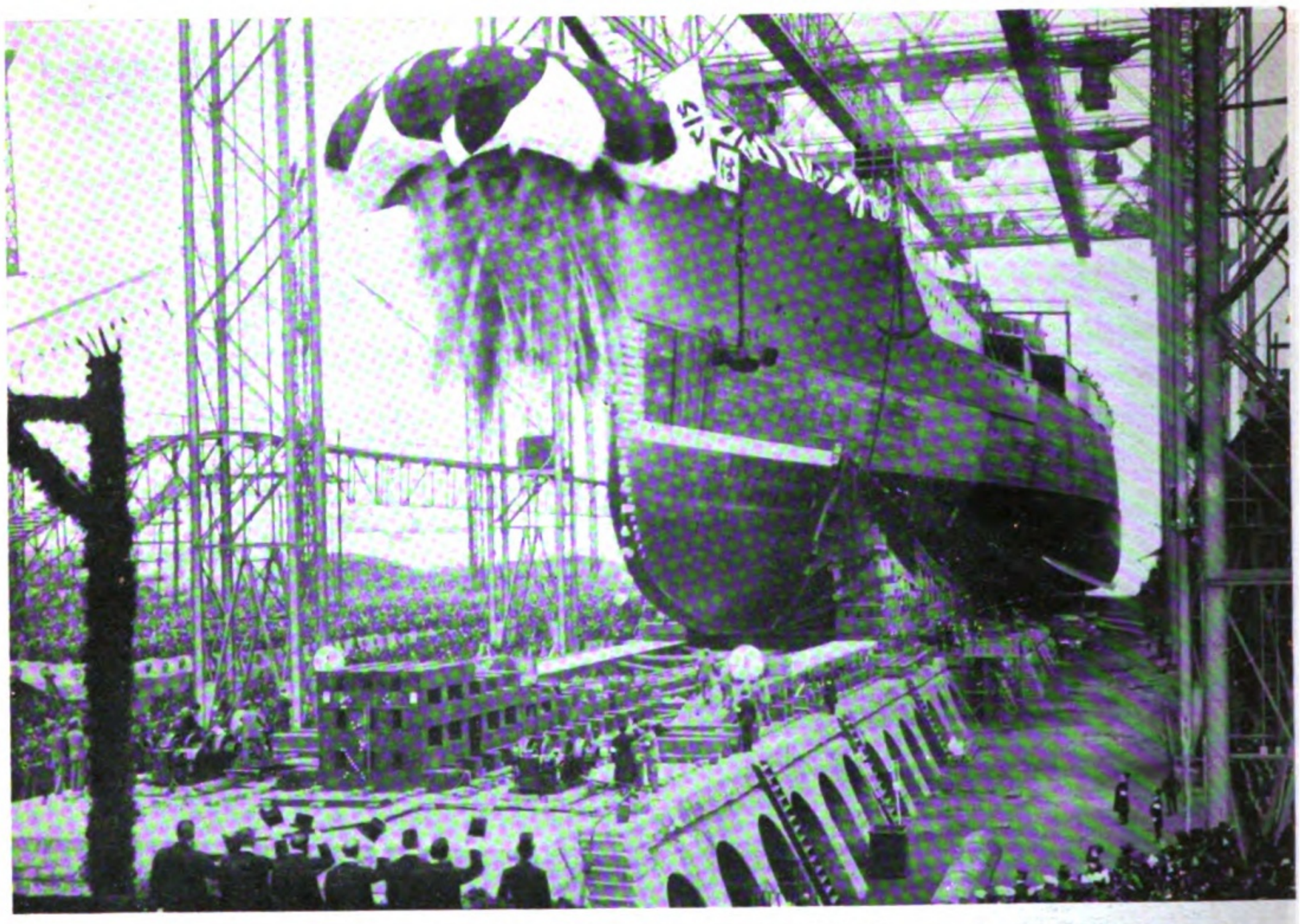
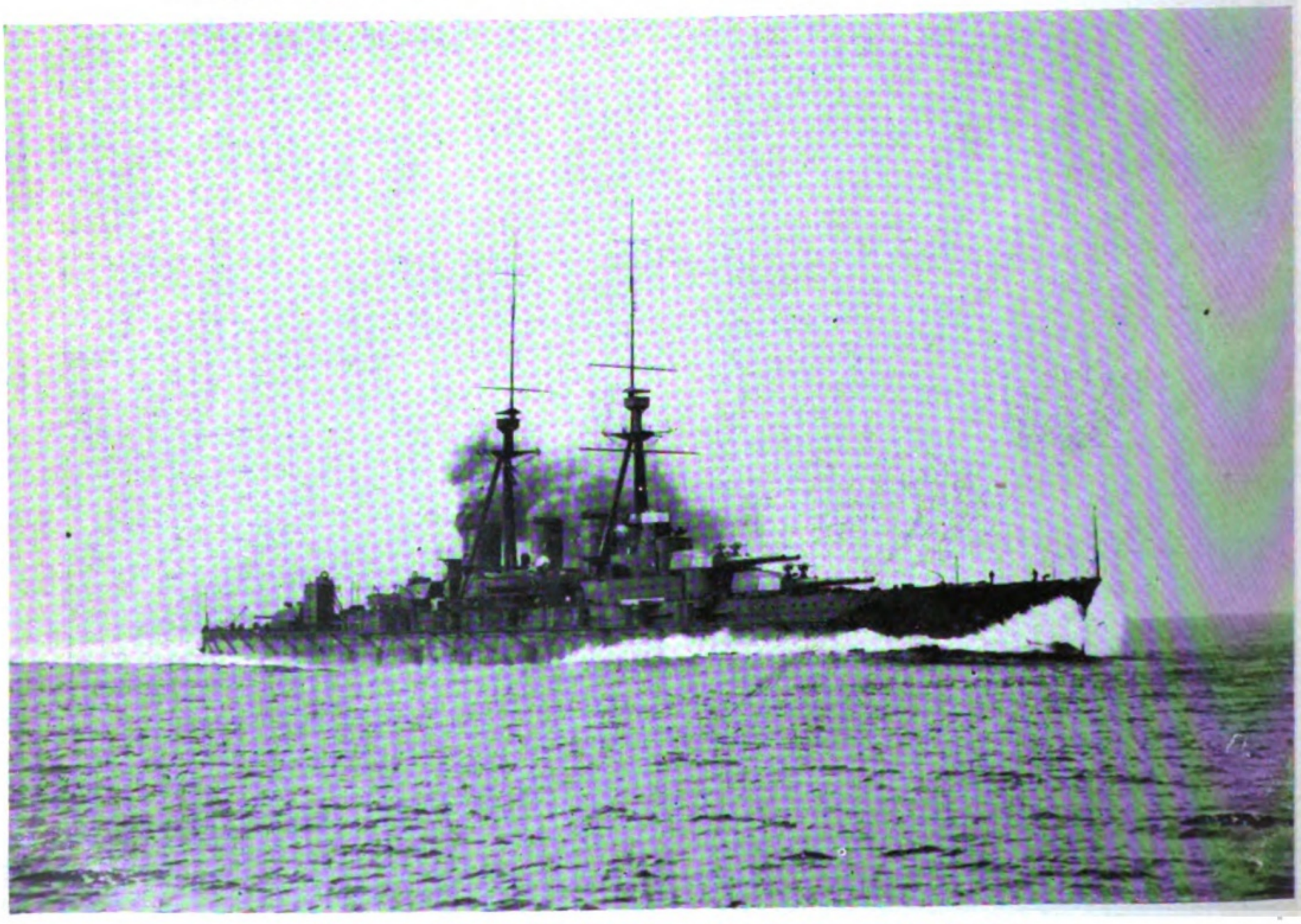


LAUNCH OF H. I. J. M. DREADNAUGHT "HARUNA", 30.500 TONS



H. I. J. M. BATTLECRUISER "KONGO", 30.500 TONS

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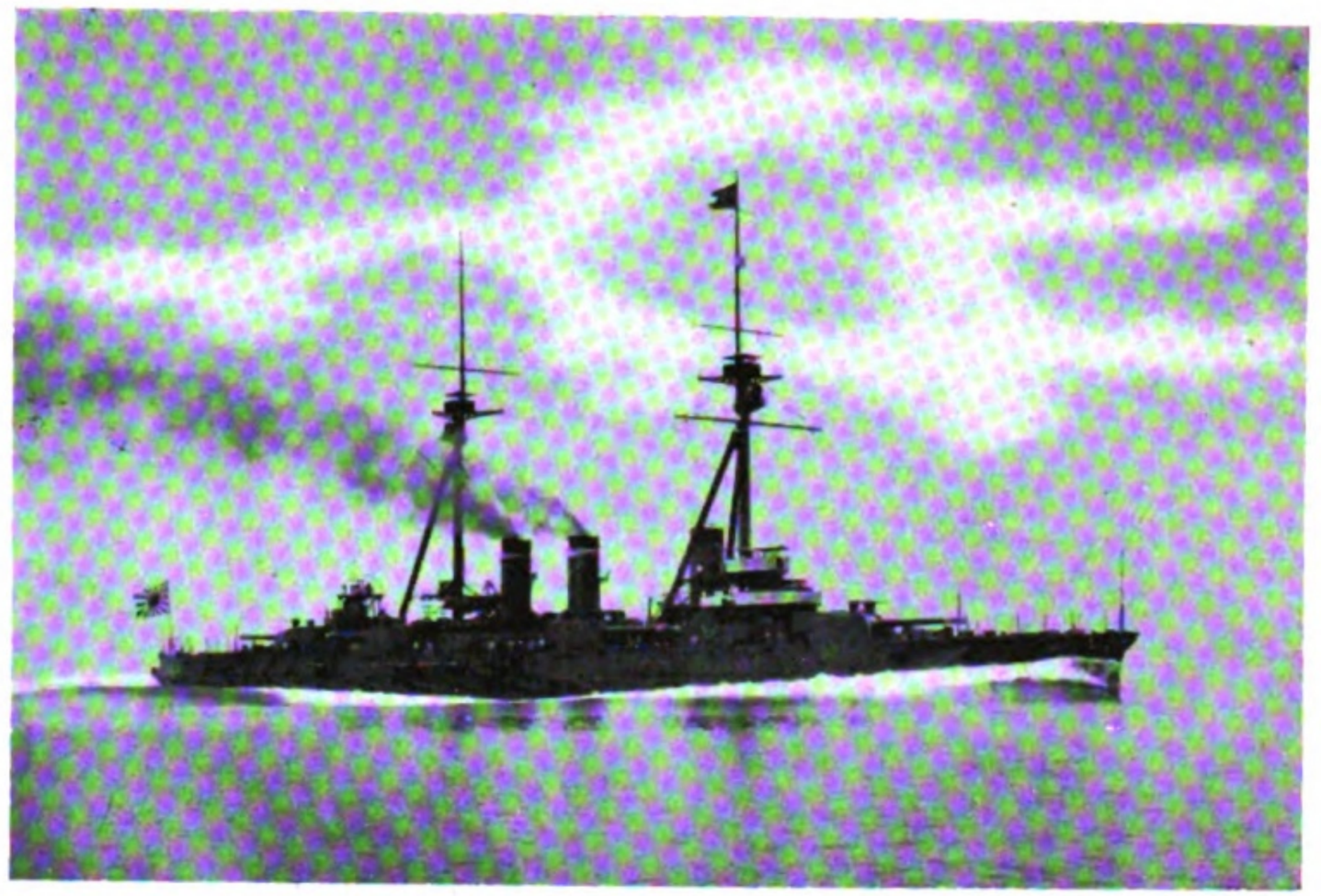
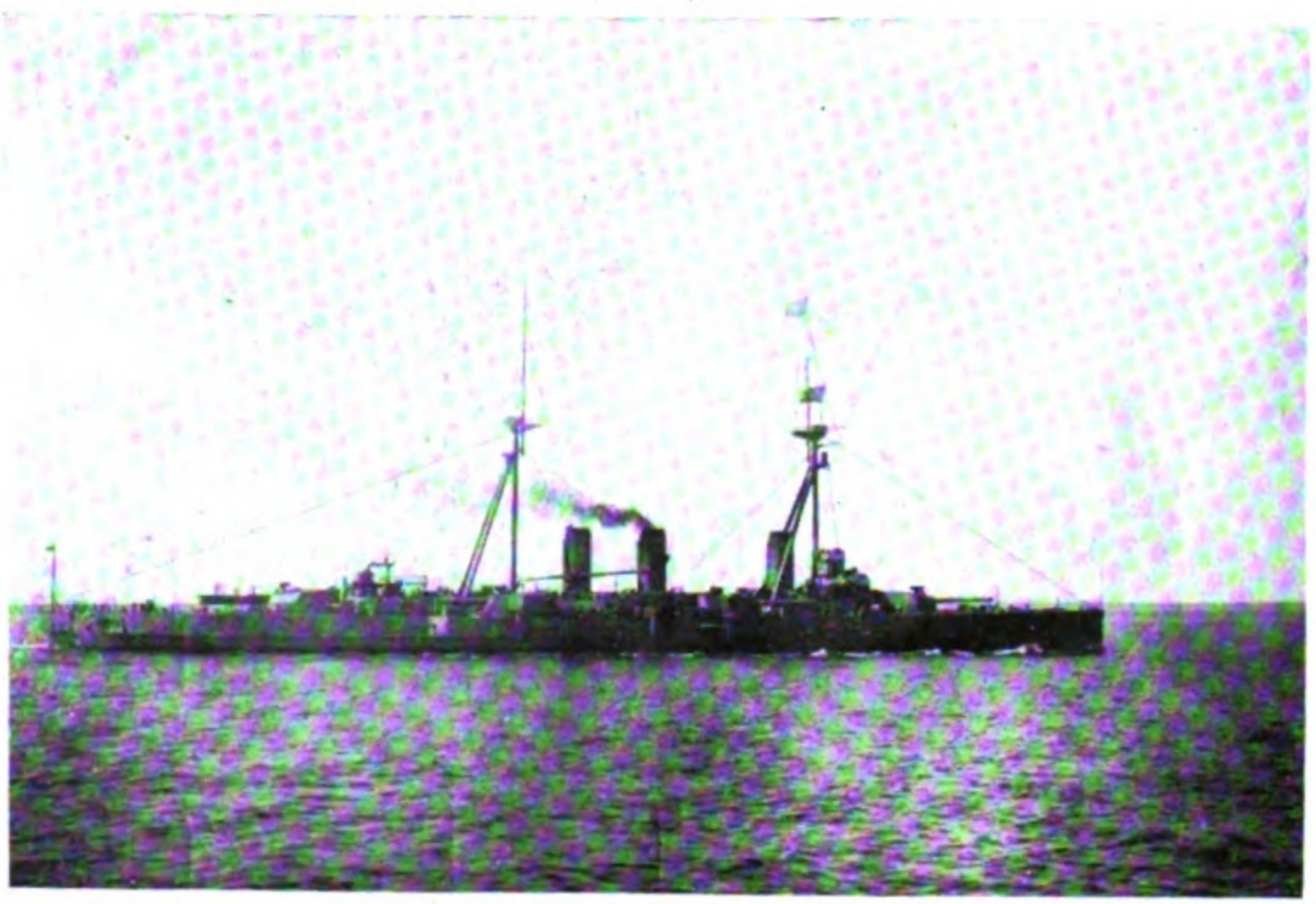
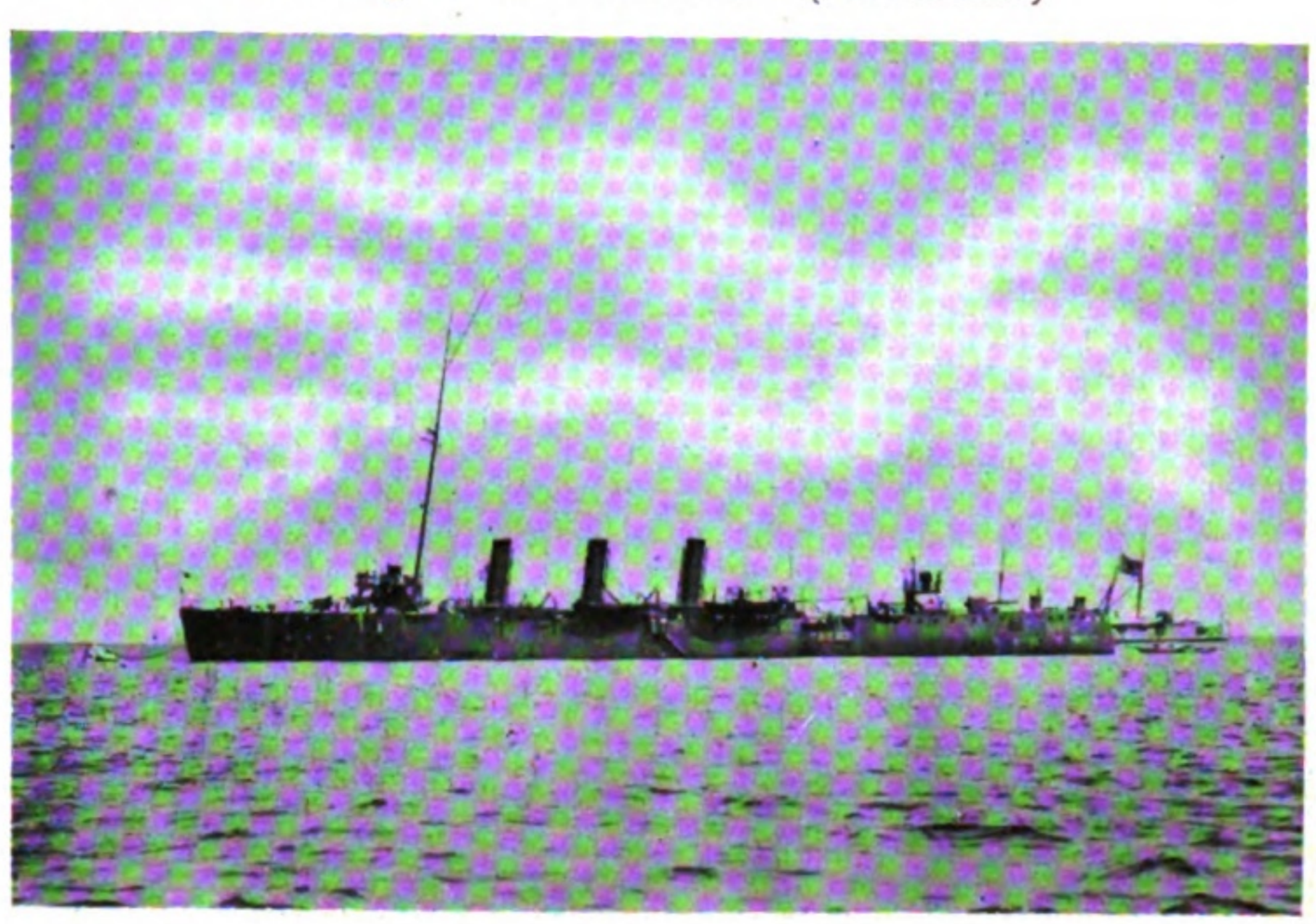
H. I. J. M. S. "AKI" (battlecruiser)



H. I. J. M. S. "SETTSU" (battlecruiser)



H. I. J. M. DREADNUGHT "KAWACHI"



H. I. J. M. S. "MOGAMI"

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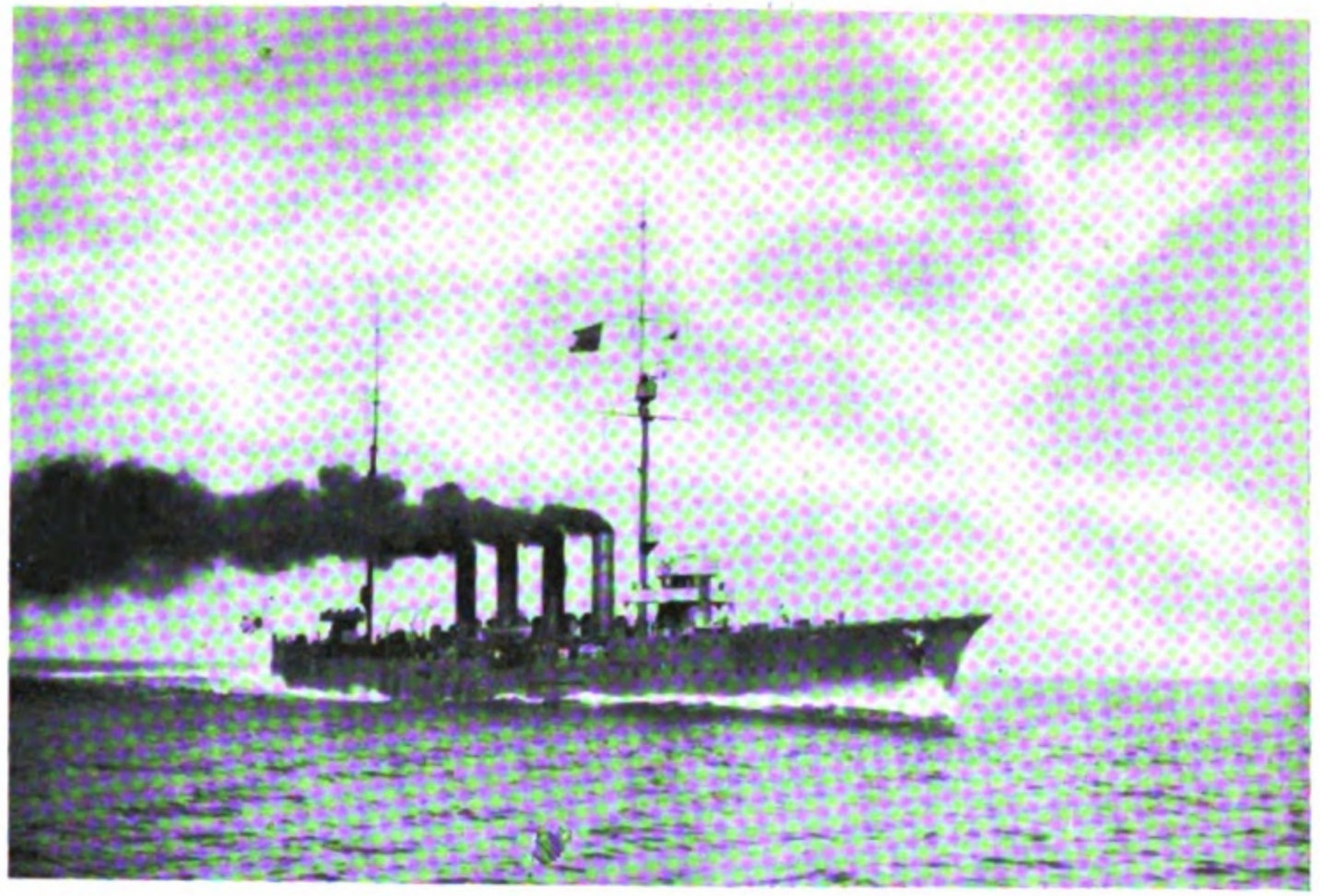
H. I. J. M. S. "TONE"



H. I. J. M. S. "HIRADO"

H. I. J. M. S. "IZUMO"

H. I. J. M. S. "KATORI"

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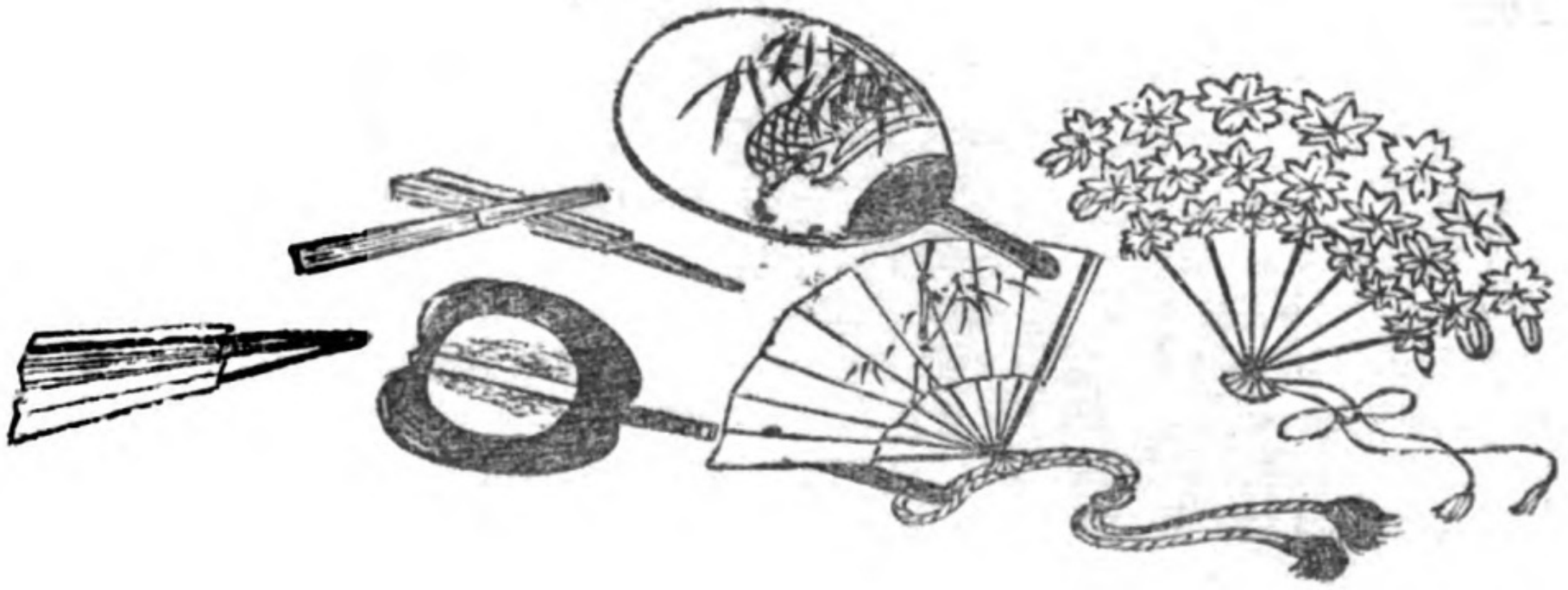
a matter that must ever make Britain anxious.

As to the United States she is carefully planning her naval bases on the Pacific, building her defensive works in the Philippines and at Hawaii, making provision for an immense fleet. In case of emergency she could despatch a powerful fleet to Far Eastern seas on short notice. America is an independent nation on the western hemisphere, with nothing to fear at home, and would be free to deal with any situation arising in the East without much handicap. No country would dare to attack America on the Atlantic side without having a safe naval base; and much less would any from the Pacific side. In this respect America is in the first rank of safety among the powers.

As to Germany it may be taken for granted that she could at any time afford to send a powerful fleet to Far Eantern waters if necessity dictated. For her own short coastline a few ships might suffice for defence. A skilful laying of mines would in itself be sufficient to determine the boldest naval attack. In this respect her coast is almost as safe as the American coast. The completion of the Kiel canal will also afford her great advantage. France is geographically so situated that she requires a very powerful navy for protection of her coasts; but the present understanding between France and England leaves her in a much improved position in this respect. There is no doubt she could despatch most of her naval force to the Far East in case of conflict, and would be able to defend her shores at home with smaller craft in the handling of which she is specially dexterous; and with her skill in diplomacy she might be able to keep peace in Europe till she finished her operations in the Far East.

From what has been said of the five great nations mentioned above, it is clear that from none of them is the Orient quite safe, should they see fit to despatch a fleet out here. Taking the naval strength of the countries indicated, as it will be in 1917, England would be able to send 37 battleships, America 33, Germany 41, France 23, against Japan's paltry 13. Thus Japan will in the year indicated occupy the lowest naval position of any of the great powers. Our optimists declare that since we are in alliance with the greatest naval power of the world, Britain, we could depend on her assistance in case of emergency. Be that as it may, if Japan be content with her present fighting strength, she would soon become so inferior as a naval power as not to be reckoned one at all. Would England be willing to keep up an alliance with a country that lacked naval force? Indeed, even with England, we could not hope to maintain any harmonious relation unless we could put up sufficient naval force to command her esteem and respect.



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CHILDREN'S PARADISE

By Dr. Y. HAGA

IN nearly all literature about Japan whether ephemeral or in book from we are accustomed to see Japan referred to as the paradise of children. Presumably there must be some special reason why foreigners are attracted to this phase of our civilization and social life. Why is it then that so many visitors to Japan seem to regard the country as particularly devoted to children? The impression is no doubt based more or less on fact. There are many things in the life of the Japanese child that will at once catch and hold the eye of the foreigner. The gay and beautiful dresses with which we clothe our little girls, must often strike the foreign eye, suggesting that the little ones are as happy as they are beautiful and well dressed. One writer on Japan says that every baby seems to have two heads, but on approaching it you discover that one is the head of its nurse who bears it on her back. One seldom sees a Japanese baby out of doors unless it be borne on the back of its mother, brother or sister, if not on the family nurse. Foreigners seeing this constant attention to babies are convinced that Japan is a land where little ones are specially cared for.

Another thing the foreigner cannot help seeing is the unusual number of toy shops that line the streets of Japanese city. At every important street corner, and at every tramstop one sees well-supplied shops with all manner of toys for the little ones; for there are few mothers, who, after the day's shopping is over, will not be tempted to spend the remaining few pence in a pleasant surprise for the wee ones at home. And as one rides in the street cars, especially in the evening, one is again struck by the number of persons, both men and women, who have their hands full of toys on the way home to meet the family. These toys, most of them, like children's desires, are ephemeral; they cannot last long; and so the buying and the excitement continue *ad infinitum*.

Recently there arrived in Tokyo a new professor for the Imperial Academy of Music; and when asked what was the thing that most impressed him in Japanese metropolis, he at once answered that the most conspicuous things in Tokyo were electric light poles and toy shops. The shops are supported not only by parents and the family generally, but by innumerable uncles, aunts and cousins as well. In Europe and America toys have seasons, such as Christmas, when there is a great demand; but in Japan, as far as toys are concerned, it is Christmas all the time. This is probably why there are so many more toy shops in a Japanese than in a European city. Nor is there any country outside of Japan where one will see so many older people given up to the amusing of children. In conversation with a Swiss gentleman the other day he remarked that when he visited Asakusa park he witnessed something never seen in his own country, nor indeed anywhere in Europe: grown-up men and women romping about with children, to the endless delight of the little ones. Said he, "The Japanese play well," and explained that in European parks most of those strolling about are tourists. Thus, while in the west one sees the foreigner roaming

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A PARADISE OF CHILDREN

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I

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3

1. A DAY AT THE SEASIDE
2. GYMNASTICS
3. A PATRIOTIC OCCASION

A CHILDREN'S PARADISE

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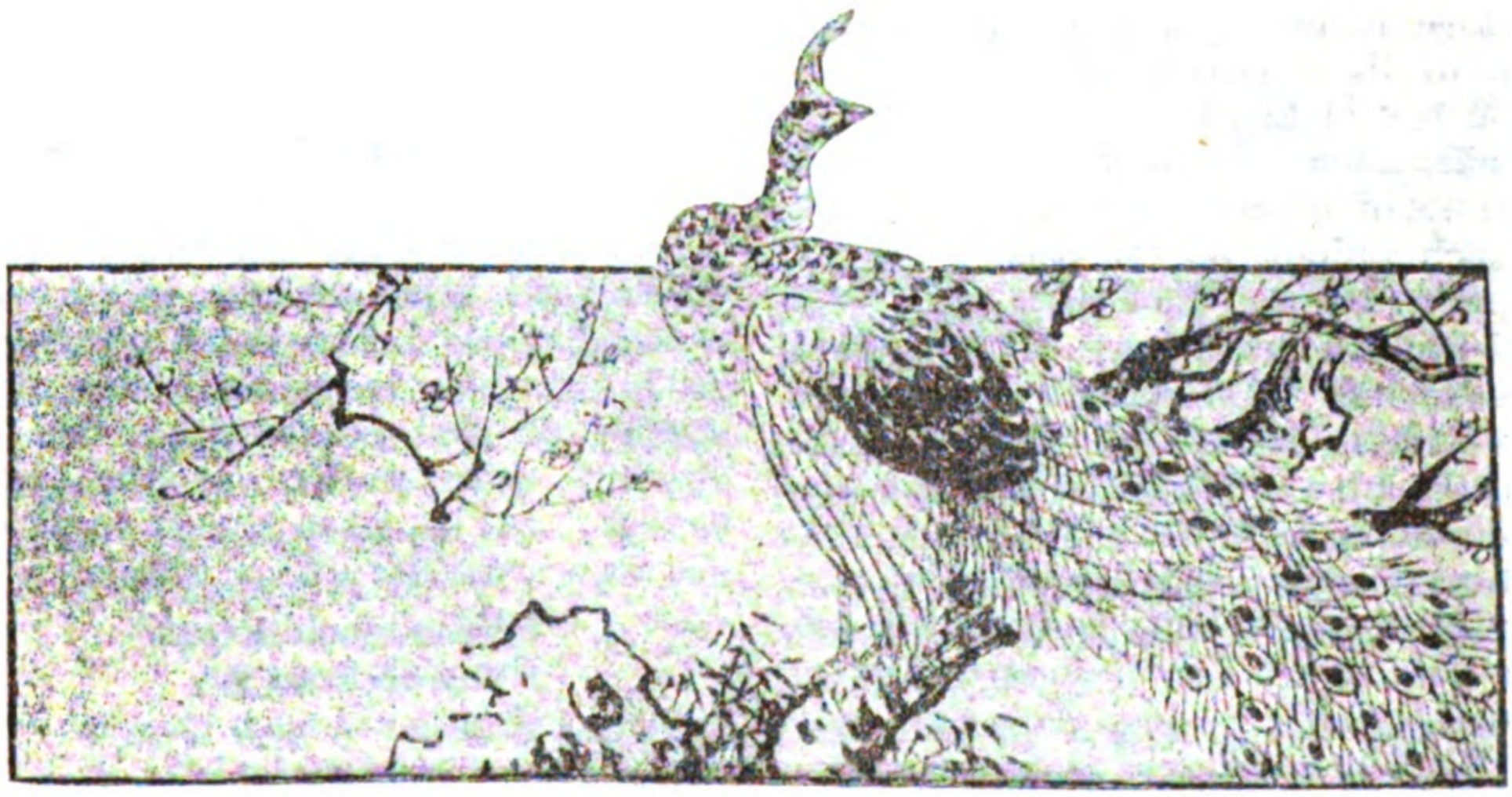
about a park, in Japan it is the natives of the country one sees, and all for the pleasure of the children. Japanese seldom go out for a walk without taking their children with them; and the children, not the parents, determine the walk to be taken. Thus the children usually go ahead and the parents follow, while in the west it is probably the opposite. Of course festal days are especially children's days; and the tots of the family look forward excitedly to such times.

We do not mean to say that because the Japanese way of dealing with children is different from that of the West, therefore they love their children with a greater degree of devotion than western people. The difference is due to the way the east and the west look upon life. In the West the individual is paramount; in the East the family rules. In Japan children are loved and respected as the succssors of the family, bearing on its name and fame to future generations. In such festivals as *Shichi-go-san* or *Hakama-gi* we Japanese celebrate the future prosperity of the family. The idea of the family line does not occupy so important a position in western social life. Western people simply love their children as their own flesh and blood, without much reference to the place they will take as posterity.

In both East and West there is all too much danger of indulging children too much and spoiling them. Love of children is no doubt good, but only so if it does not injure them by militating against their future usefulness and success. There is a grave possibility that a good many of our children have too much of their own way. The way they are sometimes allowed to order the servants about, must tend to make them selfish; and some of them are not above ordering about their elders. The modern customs of sending children to school in carriages and dressing them up in grand style every day is not at all calculated to produce vigor and independence of character. I am convinced that, kind as we Japanese are to our children, we are not yet kind enough, in that we do not consider sufficiently the influence of education, and how important it is to exercies discipline and produce men and women of firm moral character, with a spirit of manly independence, ready to face the battle of life. The petty troubles that are constantly cropping up in our schools point strongly to neglect of proper home training; for it is the child that is spoiled at home that always proves a nuisance to the world.



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DODOITSU

By "ARIEL"

AMONG the most popular of *geisha* songs is the dainty little ditty known as *dodoitsu*. It is a delicate and sentimental quatrain, unrymed and with seven syllables in the first three lines and five in the last line, twenty-six syllables in all. It has the brevity that is the soul of wit; and ever since the later Tokugawa era has formed the stock in trade of *geisha* and almost every Japanese vocalist. Various other forms of verse adapted to native ideals of song have arisen and had their day, but the *dodoitsu* still retains its hold on the public, and is as much in vogue to-day as two centuries ago. This form of song was introduced by a maker of *vers de societe* named Dodoitsubo Senka, whose skill in its production has not been surpassed. There are many kinds of Japanese songs. In all of them the *geisha* may not be always an expert; but there are no *geisha* that have not tried to master the *dodoitsu*.

There are those who would class the *dodoitsu* among love songs; and in truth a great deal of this mode of verse is taken up with love, especially woman's affection for man. This onesided aspect of love literature in Japan is probably due to the conventional habit of the male sex in this country in making no manifestation of emotion or passion. The use of amorous words, or indulgence in such actions, on the part of men, is regarded by the Japanese as effeminate and beneath the dignity of the lord of womankind. Consequently the numerous *dodoitsu* well known throughout the country are a revelation of human nature as developed in Japan, which one can not get so readily from any other source; for the woman's song reveals not only her own heart but that of her lover, especially since most of these love songs are the compositions of men.

Ima ni misanse
Migoto ni sôte
Tachishi ukina wo
Hogunya senu!

(Presently you'll see we shall marry; and then the rumor of our love will no waste paper prove.)

It is usually considered a great triumph if the *dodoitsu* poet can weave into his gossamer lines something about Fuji, the sacred mountain; and the following is an exquisite example of this, finely expressed:

Fuji no yuki kaya,
Watashi no omoi
Tsunoru bakari de
Kiye wa senu!

(My love for thee, like snow on Fuji fair; the higher it piles up the less will it melt and diminish!)

The next one well brings out the sad side of the *geisha's* life: how men make love to her falsely, and then cast her off like a blade of plucked grass, but the root of love remains, though man's selfishness and cruelty dispise it.

Haru no wakakusa
Tsumi suterarete
Tsuchi ni omoi no
Ne wo nokosu!

(Like a blade of young grass, plucked up and thrown away, in the soil of my soul the root of love remains.)

One of the most serious aspects of the *geisha's* life is her exposure to the wiles of married men. The youth enamoured of beauty she may, and often does, marry and find peace with; but the deceitful *paterfamilias* is her worst enemy; and so when she is suspicious she sings a dainity note of warning:

Nyôbo-mochi to wa
Shitte no koto yo,
Horeru ni kagen ga
Deki yô ka!

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(Ah, well I know he has a wife; then let him learn love knows neither measure nor modification!)

The idea here so delicately expressed is that married men should not play with love, since it cannot be controlled once allowed to bud and bring forth. Like a flood it carries most people off their feet; and they should not expose themselves to it unless prepared to bear the responsibilities.

When one makes love to a *geisha* that already has a lover, how shall she give the gentle hint? None knows how better than she; for she always has a *dodoitsu* at hand, and only the most stupid would fail to see the point:

Yūte okureyo,
Kotozute tanomu.
Naite kurasu to
Yūte okure!

(Tell him, O, I beseech you, tell him, I live by weeping till he comes again!)

The following song is an equisitely delicate analysis of true love, from the standpoint of youth, at least; and who but a Japanese poet would have thought of putting it just this way?

Yume ni miruyoja
Horeyo ga usui
Zitsu ni horetara
Nemurarenu!

(You say you see me in your dreams; but if you really were in love, you would not even sleep; much less dream!)

The sad sweet moment of parting lovers has formed a theme of poet from time immemorial; but it has hardly ever been more beautifully expressed than in the ensuing *dodoitsu* song, where the sweetheart tells her lover that she experiences much more pleasure in helping him off with is overcoat than in helping him on with it.

Ayeba tegaru ni
Nugaseta haori
Naze ni konoyo ni
Kise rarenu!

(Why was it such a gladsome task, to help you off your overcoat? And now why so irksome to help you on with it again?)

If anything were needed to prove that love was the same in all lands the next example of *dodoitsu* would suffice. When lovers meet after long separation delight renders them as speechless in Japan as elsewhere. They gaze and gaze, lost in ecstasy, their hearts full of what no words can express. Yet each understands the other perfectly.

Ayeba tagai ni
Namida to namida
Hanasha tagai no
Mune no uchi!

(Ah, when we meet, 'tis tear to tear; all conversation's in the breast!)

In Japan as elsewhere love and duty often conflict; and then comes opportunity for courage and sacrifice. We resign ourselves to our fate, and yet are not resigned. How wonderfully this is expressed on the *dodoitsu* song given hereunder, which many a one as well as the poor *geisha* has to sing as a bitter experience:

Akiramemashita yo,
Akiramemashita;
Akiramerarenu to
Akirameta!

(I've told you I resigned myself; and resign myself I did: To what I cannot be resigned, I have resigned myself!)

The import of the lines is that love never really can give up what it loves.

The next example suggests a homely country scene by moonlight, a picture that appeals to all Japanese; for when a son of Nippon sees the beautiful full moon he always thinks of home, and the days of youth.

Kumo no tayema wo
More deru tsuki ni
Saete kikoyuru
Kamikinuta!

('Twixt fleeting clouds the moon peeps out; and mallets echo against the moon!)

The paper mallet is an instrument used for beating cloth laid on stone to

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take out the creases; and it is also used for pounding the pulp for making paper. The sound of the mallet in the hand of the housewife beating out her task by moonlight with the familiar sound echoing as to the moon, recalls to many a city youth his early days in the country at home.

In the next song there is suggested with incomparable aptness and delicacy how the plum blossom resembles the beauty of a fair woman. The Japanese lady perfumes her garments with something often more suggestive of the delicate fragrance of the plum or the cherry than anything one can fancy. In passing a lady on the street or in a crowd in flower-viewing time this fragile odour is wafted about one, and seems to cling to one's garments long after the fair one has disappeared.

Shiranu furi shite
Sudôri sureba
Sode ni kaori wo
Tomeru Ume!

(Though I pass you unbeholding, never daring to glance, on my sleeve the perfume dallies, as of the plum flower sweet!)

The song, as will be seen, is deliciously vague. It may be applied to a beautiful plum tree all in bloom, which one passes in a hurry, not taking even a moment to gaze upon its beauty, but the fragrance will make one aware of what one has missed and follow one anyway. So is it, too, with the beauty of a fair woman. The gentleman cannot gaze at her; but the beauty will follow him like a delicate odour.

In the next poem we have an example of the old European saying: *Omnia vincit amor;* there is nothing that love cannot accomplish; love conquers all.

Tane makanu
Iwa ni matsu saye
Hayeru ja naika
Omô te sowarenu
Koto wa nai!

(No one sows seeds on a rock; but the pine tree grows there!)

The above verse can be applied in various ways. The most common interpretation is: If there be real love, nothing can prevent marriage. The scene of the sturdy pine growing on a rock is perhaps more familiar in Japan than in most countries, though it is seen more or less in all lands. It will be noticed that the above form is irregular, having an extra line.

The next one is also irregular in form; but as the Japanese sing, not by law or bar measure, but by feeling and according to meaning, a few syllables more or less do not matter. Like the metrical version of the psalms of David in the old Scottish Kirk, any stray syllable can always be accommodated and worked in, provided it can doctrinally qualify. This song suggests the poverty of the singer, who is compelled to sing because she is compelled to live; and though she may not be able to do the one well, she yet may be able to live well.

Dodoitsu wa
Heta de mo
Yarikurya jodzu
Kesa mo
Nanatsuya de
Homerareta!

(Unskilful singer though I be, in tiding o'er hard circumstances, this morning at the pawnshop, the broker praised my beauty!)

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JAPANESE PHYSIQUE

By E. HAGA, M.D.

(SURGEON-GENERAL, THE IMPERIAL JAPANESE ARMY)

JAPANESE physical development has shown a marked change for the better, compared with what it was at the time of the Restoration. Before that time, of course, knowledge of the laws of health was very limited and medical science in rather a primitive state. In those days most of the weak died off, and those that survived were most likely to be strong. Even to-day the death rate is much greater among children than among adults. In fact more than 25 per cent of the total number of deaths in Japan is of children under one year old. Before the Restoration the percentage must have been much higher among children. At that time such epidemics as measles, smallpox, diphtheria, cholera and typhoid decimated whole districts, and diseases which to-day are regarded as subject to medical control, were then thought to be incurable. As such diseases usually attack the weak first, these were for the most part carried away during such epidemics. The survivors were as a rule strong and of good physique.

And there were a great many opportunities of developing the body and making it still more efficient for service and to resist epidemic. Military accomplishments were much sought after; archery, horsemanship, fencing and spear practice were resorted to, and most of the young men went in for what was called the *kangeiko*, or mid-winter training. This military drill did something to further improve the physical condition. Naturally the children of such parents inherited the vigorous qualities of their parents. Among the *samurai* class at least it it quite true to say that previous to the Restoration period none but the strong survived. The laws of evolution had full sway. No weakling ever appeared among the Japanese *samurai*.

Now, the circumstances are wholly changed, Medical skill and knowledge of hygiene have so far advanced that the hale are able to escape disease, and even those affected by various maladies are able to survive them or at least live in spite of them. Thus we have great numbers of people now allve and amongst us, who half a century ago would have been dead and in their graves. In old Japan the western three-core-years-and-ten which the Japanese called *koki*, seventy years, was scarcely ever reached, but to-day people of seventy and over are numerous. But what we have gained in length of life and increase of population we have lost in vigor and quality. We can justify. our present policy only on the ground that there is something greater than mere physical strength, a character and a quality above flesh and blood, bone and muscle.

Having made an exhaustive study of this whole question I have come to conclusions of my own, and am determined to influence my countrymen to agree with me in promoting a policy of bringing the whole nation up to a certain physical standard. The backbone of the

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ablebodied ranks of the nation are the young men of about twenty years of age. What is the physical condition of these national representatives at present? In the army we judge the physical perfection of a man by the height, the weight and the chest measurement, as well as the general health. In all the ways mentioned a man must show proper proportion and development. Unless the circumference of the chest is above one half the height it is found that a man has not sufficient development to endure the duties of a Japanese soldier. Ths results of a careful examination made in 1911 gave the following fugures, men under five feet tall being omitted, as there are not admitted to the Army.

Number	Height		Weight		
53,958	5 feet to 5 feet 9 inches		12 *kwan*	956 *monme*	
75,119	5.1 feet to 5.19 feet		13	454	
81,155	5.2	5.29	13	866	
64,952	5.3	5.39	14	407	
38,713	5.4	5.49	14	883	
17,538	5.5	5.59	15	266	
6,311	5.6	5.69	15	731	
2,164	5.7	5.79	16	438	
Total 339,990	Average weight		14 *kwan*	082 *monme*	

Thus the average height of the Japanese soldier is a little over 5 feet 2 inches and the average weight 14 *kwan*, a *kwan* being equal to 8.2673 lbs.

Though the modern battle depends largely on the quality of the arms used, yet the physical strength of the soldier is a very important factor, especially when much marching has to be done, and long endurance in the trenches is necessary. With the Japanese soldier spirit also counts for much, especially *yamato damashii*. Therefore we have to keep alive the right spirit and build up a body capable of supporting it.

Do the above results justify us in concluding that the Japanese as a race are physically advancing? Owing to the chaotic conditions that prevailed immediately prior to the Restoration the public mind was in a constant state of terror, and it is safe to presume that most of the children born for the first ten years of the period were inferior in mind and physique. Such a presumption is perfectly legitimate. If we compare the result of the physical examinations made in the 34th year of Meiji (1901) with those made in the 43rd year of Meiji (1910) we shall find that while the height is the same the average weight has decreased by 16 *mon*, with a chest increase of about 2 *rin*. The advance cannot be regarded as great; but we must remember that in the first instance only 7,000 men were examined, whereas in the second case about 49,000 were examined. It is generally expected that the larger the number of men examined the greater will the average weight be reduced. But in Japan, strange to say, this does not obtain to any appreciable extent, a fact that tends to show satisfactory physical development.

Of course the courses of our advancement are obvious. Better health conditions alone would be sufficient to account for some of the progress made. Our attention to gymnastic and military drill has also had a very benefical effect on the nation's physique. This has had much to do with developing chest measurement and increasing height. Improvement of food too has proved a vital factor. Japanese diet is not yet perfect, but it is much more so than it used to be. Our physical habits, notably the increasing habit of standing, have had a good effect on the bodies of our people. In Japan the height of a person depends on the length of the legs; for the length of the trunk is pretty much the same as in western countries. The results of careful investigation have proved that when there is a difference of two inches in height there is scarcely half an inch difference in the length of the trunk. The length of the legs much depends on the habit of squatting on the floor. This is why the Japanese commercial class has from of old been proverbially short; they spend most of their time squatting on the floor, doing all their business in that position. But with the progress of foreign methods of doing business more standing is required; while in all schools the pupils are sitting on high seats or standing most of the day. All this contributes considerably toward extending the lower limbs.

Compared with the stature of western people we are, of course, still inferior. The average German soldier, for example, is nearly two inches above ours

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in height, and a difference of nearly 20 pounds in weight. In chest measurement, however, the difference is not so marked. It is clear that we have in the last fifty years made some physical advance; but it is equally clear that we have much further still to go. To what extent is it possible to improve on our present condition? Our old museums are a lesson and a warning to to us. All our old armour is much too large for the modern Japanese. Our heads would be lost in the helmets of our ancestors, and we should almost fall under the weight of their spears and bows. Possibly these relics that have come down to us, were the weapons and arms of exceptional men; but we should take them as a proof that what some of us were once, all of us can again be some day, if we only take the right course. But how are we to go about it?

The first thing is to establish preventive measures against physical degeneration. The best means of securing this is a system of universal conscription. Life in the army and navy is calculated to promote regular hibits of life, the eating of more wholesome food and the general development of physique. The physical condition of our young men when entering the army, compared with what it usually is when leaving, is quite in favour of the scheme here suggested by me. The soldier joins the army when he is in the midst of development and he continues this in a proper and scientific manner until he leaves. Our strongest men physically, as a rule, come from among the agricultural classes. On the whole they make the best recruits. Many of those who come from the towns and cities, are taller than the country boys, but they have not got the weight. The present tendency of population to flow from the rural parts to the cities is not calculated to improve the national physique. But by a proper system of education, involving good physical training, we maydo something for the improvement of physique even in our cities.

FADING YOUTH

Hana no iro wa
Utsuri ni keri na
Itazura ni
Waga mi yo ni furu
Nagame seshi ma ni.

The blossom's tint is washed away
By heavy showers of rain;
My charms, which once I prized so much,
Are also on the wane,—
Both bloomed, alas! in vain.

By Ono-no Komachi (834—880)
Tran. By W. N. Porter.

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JAPANESE ARCHITECTURE

MODERN Japanese architecture is in too much of a transition stage to be called anything but nondescript. In fact most of those who pay any attention to it do not yet even know whether it is an art or a science or both. In the engineering department of the Imperial University it is treated wholly as an applied science, while in the Academy of Fine Arts is regarded as an art; and on the other hand in the various technical schools it is treated as an industrial art. In so far as architecture must follow certain imperative principles of construction it partakes of a science, but in so far as it must conform to considerations of beauty and harmony it becomes an art. The end of building as such is conveninnce and use, irrespective of appearance; and the employment of materials to this end is regulated by mechanical principles of constructive art. Art should arrange the plan, the masses and the enrichment of the structure so as to impart to it interest, beauty, grandeur, unity, power. Thus it requires imagination and taste as well as techinical knowledge and skill. One of the most ancient writers on this subject lays down three qualities as indispensable in a fine building: *Firmitas*, *Utilitas*, *Venustas*, Stability, Utility, Beauty. In modern times we are accustomed to say that anything to be worthy the name of architecture must represent the following principles: size, proportion, harmony, and symmetry, ornament and colour. How far the Japanese have taken full recognizance of these essential elements remains to be seen. In Japan we have had to consider other things as well as the principles of architecture themselves. Our building materials and our constant liability to earthquakes have greatly modified our architectural possibilities. Not less has been the influence of our limited financial ability. No doubt we have been too much influenced by circumstances; for faulty construction, either in principle or design, is dearer in the long run, since it is dangerous to life or inconvenient for use. We are only just beginning to realize that the construction of buildings in prominent places must be brought into accord with environment and be an ornament to the city. As architectural creations are permanent monuments of a nation's civilization they deserve the utmost consideration. What nations create in this way becomes a record of the nation's mind. They form a reflection of the society and civilization that produced them.

In Japan the subject was practically neglected until the Meiji era. We have not even kept a record of the principles of our most successful achievements in the way of construction. It was not until the year 1896 that we formally recognized architecture as an art that must be included in our national *curricula* of studies. In that year an association was organized, known as the Association for Preservation of Ancient Shrines, and then we began to see how we had been neglecting our monuments of architectural art. Up to the beginning of the Meiji are Japan had taken little notice of architecture as an art. We had some buildings erected after European models, all of them constructed by foreigners, and none of them displaying any particular architectural attractions.

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1. YUMEDONO, NARA 2. SHOSOIN, NARA 3. NAKAMON, NARA 4. HORYUJI PAGODA
5. HALL OF SACRED BOOKS, KOYASAN 6. HIGASHI HONGWANJI, KYOTO

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KIYOMIZU TEMPLE, KYOTO

ROKKAKUDO, KYOTO

KARA-MON, NISHI HONGWANJI, KYOTO

GINKAKUJI, KYOTO

HOÖDO, UJI

KONGOBUJI, KOYASAN

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HIGASHI HONGWANJI, KYOTO

NISHI HONGWANJI, KYOTO

SAMMAIDO, KOYASAN

A JAPANESE RESIDENCE

IMPERIAL PALACE, KYOTO

ENTRANCE GATE, JAPANESE RESIDENCE

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1. NEW CENTRAL STATION, TOKYO, END VIEW 2, SIDE VIEW
3. DEPARTMENT OF COMMUNICATIONS

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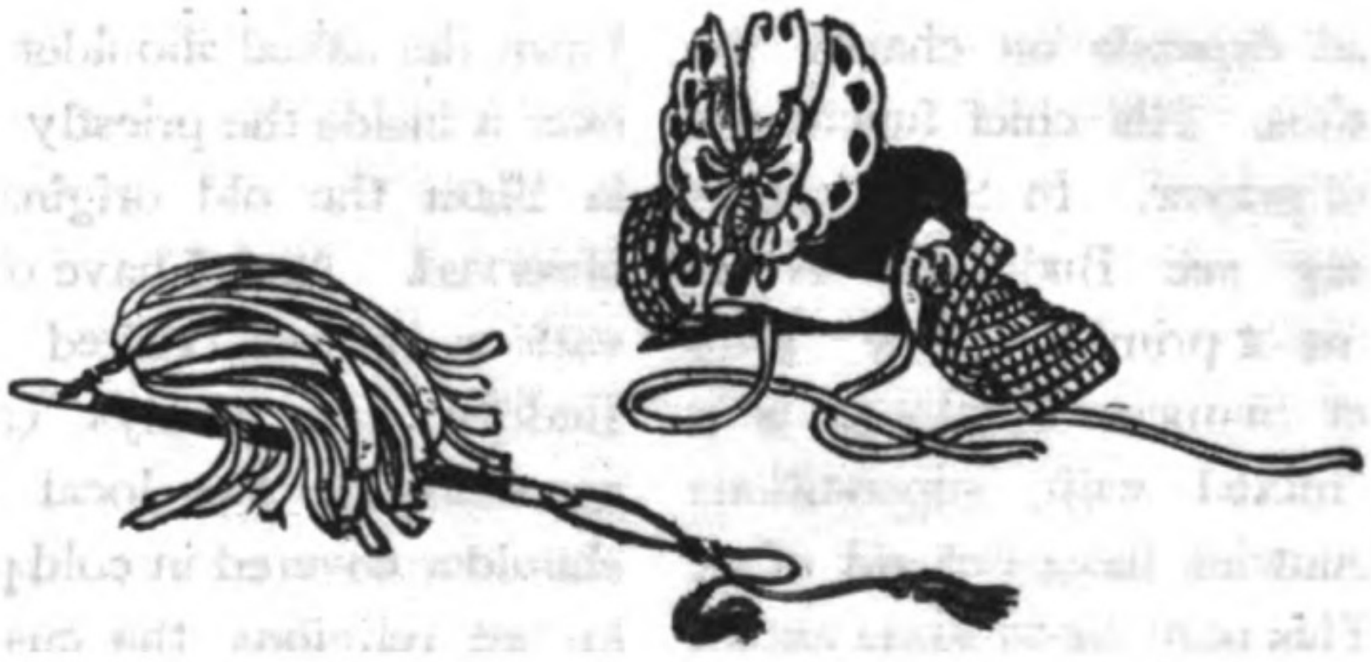
Our first studies of western architecture resulted naturally in a number of mere imitations of western buildings. Since 1894 we have begun to show some encouraging developments along our own lines. Our present originality is revealed in our adaptation of western principles to Japanese needs. Many of our modern creations are an evolution from occidental styles.

As to how far the excellences of western and eastern architecture can be combined in one creation there is much difference of opinion among our Japanese architects. Some hold that we should adopt the European system out and out, and throw native notions to the winds. Others contend that the Japanese will be able to initiate a new system different from either orient or occident. Again we have the sentiment that architecture should always contain the best of things new and old. Some think that we should adhere to our old national architecture as best suited to the peculiar needs and circumstances of the country. It is scarcely necessary to say that public opinion in Japan is taking no notice of these theories. The people are going ahead with their buildings, and most of them are adopting western styles altogether. It can hardly be said of these that they are for the most part a success. Some of them remind one of the remark of the famous English wit, Sydney Smith, when he saw a church built after a model of St. Pauls's, London, to the effect that it suggested to him the possibility of St. Pauls's Cathedral having come down to the village and pupped. Well, a good many buildings in Japan now a days suggest the same idea. Certain western buildings have come over to this country and had pups: and the question is whether they will ever become even full grown dogs. This chaotic condtion cannot, of course, continue. To permit it would be no other than retrogressive. The fact that we do not hear more criticism of our achievements so far, proves how undeveloped is public taste in this respect as yet. But just what style our people will eventually evolve or approve is at present uncertain. Presumably much will depend on how public taste is educated. At present there is antagonism between the architects and the public. In Osaka they have recently organized a society to bring artists and people into closer contact; and something of the same kind might be done to bring architects and public together.



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RELIGION IN SOUTH ASIA

By TAKUDO KURUMA

HAVING some time ago made an extensive tour through south Asia, more especially India and Siam, in the interests of religion, I propose to make some observations on the results of my trip, particularly in regard to religious conditions at present obtaining in those religions. As to Buddhism, it has passed through so many changes and transformations that its original form can hardly be distinguished in its teaching as known today; and when western scholars wish to get at the essence of Buddhism they are for the most part at a loss where to go for it. Perhaps the one place on earth where Buddhism can be seen in the form and teaching nearest the original is in Siam. In Japan one would think, judging from what one sees, that priests were only funeral officials, and that their most constant companions were the spirits of the dead; and the same obtains to a large extent in China. As to the old rule of celibacy the Buddhist priests of Japan have long departed from it, while those of China observe it in some measure. In Siam, however, the rule is honoured almost universally, though there are some exceptions. The priest in Siam on talking vows abandons all his wordly rank and privileges, and depends on charity for food and clothes. His chief function is meditation and prayer. In Siam, therefore, one may see Buddhism in its simplest and most primitive form. I do not deny that Siamese Buddhism is a good deal mixed with superstitions that other countries have got rid of or outgrown. This may be to some extent due to the influence of Brahminism, which is associated with certain ceremonies, especially those in the palace; but it can hardly be looked upon as a religion. Thus, although the coronation took place in accordance with Buddhist rites, it was much mixed up with Brahministic rites and was conducted, as a matter of fact, by Brahmin priests. The idea of Buddhist priests interfering with political or state ceremonies seems to be regarded as undesirable. Consequently the king of Siam received the delegation of Japanese Buddhists who waited on him, at a special palace and not at the place of the coronation. In Siam the Brahmin priests conduct state ceremonies and the Buddhist priests religious ceremonies. And yet all Siamese, from the king down to the humblest subject, are Buddhists.

The differences in religious vestments seemed also interesting to me. In China and Japan the priest's vestment leaves the right shoulder naked, while a stole is thrown over the left shoulder and brought around under the right arm. This symbolism, which came from India, means that the priest shall always have his right free to obey his superiors. In the colder parts of China, India and Japan the naked shoulder has a garment over it inside the priestly vestment. But in Siam the old original style is still observed. And I have observed that in various places visited the image of Buddha was always carved or cast according to the local climate; right shoulder covered in cold places, and bare in hot religions, the customs obtaining

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through most of north India. In Tibet I noticed that images of Buddha were robed in thick winter dress with heavy turban. In Japan and China the earlier images of Buddha were nude, as in primitive Buddhism; but in the last two centuries or so the *kimono* has begun to appear. From which facts one must infer that the most attractive Buddha is the one that most represents local notions of climate and comfort. The gods must accommodate the people. Even Heaven is dependent on environment.

The religious suggestion that came to me from observing customs with regard to cemeteries and sepulture generally I also regard as of more than ordinary interest. There is a Parsee cemetery at Bombay which occidentals call the "Tower of Silence," where the mode of burial is quite peculiar. The body of the dead is borne to the summit of this tower and the birds of the air are permitted to dispose of it. Foreigners consider the custom barbarous; but Buddhists excuse it on the ground that one may confer benefit even after death if he can, as a means of merit for what he failed to do in this life; and the feeding of birds is a meritorious act. The same practice was once observed in China and Japan. While I do not commend it, I cannot but respect the underlying principle involved.

During my extensive tour in India, when I came in contact with large numbers of the people everywhere, I was much struck by the widespread discontent that prevails with regard to British rule in that country. The question asked me most often was about the military strength of Japan; and the uppermost thought of the average Indian I met was that of "The Orient for Orientals." Some suggested to me that it would be a welcome thing if Japan could be persuaded to take India. Such sentiments were, of course, unacceptable to me, but I had to listen out of politeness, though I was in duty bound to dissent. My visit to India was for the purpose of making investigations with respect to Buddhism; and I had nothing to with politics. I said to some of those who interviewed me, that the Japanese would never dream of invading India; but the same suggestions as to the possibility of our coming to save India met me wherever I went. Whether it was merely to flatter me or whether there was any serious hope underneath this method of approaching me, I do not know. When asked what the real cause of their discontent was the answers usually were very vague. The most common answer was that they hated to be ruled by foreigners, especially Britishers. I sometimes remarked that if they disliked British rule, they would probably dislike Japanese rule much more. I further suggested that if the entire Indian people would but educate and prepare themselves for national government, no doubt it would come in time, but that the present method of promoting discontent would never prepare the people for independence, even if Great Britain were to concede it. I assured them that such would be the advice of all Japanese in regard to the situation. At present the Indians are inclined to be pro-Japanese in many ways, and Japanese goods are quite popular with them. So much so indeed, that I noticed that certain European nations were having their goods done up in Japanese style, so as to appear to have been imported from Tokyo or Kyoto, and thus win the native eye.

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AN UNSOLVED PROBLEM

By KICHIBEI MURAI

(PRESIDENT, THE MURAI BANK)

THE unsolved problem of Japan is how to find employment and support for her immense and ever-increasing population, now growing at the rate of more than half a million a year. A rather serious feature of the situation is the constantly increasing number of educated people who have nothing to do. These high-class idlers are chiefly young men who have fitted themselves for the more select forms of employment by graudu-ation from higher schools, and who nevertheless find it no easy matter to obtain work after they finish school. The fact is their education and ambition lift them to a plane above the range of employment, and they are too proud to come down to the possible, and practic-able. The evil no doubt is in some measure to be attributed to the defects of our national system of education, which is too rigid and mechanical, turning out characters all molded after the same from, instead of all-round men ready for whatever lies at hand to be done. An education that artifically lifts men to a pedestal above their position and makes them men of books and notions rather than men of practical affairs, is not what is needed by a nation like Japan, the furture of which depends as much on practical labor and skilled efficiency as upon scholars and philosophers. Con-sequently many of our young men are idle today, not so much because there is nothing to do, as because they are unfitted to undertake what the nation most needs.

As a land of undeveloped, inexhausti-ble resources Japan should have a great future before her. Were she developed commercially and industrially to her full capacity she could easily be to the orient what Britain is to the occident, supplying the commercial wants of Asia's millions. Japan is immensely rich in coal deposits and has abundant water power. She is close on the borders of the greatest market places of the world: India and China. Japan has a greater capacity for an immeasurable output of cheap goods than any other country; and cheap goods are what the East demands. Formerly Great Britain almost monopo-lized this trade; but of late Germany has eaten into British preserves considerab!y. But Japan should be in a much better position to place her goods on the markets of Asia, since she has cheaper labor and has to pay less freight on account of her proximity. With natural resources in coal and motive power as great as either England or Germany, we should be able to do as well as they, and thus see in our country, as these coun-tries do, abundant employment for all who know how to use their hands.

Japan's most pressing demand is great-er development in the direction of manufacturing and general industry. With our wealth of cheap labor we should find no difficulty in competing with the manufactures of the west. The output from Japan need not be cheaper than European goods because they are necessarily inferior, but because they are

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MURAI BANK, TOKYO

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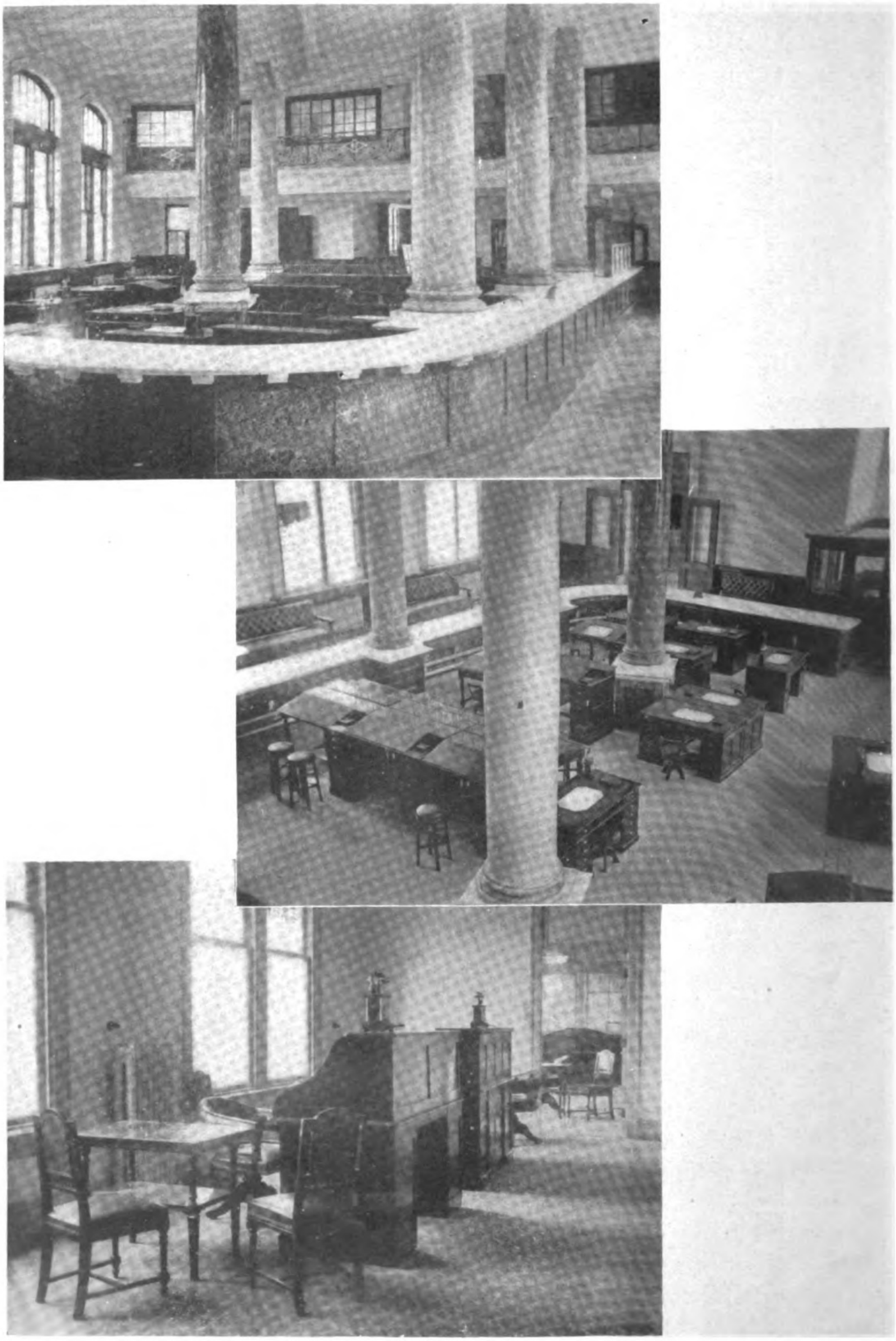

INTERIOR, MURAI BANK

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produced under less expensive circumstances. Japan should be able to turn out manufactures equal in quality to those from abroad and at less cost. We have every confidence that this will come more and more to be the case as time goes on. Our hopes depend almost wholly on the ambition, foresight and efficiency of our masters of industry. They have it in their hands to change the face of the nation from poverty to wealth, or leave it as it is, dormant and undeveloped.

At a time when international difficulties threaten us on account of questions of race-prejudice and immigration, the matter of finding useful employment for our people at home, rather than by sending them away to enrich other countries at our expense, demands our prompt and practical attention. Many among us are too much disposed to regard emigration as the solution of our congesting population. They do not seem to remember that every ablebodied individual in a nation means so much wealth, and that in proportion as a nation is compelled to find support for its people by sending them abroad, just in that proportion is it depriving itself of that much wealth. A nation's wealth in the long run consists not so much in its gold as in its capacity for labor. If the polical economists are right, money is but a certificate for so much work done. If we have to give our workers to others, the benefit must be to others rather than to us. It is much better to find beans of employing our people at home than to be depending upon strangers, and anti-Japanese neighbors even, to give them employment. What Japan requires is that her thinking citizens, her capitalists and masters of industry especially, shall devote more attention to the development of manufactures and commerce. Let as do as Germany is doing: promote our home industries to the point of finding constant work for all our people who are fit to perform it. Then the immigration question will settle itself in a normal and natural manner; and Japan will be the richer in the bargain.

From a moral point of view the question is even still more pressing; for when the masses of a nation are not kept usefully busy they deteriorate; and young men of education and pretentious ideals, if obliged to live constantly at home and on their parents, usually fall into all manner of evil, often bad habits from which they never recover; while some of them become gloomy and given to useless and decrepid despair, ending in self-destruction. A good many of our foolish political agitators and mob leaders are of this class, breeding disaffection and mistaken notions in the body politic. The old saying that Satan always finds mischief for idle hands to do, is verified by the conditions now prevailing among us, and we should at once set to work at amelioration. The circumstances are rendered still further acute by tightness of money and the increasingly high cost of living. To some people it seems merely a matter of fincncial adjustment; and the government some time ago gave special attention to the matter of administrative reform and retrenchment of national expenditure, which was doubtless good for the country so far as it went; but the real cure of the evil among us is not so much a matter of finance as a matter of finding adequate employment for our annually increasing millions. In carrying out its financial readjustment the government obliged many of its

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employees to lose their positions, thus throwing a further number of idle person on the state, and the result is a real distress to large numbers of willing workers who now find nothing to do. If the time and trouble and expense thus spent were devoted to a greater development of the nation's industries, the result would be far more satisfactry, for it would have a permanent effect for good on the social and industrial prospects of the country. Industrial provision and direction form the secret of Japan's prosperity; and to this the main attention should be devoted.

It is very descouraging to see how blind to many of our otherwise even intelligent citizens are to the needs of the nation. Look at those persons who now appear to think that our whole future is wrapped up in military preparation and armamental expansion. Let the country be protected and defended, yes; especially if danger threateus; but such expansion cannot go beyond the national purse. People should not pay out for weapons more money than they have. The suggestion is so absurd as to answer itself. If we wish to imitate our neighbors in accumulation of armaments, shall we not also imitate them in promotion of industries; for it is only as they promote industry that they can afford to provide the magnificent fighting strength we are so prone to emulate. We have Russia on the one side and America on the other. Both these nations devote more attention to internal development of manufactures and commerce than to militarist ideas; the latter, in fact, represents but a coterie among them, while the matter of industrial development is a passion of the people at large. Japan will never emulate their strength sucessfully until she devotes similar attention to industrial development, giving it precedence over armaments and all other minor matters. If a nation's naval and military expansion be only at a corresponding ratio to its commercial and industrial progress, the people will be able to endure the strain and no great harm may ensue; but if the expenditure on armaments be far beyond the nation's industrial advancement, evil is sure to result. If we want to compete with foreign countries it is by all means advisable that we first try to do so industrially rather than martially; for if we do not succeed in the one we certainly shall not in the other. It is the worker rather than the fighter that wins in the long run. By pursuing this policy we shall bring our nation to a condition of progress and prosperity, such as is seen today in Germany and the United States. Aping after any other policy will but leave us where we are, if not really worse off in the end.

In an apt and timely address delivered by the Emperor of Germany some time ago, his Majesty expressed the conviction that the present prosperity of Germany was due to the power of her merchants. To this statement I unhesitatingly agree. If then this be true, is not the main work of education to turn out men fitted to enter into the negotiations of life and take their proper places in the activities of purchase and exchange, as well as in the production of things good and useful enough to be worth buying and selling? Japan's battle cry for the future should be: More industries! More manufactures! More useful labor of every description! No rest till employment be found for all! Let our people be so well and so busily occupied at home

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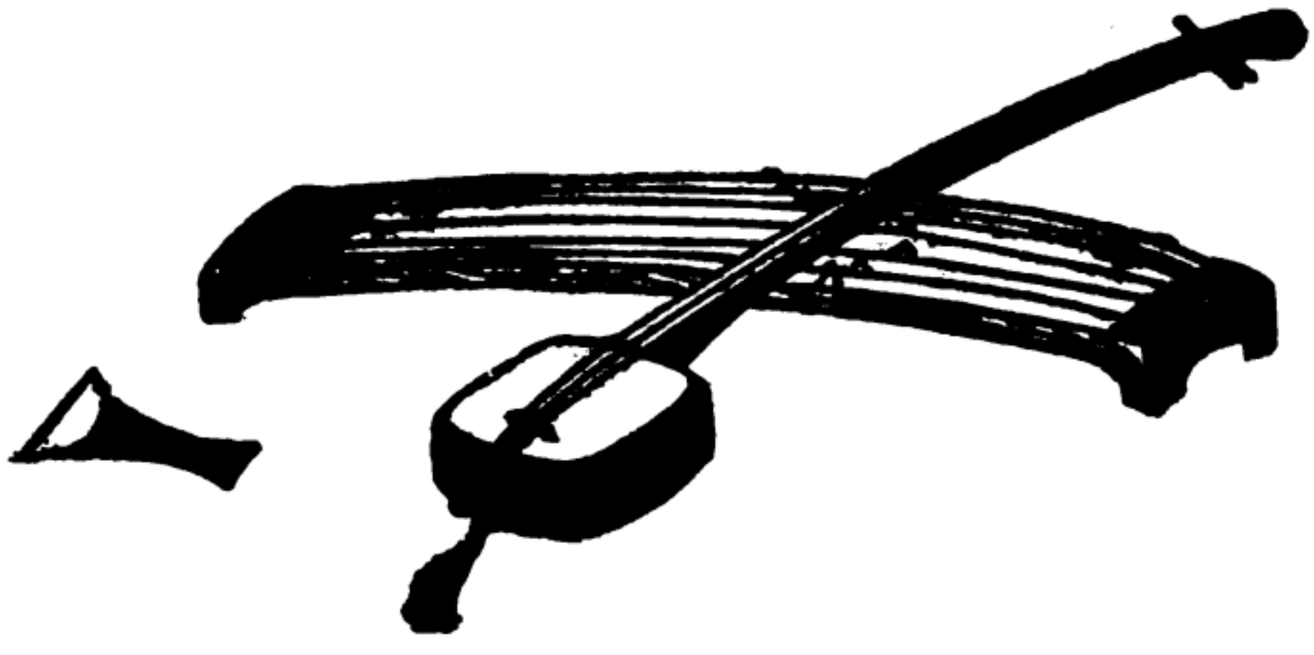
that they will have no occasion to seek work among strangers. Why can we not have them give their lives to building up their own country and its enterprises, instead of being forced to serve others and enrich lands that will not thank us for the service?

By the time a young man gets through one of our universities today he is from 27 to 30 years of age. Thus the best years of his life have been devoted to acquiring lore that gives him little or no assistance in the real work of life. His maind is full of facts without any experimental knowledge of how to utilize them, and therefore without education at all. For education is knowledge: not a head full of facts but a knowledge of how to make use of facts and truths for the good of the world. We teach our youth to *hear* and *remember*, but not how to *do* and *be* which is the real aim of life. What does the average youth graduating from our schools and higher institutions of learning know about commerce, industry, or any of the practical affairs of life? After they enter our business offices and centers of industry they have to be educated all over again; and it often takes as long to get the useless stuff and the mistaken notions that have been put into a man's head, out of it, as it does to put the right knowledge into him and get him ready to be of some use in the calling he finally adopts. We Japanese, in our extreme notions of politeness and right etiquette, have a passion for doing unnecessary things, such as crowding to see off people at railways stations, our arms full of presents, and so on; if we only had as great a passion for doing the things that are imperative and pertain to real progress, the result upon the life of the nation would be an everlasting good. We waste so much time in unnecessary formality and the worship of red-tape and convention. In some of our government offices more time is spent on this sort of thing than in the real duties of the day. Consequently if a live business man, with no time to throw away, wants to get any matter put through, he finds official routine intolerably slow and impractical. Were such tactics adopted in industrial life the enterprise would get nowhere. We have much yet to learn in the way of simpler methods of transacting business and a sensible realization of the necessity of economizing time.



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SINO-JAPANESE ECONOMIC ALLIANCE

By HIKOKICHI IJUIN

(Ex-Minister to China)

IT appears to take the public a long while to realize that the mainspring of modern diplomacy is economic. Most of those among us who discuss diplomatic problems and policies, are wont to catch at fragmentary phenomena having no relation to the real issue; and often fault is found with the diplomatic policy of the government without at all suspecting that it is influenced for the most part by economic considerations. Our political doctrinaires are ever talking of national questions independently of their economic significance, forgetting that the latter is the main motive in all modern national movements. The ecomomic factor and motive enters into almost everything we do as a nation today. People discuss our immigration problem and express views as to whether our people should be sent north or south, and so on, ignoring the fact that this is also an economic question. Immigration and colonial progress are so intimately related to our financial conditions that we are bound to devote much attention to them. In former times invasion was carried out for the sake of land conquest, expansion of territory; and the older diplomacy kept the idea of conquest pretty will in view; but now this is all changed. The chief motive in all intelligent and efficient diplomacy at present is economic. European and American states are today being shaken by questions of capital and labour, enterprise and industry, that are purely economic in import; and this will influence the dipolmacy of these countries and their relation with the Far East. Immigration from Japan to America and Canada, and the rights of aliens in those countries, all have important economic bearings on the life of the countries affected, and no degree of expert diplomacy can change this, or persuade western diplomats to be so foolish as to ignore it. Questions of race and prejudice may to some extent influence the situation, but the fundamental question is one of finance.

Japan and China are bound to regard the situation in the same light or fail; and as they are too weak economically to do this alone, they should unite and do it together. Thought only fifty years have passed since Japan opened her gates to western civilization, she has made such progress in occidental ways as finds no parallel in human history. Through her brilliant victories in the two gigantic wars, the one with China and the other with Russia, she has come to occupy the chief place in the Orient. But Japan attained to this world-eminence only by suffering supreme sacrific, and receiving a great wound, a wound that may be fatal unless carefully treated. It is none the less, but all the more, dangerous in that it is an economic wound. Such wounds are the most difficult to treat, and take the longest to

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heal. The whole nation is yet suffering great pain from it even a decade after the war that gave it. It is a wound so serious that no less than the entire resources of the nation are not too much to be devoted to finding a way for its healing, lest it inflame and blood-poison the nation. At any rate our diplomatic officials can adopt no policy and make no move, that is not suggested in the interests of our economic condition. So when our publicists talk of strong or weak diplomacy, or of alleged mistakes in diplomatic policy, they should remember the spirit behind the scenes, without consideration of which the nation can do nothing. With an enormous national debt and an adverse balance of trade Japan is not free to adopt just what diplomatic policy she likes. She must take only such steps as are calculated to improve the economic situation.

Now, in order to facilitate her economic expansion and consolidation it is vain to be thinkiug of America and the colonies of Great Britain, or even of Great Britain herself. Neither upon Russia nor France can Japan depend for economic improvement. Our hope lies in the direction of China. That country is our kindred and our next-door neighbour. The old dynasty has fallen, and no really stable modern government has yet been established. Any sympathy and help we can offer, will doubtless be gratefully accepted by the Chinese. What that nation wants most of all is security: security to life and security for a livelihood. It is true the Chinese people are not fully awake to the economic situation; but there is no better way for them to be aroused and led, than under the sympathy and tutelage of Japan. We can advise and we can cooperate with China. Both China and Japan are in the same predicament economically; but they need care and financial consolidation. It need not be a case of the blind leading the blind. The intersts of the one country are the interests of the other; and if the two peoples but run together they will reach the goal in time. A combination of China's inexhaustible natural resources with Japan's initiative and intelligence would produce results eminently beneficial to both countries.

To bring about this desirable result the first thing we shall have to undertake is to persuade China to wake up and change her present policy of keeping foreigners at arms' length, and try to induce her to enter upon world-commerce. The present seclusion is fatal to her interests, and to ours. This will not be so difficult to bring about as some suppose. The suddenness with which the revolution has been brought about in China and a new régime set up, shows us that China is fast awaking; and all that is now necessary is to awake her to her real needs. She is transforming everything but her economic policy, the most vital question of all. China is building railways and promoting communications; she is introducing foreign capital and projecting numerous enterprises, and is now just about where Japan was at the time of the Restoration. She is just about to enter upon the career of a modern state. At such a time wise guidance is of paramount importance. Every economic mistake she makes will retard her progress more and more. By the help of Japan China might be enabled to avoid the dangers that yawn before her. Consequently the aim of Japan should be

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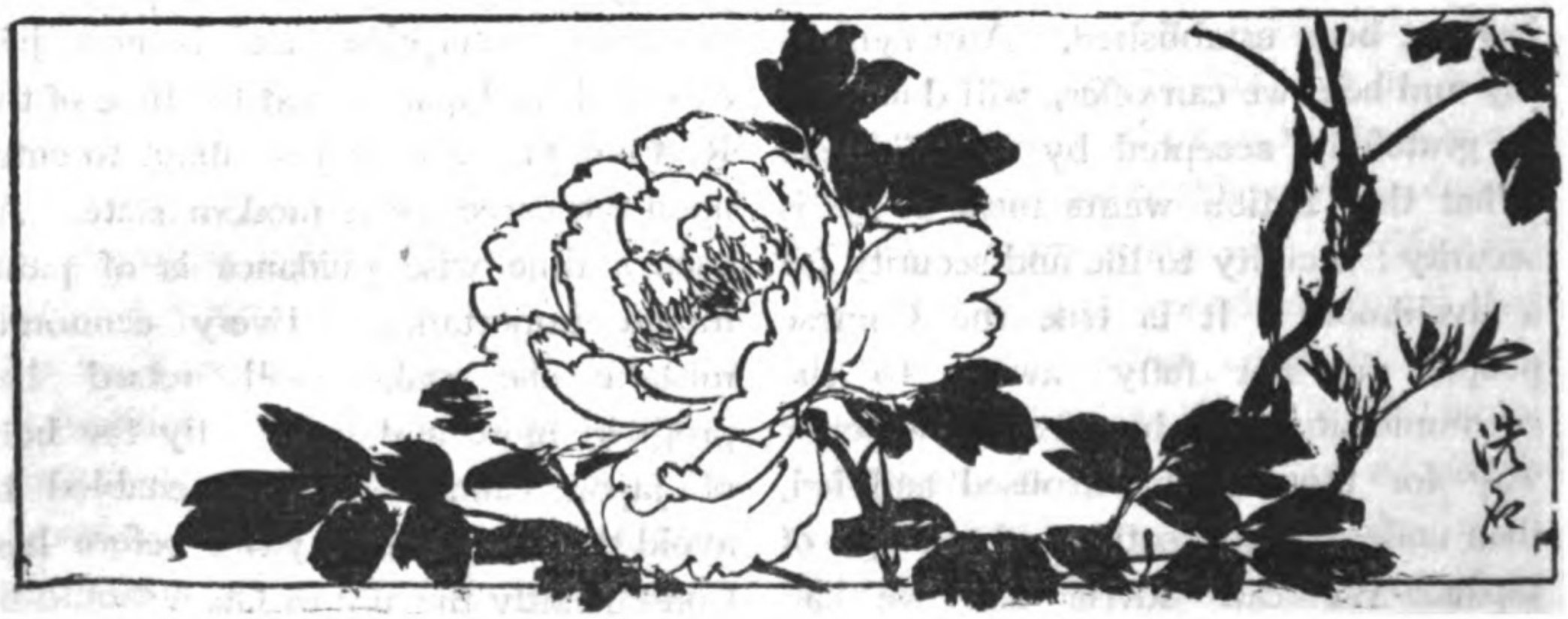
to bring about a close and permanent economic alliance with China to preserve both from occidental economic pressure and to promote their mutual good.

After the war with China we made the mistake of neglecting trade with that country, devoting more attention to trade with England and America. The great trade center of Shanghai, through which a large part of China was opened up to foreign commerce, was the work chiefly of British merchants. It was not till after the Boxer trouble and the Russo-Japanese war that we at all began to realize the importance of our trade with China, and our vital economic relation to that country. Though Britain still heads the list in trade with China, Japan has arisen to second place, a progress that should offer every encouragement. A further encouraging feature of our trade with China is that our exports there are far in excess of our imports from China. But China has vast resources that must in time come to the assistance of our growing industries and our general manufactures. The import of cotton from Honan is already increasing, and will continue to increase. It is not too much to say that in the next decade trade between Japan and China will be doubled.

How is the suggested economic alliance between China and Japan to be brought about? It is not something for official diplomacy: it is the work of business men. Let the great business men of Japan, many of whom are now intently studying the trade fields of China, devote particular attention to this idea of an economic alliance. They should think of something more than the immediate financial profit; they ought to think of the interests of their nation and the future of China. It is of course much easier to promote facilities of trade between Japan and China than between the Far East and the Far West; for China and Japan are already closely related in language, race and customs, as well as proximity, all of which is an immense advantage. Let our business men depend on neither government nor consulates, which already have their hands full, but strike out independently for themselves; and they will succeed in bringing about a relationship with China that cannot but have a far-reaching effect on the economic relations of the two countries. It is a worthy ambition that should not be beneath the capacity of our Japanese chambers of commerce.



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MARRIAGE IN JAPAN

By HEIGORO SHODA

In the spring a livelier iris changes
on the burnished dove;
In the spring a young man's fancy
lightly turns to thoughts of love."

So wrote Tennyson, but he spoke for the Anglo-Saxon, not for the Japanese. In our country autumn time is the season of mooning and mating. From the time when the buds of the beautiful chrysanthemum begin to unfold, to the commencement of winter when all the red leaves have fallen from the maple, this is the season of love and marriage in Japan. Whether our young men think most of love at that season, one cannot be sure; but assuredly that is the season of marriage. The great majority of our weddings take place then. Last year, on account of our national mourning, there was a marked decrease in the number; but this year, with the return of the nation's joy, the number and average have more than been maintained, for all that had been postponed last year had to come on this year; so that the increase was quite abnormal.

In all countries marriage suggests joy; and no less in Japan than elsewhere. It is the consumation of the flower of manhood and womanhood, the ecstatic goal of love's young dream. What a man is supposed to do only once he should do well; and so great care is taken by the Japanese to have every match a success. There is much talk of eugenics abroad at the present time, but we have had it in Japan from time immemorial. It has ever been our custom to select partners for our children, and not leave them wholly to the mercy of their own helpless inexperience; and the partners are chosen with the regard to health and intellectual qualties, as well as to position and prospects. Since the inflow of foreign ideas some of our people have begun to depart from the old customs, and the result has been a decline in family peace and in the general health and physique of the nation. In Japan, making marriage a success means more than getting a suitable partner; it includes also having a nice wedding and doing the whole thing in a style up to date. This is in some degree to be regretted; for now-a-days parents spend enormous amounts of money in preparing a daughter for marriage and in having the ceremony appropriate to their tastes and position. In this respect Japan has all too closely imitated the west. Yet one has to admit that it is but human nature to do so; only before we came in contact with western ways we seemed somehow to have more control over human nature. Weddings in Tokyo are now carried out on so grand and imposing a scale that we know not how to set a limit to luxury.

We used to have a story about a man who spent one thousand *yen* in preparation for a wedding; but that is a common-place now. It would be nearer the truth to say that from three to five thousand *yen* are spent on the average wedding among upper class people in Tokyo to-day. Weddings, like funerals, are looked upon as times when parents must be most generous. Whether it is due to a growth in extrvagance or simply due to the general prosperity of the country, we do not undertake to say. It is at least a phenomenon much remarked upon by the people, and usually ascribed to a desire to make a display. While it may be perfectly proper for a parent to wish to marry his daughter respectably and with becoming ceremony, making the wedding as beautiful as he can do, consistently with his means, it seems mere folly to spend ten thousand *yen* on the occasion just because one's neighbor has the reputation of having done so. This disposition to pamper human vanity is an evil to be deplored in the society of modern Japan.

The danger now is that each one is trying to out-do the other; and if the rivalry continues it is difficult to say

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where it will end. Soon it will involve an expense beyond all but the wealthy. This growing competition in material display has done nothing to improve marriage itself. As already suggested, morally and spiritually marriage in Japan to-day is not up to what it used to be. In old Japan the mating of man and woman was regarded as one of the most serious and important steps in life. A great many weighty considerations were involved. To-day marriage seems to be little more than a business transaction, and the wedding no more than a social gathering. Our ideal has, to a great extent, degenerated.

In the old days we had many beautiful weddings, with appropriate and becoming ceremony. At that time people who made a display of luxury and fashion were those who couid afford it, and no one was the worse off. Such stylish weddings belonged to persons of a special class or rank. They were to be fround among *daimyo* and great feudal vassals. In feudal days the marriage of important persons necessarily involved no small outlay. With the wife went her dowry, which was in kind and had to be transported over many miles and required the labor of hundreds of hands. All kinds of household furniture an ornaments were brought home with the bride. It was then an unwritten law that the father of the bride had to send with her to her husband's house all the household things that she would require for the rest of her natural life. In many cases it meant also that the parents had to supply the bride's living expenses. This was no doubt an inducement to marriage, especially to the young man without much means. In case the bride should die the father had to bear all the funeral expenses. Consequently some weddings in old Japan cost an enormous sum of money. But the persons involved could well afford it. Now, however, every youth wishes to be married in lordly style, whether he can afford it or not; and every father wishes his daughter to marry like the bride of a *daimyo*, independently of circumstances. There is a disposition to fondness for ostentation and frivolous sentiment which cannot but be a cause for regret among all our more thoughtful people.

What is Japan going to do about this change for the worse, that appears to be coming over her social and family life? The cause of it is usually ascribed to occidental influence. Western literature is now freely translated into Japanese; and a large part of western fiction is filled with radical notions of marriage. Then, a great many young men of Japan now go aboad for study; and it is said that they come back with unconventional ideas of marriage and family life. At any rate we are facing a crisis in social relations; and if we do not do something to stem the tide of Parisian influence and French pleasure, our flowers will soon wither. It is more often the poison of Berlin, London and New York that we get, rather than the stamina that makes the true European or American.

Personally I am not one who would blindly praise the supposed virtures of modern civilization. It is no doubt good; but there is much evil with the good. Whether all the social *bacteria* we are studying and suffering from at present are imported from Europe and America, I am not prepared to say. I have my suspicions, however. What do we mean when we speak of a thing as Parisian? Generally, we mean that it is extravagant and luxurious. But to me the extravagance is in the expenditure of money; for so far as the art and the people go, they are in my opinion as plain as can well be. Nor is the waste of life and money in Paris all Parisian; a good deal of it is in foreign hands, though Parisians may reap the material profits. Wealthy Americans in Paris have enormours influence and spend fabulous sums of money. I am inclined to believe that the best class of French people do not indulge in foolish extravagance; for the French as a nation are noted for thrift. If we are imitating the French, it is not the best French we are imitating.

Perhaps I may surprise my readers by frankly stating that I think most of our bad habits in this respect have been borrowed or appropriated from China.

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From remote times the Chinese have been notorious for spending enormous sums on marriage. It was to them, as it still is, a great occasion and demands outlay accordingly. But there, too, the spirit of degeneration has set in. What once was an outlay for the sake of impressing on the guests the significance of the event, has now become an occasion of showing off and making known one's wealth.

Our increasing extravagance in regard to weddings has brought about a reaction among our lower classes, who cannot afford the luxury of grand weddings; and now they are driven to the opposite extreme, and are much too informal. With many of them the ceremony is of the most simple and primitive nature, and some possibly have none at all. In the old days the poor man was usually attached to some one of higher rank, who took an interest in the domestic life of his servants. Now that they are free to do as they please the result is much social complication and confusion. Both illigitimacy and divorce are on the increase among us. Formal marriage has become so grand an affair that the poor and the unlettered are afraid to face it. It is, however, easier to detect the evil than provide a remedy. Our social conditions at present require the most careful study and attention. Our moral sanctions are too uncertain. The Japanese have ever shown themselves amenable to moral restriction and good example; and no doubt if proper steps were taken to guide the public mind, there would be an encouraging response. If something is not done, and done soon, the flood will sweep us socially off our feet. My own conviction is that Japan should go back to the simple and homely customs she has abandoned; for in this respect the old paths are best. Marriage, to our ancestors, was an honourable estate instituted of the gods in the time of man's beginning, and was not to be undertaken lightly, or for any reason but a right one. And those who entered into this sacred union did so on a common understanding about which no mistake could be made. As a rule the fathers and mothers of old Japan were mutually faithful and loyal, much more so than some of their posterity; and in this respect ancestor worship cannot be too earnestly recommended.

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CAPERS OF FORGOTTEN HEROES

IN the good old days when every man coveted exploits calculated to enroll him among the heroes of all time, there lived a *daimyô* named Ujisato Gamō, a contemporary of the Taiko Hideyoshi. This *daimyô* had a brilliant retainer named Gonshiro Nishimura, who was bent on being a great man with his master.

In the year 1587 Hideyoshi, the Napoleon of old Japan, laid seige to the famous castle of Shimadzu, Prince of Satsuma. Those familiar with this period of Japanese history will remember how, when the greater portion of the Empire had been brought into subjection to the overlordship of Hideyoshi, the lordly and independent *daimyô* of Satsuma, the premier chief of the southern *daimyo*, still held out, until the *taiko* resolved upon an invasion of Kyushu to bring him to terms. The castle was beseiged, and Hideyoshi ordered his great henchman, Ujisato Gamō, to lead the onslaught. But the brave defenders of the ancient fortress proved invulnerable, being determined to die for their master, the lord of Satsuma.

For some three days the battle proceeded, and many a hero feel on either side, without the least indication of defeat. Ujisato Gamo, the general, at last grew impatient, and called out to the beseigers: "Why do ye take so long to bring about the surrender of a small garrison like this? Will ye compel me to attack it in pérson and take it myself? If so, I am equal to it!" And he mounted his charger and led the attack in fine form. But arrows showered around him like missiles from hell; and before he had time to retreat, his horse was pierced through the abdomen, and its master forced to dismount. His retainers dashed forward fearlessly to save their master. Other heroes rushed from the gate of the castle determined to despatch him ere he could be rescued by his followers. He might be saved by the skin of his teeth, but it was a question. Just at the vital moment Gonshiro Nishimura appeared with his horse, got Ujisato Gamō mounted on it, and thus enabled him to flee to safety.

This act of giving his horse to save the life of his leader led to Nishimura being greatly lauded by the whole army. Ujisato fell on his neck and thanked him profusely, saying: "I shall never forget your kindness and selfsacrifice. Afterwards, yours shall be a great reward!"

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Not long subsequently the castle was taken, and Hideyoshi marched in triumph to the headquarters of the Satsuma forces, which he soon reduced to submission, and returned satisfied to his seat of office at Imperial city of Kyoto. As a reward for his military achievements in aid of the cause of Hideyoshi, Ujisato was made lord of the castle of Matsuzaka in Ise. Upon coming into his fief he at once set about compensating those of his officers who had done brave deeds in his recent campaign through Kyushu. All came in turn, as requested, and received each his due reward. Nishimura, who saved his master's life, also waited his turn to be called; but, remarkable to relate, the call never came. The others were accorded favors in proportion to their prestige, but Nishimura was not even noticed; it was as though he had been completely forgotten. He did what he could to make the best of it; for a complaining retainer in those days was unlikely to find favor with his master. Nishimura comforted himself by trying to fancy that his master had called those of least merit to be rewarded first, and intended to summon the most illustrious at the last. But a whole year had elapsed, and no notice was taken of the real hero.

In the middle of August, of the following year, Ujisato held a moon-viewing party, to which all his leading retainers were duly invited. Nishimura happened to be included in the list of favored ones, and hope ran high within his breast; he was at last to be recognized. During the course of the evening the host began to talk of his past exploits, and the more important events of the great compaign in Kyushu, the campaign that had made him one of the leading *daimyô* of his time. "You will remember, no doubt," he went on, "how I behaved during the attack on that castle in June; how my horse was shot from under me as I led the fierce onslaught in person, and how amidst a hail of arrows I was able to escape with my life!"

Nishimura listened for some mention of him as the chief agent in his master's escape, but no mention of his name transpired. He could endure the oversight no longer and ventured one or two remarks in reference thereto..... "My master will doubtless remember," Nishimura began, "that a certain one of his subjects, even my humble self, also faught desperately at that time. I cut my way through the forces of the emeny, as they sallied forth from the gate to despatch you, and when you were unhorsed I gave my steed and enabled you to escape unhurt!" Then Nishimura went on to suggest that as the deed happened in the midst of such violence, perhaps his master might not have remembered it.

Ujisato gazed at Nishimura for a moment in silence. Doubtless he remembered the deed, and now saw what an unpardonable oversight he had been guilty of, but, like some other *daimyô* of that day, he was wayward and stubborn, and refused correction from his inferiors; so he at last spoke and said: "What! You saved me! Silence man! Begone! You rascal, you don't know what you are talking about. Surely I was never saved by such a rascal as you!"

Nishimura saw that his master was not in a pleasant mood; certainly he was in no humor of being corrected by a retainer; and moreover, being the worse of saké, was hardly to be accounted

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responsible for his behavior; but he nevertheless persisted in justifying himself, and remarked: "It is most strange that my master has forgotten the deed of the man who saved him from destruction!"

But Ujisato would not stand rebuked, and shouted: "Go on, you rascal! Shut up, I tell you! Your remarks are quite groundless!"

To which Nishimura only replied! "Well, it is most incomprehensible. I save your life, sir; and you promised me great reward therefor. I do not seek the reward, but I am loath to lose the merit and the honor to which I am therefore entitled."

Whereupon Ujisato straightened up and said!

"You saved my life, did you? I have no recollection of it. But to end the dispute here and now, once and for all, I challenge you to wrestle! If you prove able to throw me, then I will acknowledge that I have been saved by you, and will duly bow on my hands and knees before you and make apology; but if I succeed in throwing you, then you are to commit *harakiri*, as a punishment for lying to your master. Will you accept the challenge?"

There was nothing less than consternation among the guests, who at once began to whisper among themselves as to the extraordinary proposal. Some regarded it as the raving of an intoxicated man; but the majority thought it could not be so lightly treated. However, Gonshiro settled the difficulty by at once accepting the challenge. "I am a warrior," he declared, "and I cannot decline it!"

Thereupon both of them arose, faced each other, and in a moment were locked in deadly embrace. Ujisato was well known for his prowess in any physical contest; and most of the onlookers supposed it would go hard with Nishimura. Soon there was a tumble; Nishimura was on top! The guests breathed a heavy sigh of relief.

Ujisato arose in grim silence from the floor. The guests wondered whether he would really apologize to his vanquisher. A *daimyô* could hardly be expected to humiliate himself so. He forthwith drew his sword from its sheath and proceeded to brandish it above the heads of the company. Fearing to be despatched at once, they scattered on all sides, and Ujisato vanished within. It was but a ruse on his part to avoid the abjection of apology. They waited but in vain; he did not reappear.

Gonshiro went home, feeling altogether disgusted with his master. The next day he could not be found; and none of his friends knew what had become of him. Ujisato inquired as to Nishimura's whereabouts, but nothing could be learned of him. Then Ujisato expressed regret at his treatment of a faithful retainer, and ordered that as soon as the fugitive could be found he was to be brought to Ujisato. After some three years wandering as a sort of *ronin* Nishimura one day appeared at the house of one of the elder retainers of Ujisato Gamō. The crest of the *samurai* had almost faded from his shabby clothes. The guard of his sword was bruished and the lacquer worn off the scabbard. "I have travelled far," he said at last, "and I have sought other masters to serve, but have found none so good as my own; and so I have returned. I pray that you will persuade him to make me as one of his servants!"

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Ujisato was overjoyed to learn that Nishimura had come back to him; he commanded that the prodigal be at once brought into his presence himself just as he was in his rags and neglect. Ujisato was moved to pity as he gazed on his old-time hero. Ujisato ordered a banquet and welcomed back Nishimura with great ceremony. At the feast he informed the company that he had decided to grant the prodigal 500 *koku* of rice for every year that he had been deprived of his due reward of valor, and had appointed him chief of all his retainers. He also publicly admitted that it was owing to his intoxication that he had made the mistake of acting as he did at the banquet three years before, and now craved forgiveness. "But before I can carry out the proposal, I wish to say one thing more," said Ujisato, "and that is that when I am sober, as I now am, I do not believe that Nishimura is any match for me in wrestling!"

Equal to the occasion, the prodigal replied: "Emaciated and worn out though I be; I have lost none of my spirit, and I allow no man to pass me an unaccepted challenge!"

Thereupon the two were once again locked in physical embrace for a trial of strength, the company meanwhile again astounded beyond measure at the sudden turn affairs had taken. The spectators were in terror, and kept secretly motioning Nishimura to let himself be thrown. But he would none of it, and finally sent his opponent to the floor.

He arose in silence, and immediately retired to an inner room. Some one followed him, and found him making due preparation to perform *harakiri*. They tried to interfere, but he said: "I have once more vanquised my master and proved a disloyal retainer. The least I can do is to apologize by sacrificing my life. Ujisato, hearing of what was about to transpire, rushed in and forbade it. He grasped Nishimura's hand and took away the sword." I have never liked a flatterer, he cried; "and you are an honorable *samurai*, a man after my own heart. I give to you all I mentioned; and I beg to add 500 *koku* more for your honesty in throwing me!"

Gonshiro Nishimura could not well believe his ears; but it was as the *daimyô* said; and henceforth Nishimura became one of the most important men in the province, and enjoyed increasing intimacy with his master.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Foreign Relations In his opening address before the Imperial Diet some time ago Baron Makino, Minister for Foreign Affairs gave one of the most masterly presentations of Japan's Foreign Policy it had ever been the privilege the Diet to hear. Though the opposition and the malcontents were left without foundation for interruption and interpellation they insisted on their innings, the occasion only affording an exhibition of how little conception the average politician of the nation has of foreign diplomacy. They would have Japan wield the big stick policy in China and humble a helpless neighbour in the dust; whereas the Foreign Minister insisted that Japan's policy was to help China and see that she maintained her territory inviolate. He pointed out how the Anglo-Japanese Alliance had worked well in furthering so desirable an end. Perhaps the most significant portion of the Foreign Minister's speech was its recapitulation of the California Affair. Baron Makino's frank confession of dissatisfaction over the present progress of adjustment and solution of the difficulty was timely, and was tactfully enunciated, being thoroughly in accord with the highest statesmanship. The dissatisfaction exists: the government of Japan admits it, the people of Japan realize it, and it is now up to the government and people of the United States to arouse themselves fully to the meaning of the situation and further a process of amelioration. America will have to sink petty state jealousies and party political considerations and put international friendship and justice first. State rights, however, form one of the most delicate and involved problems in American politics; and no Federal cabinet desires to be misunderstood in relation to it. The present Washington government can hardly be expected to jeopardize its prospects of reëlection by treading on state "corns"; and Japan may have to wait in patience. The Japanese people, however, are to sensible of the closeness of their relations with America and the importance of their future as neighbours on the Pacific not to be willing to await the outcome with confidence and good-will. The best of the American people are with Japan in demanding equal rights and no discrimination in regard to Japanese in California; and Japan may rely on America's sense of justice to solve the problem.

Sakurajima Disaster In the middle of January the volcano on Sakurajima, a small island in Kagoshima bay, burst forth in violent eruption, pouring down its sides about the villages at the base a Niagara of molten lava, causing widespread decimation, but happily small loss of life. By the recurrence of more than 200 earthquakes previous to the more destructive eruptions, the inhabitants of the island had been well warned and were able to reach places of safety. During the process of the eruption, when the volcano presented a scene of terrifying majesty, covered with an immense mass of dense vapour through which white shafts of electricity were criss-crossing and flashing, sending rocks and scoria ten thousand feet into the air, the wildest reports of wholesale loss of life spread everywhere, and even the whole of the city of Kagoshima was reported as wiped out. But the latter city suffered only from the resultant earthquakes which caused many houses to tumble, resulting in the death of some thirteen persons. The greatest losses were in property and the want caused to those who lost their all in escaping from the doomed island. The sight

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from Kagoshima was something never to be forgotten. The thundrous detonations of the erupting volcano were deafening, and suggestive of the dissolution of the earth. Glowing debris from the newly opened orifices soared into illimitable space and slowly described graceful curves to earth again. The oozing mass of molten lava pushed and rolled itself down the corrugated sides of the cone, making a fiery stream a mile long and half a mile wide, a triangle with its base pushing into the sea. The forests and villages in the vicinity all took fire and were soon no more. Dust and ashes darkened the atmosphere for some twenty-five miles in every direction, and the population was in constant terror. Apprehension was increased by the threatened eruption of the neighboring volcanoes of Aso and Kirishima, which afterwards resumed a quiescent mood. During the height of the eruption most of the inhabitants of Kagoshima and surrounding villages fled from their homes in terror, and the place was almost deserted save for the brave government officials who stuck to their posts, determined to see the end. The island of Sakurajima is a hopeless ruin, covered with lava and pumice, leaving some 20,000 people in destitution.

Famine The noth-western districts of Japan have been visited again by famine, and some nine millions of people have been suffering more or less destitution. During the past few years famine has not been infrequent in this district. It is a nothern region where rice does not at any time grow well, and this year the drought left the harvest reduced to almost nothing. During the first three months of the year there is no doubt that the suffering among the inhabitants was severe. Many to save themselves from starving to death were forced to attempt living on boild straw, roots of plants and even garbage. Some were forced to sell their children into slavery. Tales of suffering were harrowing in the extreme. But the government authorities, the missionaries and the Japanese of the wealthier and more prosperous portions of the empire rallied to the relief of the famine districts and soon large and generous subscriptions were coming in to tide over the distress. Both for the Famine sufferers and those left destitute at Sakurajima sympathy was widely aroused, not only in Japan but in Great Britain, America, Canada and Australia, where public subscription lists were opened and funds collected to help Japan. Indeed the occasion was not without its happy side in thus proving once more to Japan how warm and wide is the sympathy entertained for her welfare in all English-speaking lands. Suffering draws people closer together and impresses upon them their common interdependence, and in this way is not without its blessings. His Majesty the Emperor headed the relief subscriptions with a magnificant donation of one hundred and fifty thousand *yen*. The Mitsui and the Iwasaki families also subscribed liberally, emulated by numerous other wealthy men of the nation. The *Corps Diplomatique* in Tokyo also gave liberally. Subscriptions from abroad were for the most part on a generous scale. At present conditions are approaching general amelioration, but it will take the stricken districts a long time to recover from the strain and distress.

Tuberculosis And Insurance The inroads of tubercular disease in Japan are beginning to attract the attention of the whole nation, and societies are being organized for the prevention of the dread white plague. The spread of the affliction in Japan is due almost wholly to infection rather than to heredity, furthered by the habits of the people in shutting themselves up in airtight rooms at night, often with many persons in the same room, and in not disinfecting rooms where consumptive patients have died. The subject has now begun to interest the insurance companies, says the *Nichi Nichi Shimbun*, and the various insurance organizations are beginning to realize that the disease is responsible for a great part of the life policies they are obliged to pay. Of the total amount of 15,233,000 *yen* paid out by the insurance companies of Japan for deaths last year, more than 22 per cent was for deaths due to tuberculosis.

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Some time ago the Society for the Prevention of Tuberculosis invited conference with the representatives of the insurance companies, when Dr. Kitazato, one of the leading Japanese medical authrities, dwelt at length on the imperfect preventive measures at present adopted, and asked help from the insurance companies in stamping out the disease. One of the companies at once subscribed 10,000 *yen* for the promotion of preventive measures, and the others are expected to follow suit.

Year's Foreign Trade

The statistics for Japan's Foreign Trade last year are now to hand and are as follows:

Exports	630,345,000 *yen*
Imports	729,209,000
Total	1359,554,000

This represents an increase of about 20 per cent in exports and 18 per cent in imports on the previous year, or a total increase of about 18.9 per cent.

Japan's National Debt.

According to the Finance Department the country's national debts outstanding at the end of last year were 2,562,422,317,74 *yen*, the details being as given below:—

DOMESTIC LOANS.	*Yen.*
Old bonds	1,755,636
Imperial 5 per cents.	51,957,950
„ (Ko)	461,091,950
„ (Special)	218,910,250
„ (Imperial grant)	30,000,000
Imperial 4 per cents	273,381,600
Chosen Industrial Debenture bonds.	30,000,000
Total	1,067,103,386

FOREIGN LOANS.	*Yen.*
Imperial 4 per cent. sterling (1st issue)	92,748,500
Imperial 4½ per cent. sterling (1st issue)	280,665,747
Imperial 4½ per cent. sterling (2nd issue)	280,678,830
Imperial 4 per cent. sterling (2nd issue)	244,092,071
Imperial 5 per cent. sterling	224,545,485
Imperial 4 per cents. (issued in Paris)	174,147,097
Imperial 4 per cent. sterling (3rd issue)	107,393,000
Treasury bills (issued in Paris)	77,400,000
Old Railways Companies debentures	13,667,200
Total	1,495,318.931
Grand total	2,562,422,317

Trade With China

As regards the results of Japan's trade with China for 1913 investigations in the Finance Department are not yet completed, but so far as the trade at Yokohama, Kobe, Osaka, Nagasaki, Moji, and Hakodate is concerned there was an improvement in both exports and imports to a remarkable degree, as demonstrated by the following figures:—

EXPORTS.

	1913. *Yen*	1912. *Yen*
Manchuria	8,981,899	7,541,314
North China	43,084,856	31,198,402
Central China	85,566,741	63,014,426
South China	1,516,161	717,862
Total	139,149,657	102,472,004

IMPORTS.

Manchuria	7,388,852	7,009,610
North China	10,712,416	9,042,906
Central China	28,870,529	27,514,721
South China	2,845,400	2,971,757
Total	49,817,287	46,538,994

Year's Clearing House Figures

As already stated 1913 was a record year for the clearing houses. According to the Tokyo Clearing House the results of business of the houses throughout the country during last year are as given below:—

	1913. Yen.	1912. Yen.	Ratio of rise or fall. per cent.
Tokyo	4,366,004,465	4,180,919,024	+ 6.0
Osaka	2,912,736,389	2,447,775,293	+ 6.0
Kobe	1,150,991,440	1,050,673,178	+ 9.5
Kyoto	299,684,199	316,486,706	— 5.3
Yokohama	1,144,899,861	1,046,041,471	+ 9.4
Kanagawa	—	—	—
Nagoya	282,848,669	283,621,389	— 0.3
Hiroshima	24,746,436	25,399,188	— 2.6
Moji	101,134,189	105,129,074	— 3.9

Calculated on the basis of these figures the bills exchanged during 1913 amount to a total value of 10,200,000,000 *yen* in round figures, which is an advance on the preceding year by some 700,000,000 *yen*. While the increase was truly noteworthy in Tokyo, Kobe, Osaka, and Yokohama a heavy falling-off took place in Kyoto, Nagoya, Hiroshima, and Moji. However, when the number of bills exchanged is considered the case is not so bad as it may seem for even the last mentioned cities, as is demonstrated by the following table which shows the

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number of bills cleared by different houses during 1913 contrasted with the record for 1912 :—

	1913. No.	1912. No.	Ratio of rise or fall per cent.
Tokyo	4,539,992	4,254,141	+ 6,7
Osaka	3,244,896	3,026,320	+ 7,2
Kobe	769,792	691,916	+11,2
Kyoto	792,916	804,150	— 1,4
Yokohama	618,612	583,217	+ 6,1
Nagoya	466,364	452,996	+ 2,9
Hiroshima	68,454	56,858	+20,2
Moji	82,141	78,741	+ 5,6

In spite of all that has been said about bad times the country's commerce and industry have made giant strides during the year just ended, and the year just beginning is, there is every reason to believe, taking over the work of progress. This is particularly well reflected in the appreciation in the clearing house figures just stated. As a matter of fact the recent improvement in the commercial transactions at provincial centres is truly remarkble and credit is also improving in a marked begree.

China's Need. Everyone in the Far East is waiting to see what will happen in China. A good many things have already happened in that distracted country, but that there are more to come no one can doubt. The prospects of establishing a stable government in China appear still remote, a matter that must cause no small anxiety to the governments of the civilized world, and especially to Japan. Recent events in Peking only add to the uncertainty of the situation. The republic, as well as every vestige of democracy, has disappeared before the dictatorship.

In the opinion of many, the general tendency at Peking now is toward reversion to the type of government supposed to have vanished with Manchu dynasty. The main weapons of Manchu rule were bribery and intimidation. That these are still the chief incitements to action is the conviction of those who ought to know. The only other resort seems to be edicts and mandates. But no one supposes that a country can be governed in that way. It is merely a question as to how long the people will submit to a dictatorship. Indeed the old form of government, with its monarchy, might afford greater hope of security, for it at least had some tradition to live up to; but this self-made régime is free from precedent, and can never win the nation's confidence and respect.

If Yuan Shih-kai would but adopt the same policy that Japan did when she resolved to inaugurate a modern government, there might be more hope for China. Ito, one of the wisest and most far seeing statesmen of modern times, engaged a number of foreign experts who knew what Japan ought to do and be, and he entrusted them with the necessary reforms. For a period of some twenty-five years from the commencement of the Meiji era foreigners of distinction and ability occupied an important place in Japanese affairs. They were well paid, well treated and given a free hand in assisting the nation. The result was that Japan soon got herself into the most progressive western ways of administration, and is to-day the equal of any western nation in conceptions of progress and how to attain it. But the foreign experts and advisers employed by China are more for ornament than use; their advice is asked but seldom if ever taken. Consequently the country is going on in its will rush toward bankruptcy and disruption. If China desires to save herself from ruin she should place herself under the direction of wise and experienced counsellors. The splendid success of the Chinese Maritime Customs under foreign supervision is ample proof of what China as a whole would become if her administration of politics and finance were put under equally able foreign direction. But somehow Yuan Shih-kai does not place much confidence even in his most trusted advisers. China's long experience with so able and efficient an official as the late Sir Robert Hart should have taught her better. Presumably foreigners are employed merely to give the acts of the dictatorship some appearance of foreign sanction. But the world knows better, and all China will soon know better too. China cannot go on as at present. The Central Government has no power over the nation, and is in a

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state of bankruptcy as well. Since its inauguration it has lived on foreign loans; and it must have further loans to keep itself afloat. But without the necessary security loans cannot be obtained. Consequently it cannot be more than a few more months till the crash must come.

Crime. With the unrest of the past two or three years, leading to wars in various parts of the world, a wave of crime seems to have followed, as is usually the case when society comes under the spell of sinister unrest and resultant bloodshed. The spread of crime appears to be much more marked in the West than in Japan. A good example of it is seen in San Francisco, where almost every day witnesses a dozen or more hold-ups, burglaries or other outrages, before which even the officers of the law seem powerless; and citizens are writing to the papers appealing for protection from thugs. In many cases the criminals escape only by shooting or some other form of murder. The jails are crowded and the courts are working over-time. We do not remember ever to have heard of such a wave of crime as this in Japan. This empire has its criminals, of course, but they are few and mild compared with those of any large city in the United States. Citizens of Tokyo have never, in the memory of man, been terrorized as are the people of San Francisco at the present time. No one there is safe on the streets after dark. Men are held up even in broad daylight; shops are entered and their proprietors relieved of valuables while crowds are promenading up and down the thoroughfares. Nothing approaching this can be said of even the worst sections of any city in Japan. And remarkable to relate, none of the criminals thus terrorizing the people of California are Japanese. We had thought, from reports that may now be regarded as stale, that the Japanese were those least wanted in that state. California rejects the law-abiding and industrious Japanese and puts no ban on the criminal population of Europe. If the terrorized citizens of the golden state would like to have a space of freedom from outrage they will find a cordial welcome in Japan, where by night or by day they may go about their business unmolested.

How are we to account for the discrepancy between the degree of crime in Japan and California? Is it that the one civilization is more productive of criminals than the other? If not, how then are we to account for it? It may be said, of course, that the temptations are stronger in western cities than in those of the East. The occidental pedestrian is more worth robbing than the average person met on the streets of an oriental city. Moreover, the footpad appearing on the streets of a Japanese city is not so apt to escape as he apparently would be in the West. But this does not afford any adequate explanation as to why yeggmen are a scarcer article in Japan. Possibly the average Japanese is more accustomed to manage on less, and to be able to take care of himself better, than the average citizen of the West; and therefore he is less likely to become a parasite on the community. Japan has fewer thugs for the same reason that she has fewer beggars. While independence and self help are undoubtedly prominent principles of American civilization, yet there is no country in the world where the tramp finds an easier living. The fact is there is too much sympathy for the criminal in America. Example after example might be cited to show how the ciminal may shoot down his innocent victim for a few paltry coins, and then when caught, play on the sympathies of the public to a degree unknown elsewhere. There are even cases on record of wealthy women undertaking the defence of men accused of murder, just because they happen to believe them innocent. Petitions signed by hundreds of citizens pleading for the pardon of murders are no uncommon occurrences in the United States. This is why Americans and Canadians are accustomed to regard justice as more sure and swift in England than in any other country. In that country the law is little influenced by public opinion: the court considers only the facts of the case and

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decides the case on its merits. But in America there are numerous ways by which influence can be brought to bear on the normal process of law. Not least among such influences is public opinion. In the United States justice is too much tempered with mercy. So it is simply a good quality gone to extremes, that thus becomes an evil. The average American, too, has been much influenced by those scientists who regard criminality as due to disease; and the offender is viewed more as patient to be treated by experts than as devil to be punished or destroyed. There is, of course, something to be said for this attitude of American society, but it has its limits. In any case our contention is in no way invalidated that Japanese society is on the whole less criminal than society in California, and a greater influx of Japanese to that state would bring much better blood than the state appears to be either producing itself or importing from Europe. A glance at the immigration returns of the state shows that every year the Italians prodominate. Possibly no country in Europe produces more and bolder criminals than Italy. Yet California swallows the camels from Italy and strains out the gnats from Japan. The State has even appointed an Italian as Commissioner of Immigration, a man whose son proved to be one of the most notorious criminals in the state. No wonder that Japan finds it hard to understand the Californian attitude. But California is not America; and some day the nation will awake to its mistake.

Give Japan A Chance!

America is looked upon by the world as the one country of unbounded opportunity, where every man has a chance to make the best of himself. Yet in that country the Japanese subject is not given the same chance as the European; for he is not permitted citizenship and therefore can take no part in national affairs. He does his work and pays his taxes, but he has no representation in the government. Taxation without representation is what led to the separation of America from the mother country, and is something that every true American honestly abominates. Are we to say that this is for himself and not for the other fellow? Shall all other nations be permitted rights of citizenship and Japan be singled out for isolation?

It is no uncommon thing for citizens of one country to become naturalized and come to something in another. Nowhere is this more true than in English speaking lands. Many of the greatest Britishers, such as Disraeli, Rotheschild and Beit, were of alien origin; and in the British colonies, too, some of the most illustrious ornaments of bench and legislative chamber have been men of alien birth or blood. One of the greatest living Canadians is Sir Wilfred Laurier, a man of French blood. In South Africa General Botha, a Boer, holds the fort for Britain. In the United States the names of foreigners in high position are numerous beyond mention. No one can take upon his lips the names of Roosevelt, Riis, Schurz, Straus, Schiff, Loeb, Van Dyke, Rhincander and a host of others, without learning of greatness that is not wholly of Anglo Saxon parentage. In the United States to-day almost every department of government, almost every institution of learning, as well as the realm of industry, commerce and finance, show the names of great men of alien descent. The eminent surgeon who took one of the Nobel awards last year in America, Dr. Carel, is of French birth. One of those who made the most points in the Olympic games, was a North American Indian. The discovery of two recent chemical substances, *takadistase* and *andrenalin*, were made by the celebrated Japanese chemist in New York, Dr. Takamine, while other notable progress has been made in bacteriology by Dr. Noguchi of the Rockefeller Institute.

The absurdity of failing to give Japan the same chance as others is seen especially in the case of such men as the last named. To think that the lowest class of immigrant from Europe may take out naturalization papers in the United States, become a citizen and exercise the right of franchise, and take any place he is capable of in the affairs

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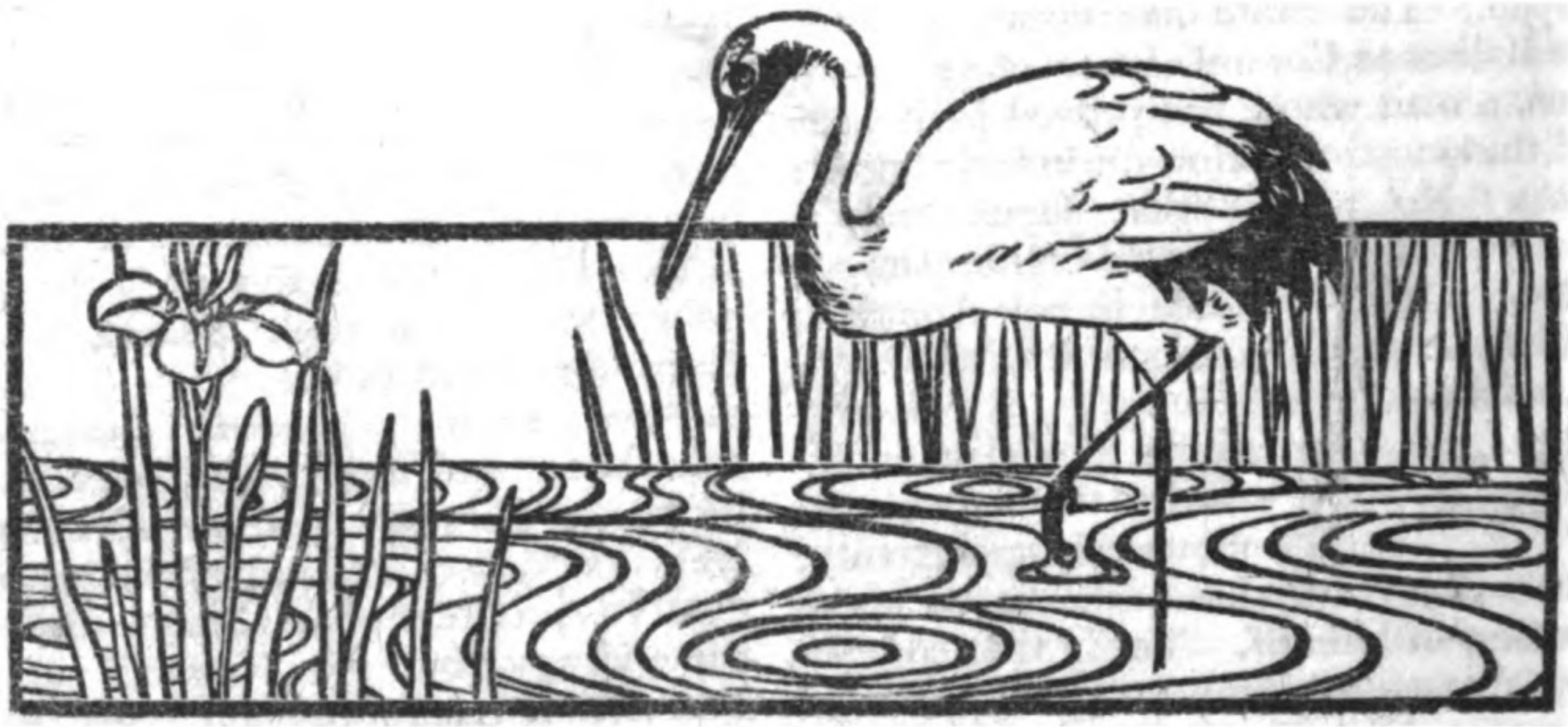
of the nation, while men like Dr. Takamine are not permitted to claim even the right of citizenship, is too absurd for possibility in any modern state. It is irrational as well as unjust. There is no doubt that if Japanese citizens in America were accorded the same right as those from Europe in regard to naturalization they would make good with equal celerity. Japanese names would come to the front in municipal and national politics as well as in commerce and industry. One of the chief reasons why the Japanese as yet cut no figure in American life is simply because they are deprived of citizenship. In politics, and in labour unions, the Japanese are an unknown quantity, and now a negligible quantity, an invidious position that the unprincipled take advantage of to press home discrimination. The conditions to-day are too anomalous to obtain for long. The Japanese in American are charged with incapacity for assimilation with American civilization; and yet they are not given the chance to try. Forced to remain aliens they naturally live as such. Shut out from the common rights of the citizen they are obliged to keep as a race apart. More than five centuries ago, when immigration between Japan and Siam was unrestricted and many Japanese went to that country, some of them arose to positions of high estate in the land of their adoption. One Japanese even arose to the position of Prime Minister of the kingdom, and others attained positions scarcely less eminent. When the Japanese in America are accorded equal rights with Europeans they will doubtless become equally, if not more, efficient in the nation's interests. Give the Japanese a chance!



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